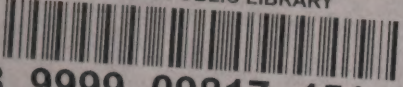


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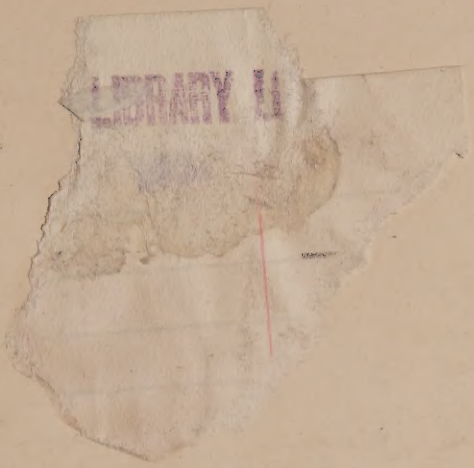


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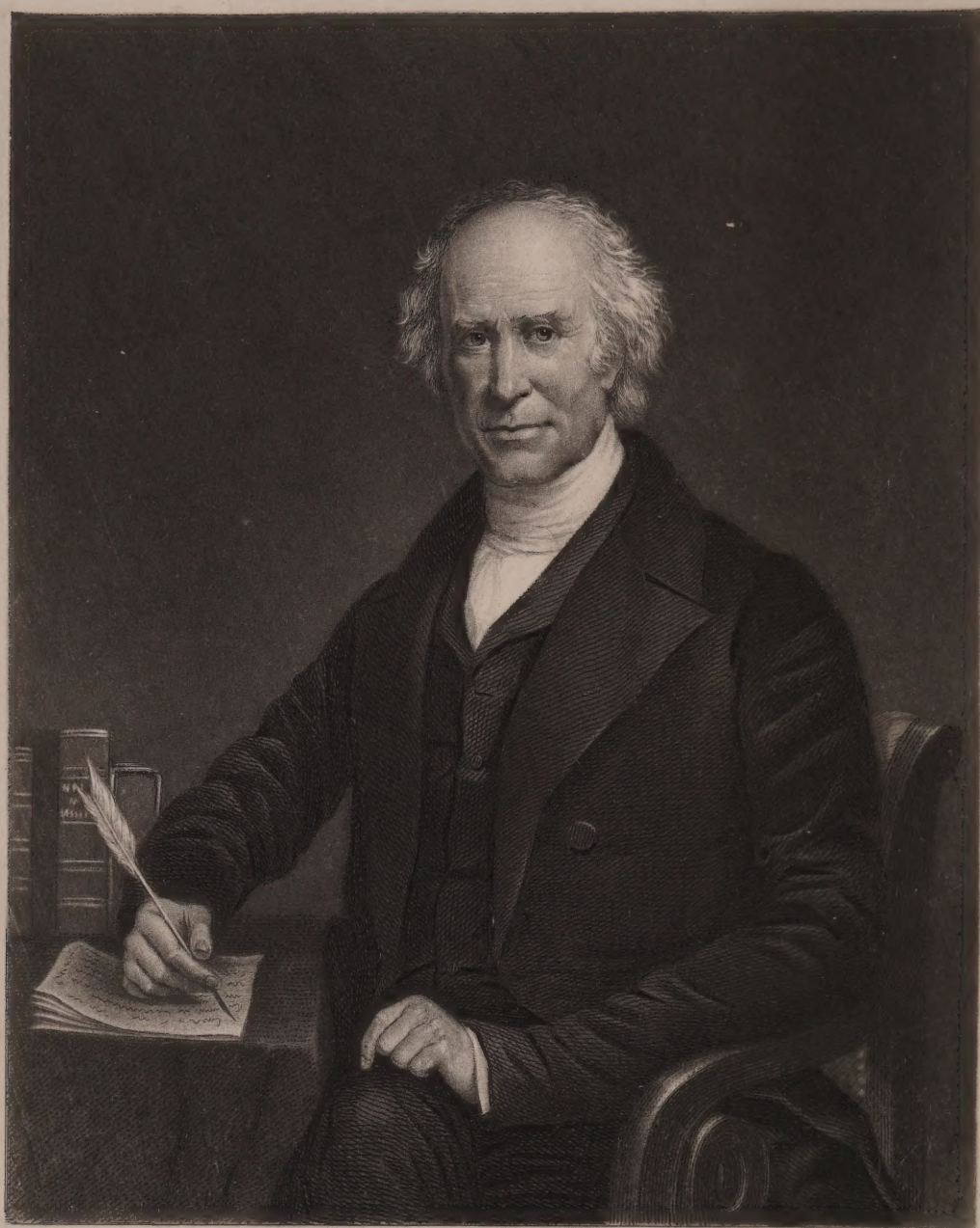
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HISTORY
OF THE
ANDOVER THEOLOGICAL SEMINARY.



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J. Andrews & H. W. Smith, Sc.

Leonard Woods

Andover, June 10th 1834.

HISTORY

OF THE

ANDOVER THEOLOGICAL SEMINARY

BY

THE REV. LEONARD WOODS, D.D.

FIRST ABBOT PROFESSOR OF CHRISTIAN THEOLOGY



BOSTON

JAMES R. OSGOOD AND COMPANY

1885

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EDITOR'S PREFACE.

My venerated grandfather, the Rev. Leonard Woods, Sen., D.D., commenced writing the following history of Andover Theological Seminary in 1839 in accordance with the expressed wish of the Trustees. After the work was begun, however, the various and engrossing cares of his office of Abbot Professor of Christian Theology in that institution caused him to lay aside his manuscript for many years. After his resignation of his Professorship in 1846, he had more time at his disposal for purely literary work. Having completed and published his Lectures, Essays and Sermons in 1850, he was again urged by the Trustees to complete and publish his History of the Seminary. To this formal request the letter following the Table of Contents, dated March 22, 1851, is his reply.

My grandfather was thought by the Trustees to be especially qualified for the trust they desired him to accept, for the following reasons:

First,—With the exception of Saml. Farrar, Esq., of Andover, he was the only one then living who was personally concerned in the negotiations by which the Seminary was called into being.

Second,—He was blessed with a remarkably retentive memory.

Third,—He had persevered throughout his professional life in a very systematic habit of keeping on file his voluminous correspondence, and in preserving copies of his own important letters.

This history was completed by my grandfather, during the latter years of his life, with the valued assistance of my grandmother as amanuensis and copyist. All that was needed at the time of my grandfather's decease was a careful editorial revision of the manuscript before sending it to the printer, with whom negotiations for its publication were at that time in progress. On the 19th of July, 1854, in anticipation of his near approach to death, my grandfather added a codicil to his will previously prepared, in which appears the following section:

“In the *first* place, if my decease shall take place before the publication of my History of the Seminary is completed, my will is that the manuscripts and documents pertaining thereto shall pass into the hands of my son Leonard and that he shall publish the History as I have prepared it, only making such corrections as he shall see to be called for in order to complete the plan which I have laid out and which I have nearly finished.”

I judge from the papers collected by the Rev. Leonard Woods, Jr., D.D., which have come temporarily into my possession, that my uncle contemplated enlarging the scope of the History as originally designed, to include the history of Phillips Academy, Andover, on which the Seminary was engrafted, and embracing lengthy biographical sketches of the Phillips' family, whose many generous benefactions so greatly promoted educational interests in New England.

My uncle died, however, in 1858, leaving this con-

templated work unfinished, and my grandfather's History unpublished. President Woods' seizure with his final illness, was coincident with, and some have thought was in a measure caused by, a fire which broke out in his library at Brunswick, Me., which, before it was extinguished, burned some of his important papers and charred some portions of this History.

In the year 1883 the various representatives of Dr. Woods' family united in a petition to the Court of Essex Co., Massachusetts, in which my grandfather's will was admitted to probate, to have me appointed trustee of these manuscripts and documents, to publish them according to the provisions of my grandfather's will.

Thirty years having elapsed, however, since this work was intended to be given to the public, I was at first somewhat doubtful as to the expediency of its present publication, but my doubts were over-ruled by the urgency of some prominent representatives of the Congregational body that the book had long been looked for, and would contain and preserve many interesting and important facts concerning the theological history of New England which could not otherwise be found.

I was also doubtful whether a clergyman of the Episcopal Church was the proper person to undertake the task of contending for the Westminster Assembly's Catechism and the Andover Creed as "the faith once delivered to the saints." But when I discovered that the terms of my grandfather's will limited my editorial responsibility merely to clerical work, and that I was not required to insert any original polemical contributions, I consented to receive the trust.

On examining the papers which came thus into my possession, the task I had undertaken seemed impossible of accomplishment. Many portions of the manuscript

were burned so as to be practically useless, and I may truly say that had not my grandfather re-written several of the chapters, and had not a kind Providence provided that where one portion of the manuscript was charred, a duplicate chapter was found to take its place, this History in the connected form in which it now appears could never have been published. Considering the circumstances through which these papers came into my possession, I have not felt authorized to condense the chapters in some parts, as I otherwise should have done.

In the work now given to the public, I have scrupulously followed my grandfather's manuscript, even omitting and marking with points (.) those few words which were charred beyond recognition.

I desire to express my thanks to Mr. Wm. Perkins and J. C. Ropes, Esq., of Boston, for friendly aid, and especially to my beloved mother, Mrs. Harriette Woods Baker, for valued assistance in arranging the materials which came into my hands, and for copying for the printer various portions of the original papers.

I trust that this book may prove a valuable and important contribution to the history of a theological institution which for over three quarters of a century has sent forth large classes of faithful and well-learned men to labor in this and other lands with self-sacrificing zeal for the extension of our Redeemer's Kingdom.

GEORGE S. BAKER.

ST. LUKE'S HOSPITAL,
New York, March 19, 1884.

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TO THE COMMITTEE OF EXIGENCIES OF PHILLIPS ACADEMY.

Gentlemen,—The request of the Trustees that I would write a history of the Theological Institution, transmitted to me by Mr. Taylor, has been duly received.¹

During the last four years my mind has been turned to this subject by repeated requests from members of the Board that I would write such a history; and of late some of the younger members have urged the duty upon me, with a suggestion that I would “not be afraid of making it too long.”

In compliance, therefore, with your wish, I am induced to contemplate a larger work than I had thought of. It will be obvious to you that in this undertaking I shall need all the aid which you can render me, and any suggestions, which you or any other members of the Board shall think proper to make to me, respecting the business in hand, I shall very thankfully receive.

I am, gentlemen, your friend and brother,

LEONARD WOODS.

ANDOVER, *March 22d*, 1851.

¹ There is mention made of an earlier request by the Trustees about 1839, but this, with the answer to it, was probably burned or lost in the fire through which all the papers connected with this History passed.—EDITOR.

DEDICATION.

TO THE TRUSTEES AND VISITORS OF THE THEOLOGICAL SEMINARY
IN ANDOVER.

Gentlemen,—In dedicating the following history to you, I follow the strong impulses of my own heart. For almost forty years I have had an intimate and happy connection with your separate Boards; and have been a witness of the integrity and untiring assiduity with which you have discharged your momentous and often difficult duties.

Of the Visitors, all those who were in office at the opening of the Seminary have given place to others; and only one of those who then constituted the Board of Trustees is still with you. It is to be acknowledged as a great blessing to the Seminary that its present Guardians, on both Boards, inherit the character of those excellent men who maintained the office before them.

A principal reason which has influenced me to dedicate this work to you, is, that I might thus publicly bear testimony to the great kindness which I have experienced from you, the encouragement you have given me in my labors, and your candid approbation of my services.

You are the representatives of the beloved Founders, Abbot, Brown, Bartlett, and Norris; chosen according to their directions, and acting in their stead. Through you I am able to address myself virtually to those noble men, who have now gone to their reward, and also to those Guardians of the Seminary with whom I was at first connected.

The station you occupy is inexpressibly important; comprising duties among the most sacred and weighty which can devolve upon human beings. I am happy to feel assured that you would never have undertaken so solemn a trust, had you not relied on the promise of God, to give the necessary wisdom and strength to those who are engaged in His service.

EXPLANATION OF WORDS AND PHRASES.

In the following chapters, both in the First and the Second Part of this work, and also in the Appendix, various words and phrases will be found which will not at once convey clearly and distinctly the sense intended without particular explanations.

1st, **FOUNDERS OF THE INSTITUTION.** These were Samuel Abbot, Phœbe Phillips, and John Phillips of Andover. They founded the Seminary, framed the Constitution, and committed it to the Board of Trustees, August 31st, 1807. The above named . . . completely founded the Seminary at the time above mentioned, and they always claimed and exercised the powers . . of Founders to legislate for the whole Institution; this power having been conferred upon them by the act of the Supreme Court, and fully recognized by the Trustees and Visitors . . . persons ever became Founders of the Institution . . . right which belonged to the Founders to legislate for the Institution as a whole.

2d, **THE ASSOCIATE FOUNDERS** were Messrs. Brown, Bartlett, and Norris. Their being called Associate Founders does not imply that they were associated with Mr. Abbot and others as Founders of the Institution, but only that they were associated with each other, as Donors to the Institution, and as Founders of Professorships in the Institution which already existed. They are sometimes called "Associate Donors," and sometimes "the Associates." These Associate Founders of Professorships never undertook to do more than to give funds as the foundation of Professorships, which were called "Associate Funds," or the "Associate Foundation," and to make Statutes, or rules respecting Professors and students on their foundation. Accordingly, in their Statutes they give directions as to their Associate Professors, Associate funds, and the Associate students. They never give any direction as the Founders of the Institution do, respecting every Professor in the Seminary, or respecting the members of the Seminary generally.

3d, **THE CONSTITUTION** was made for the Seminary as a whole.

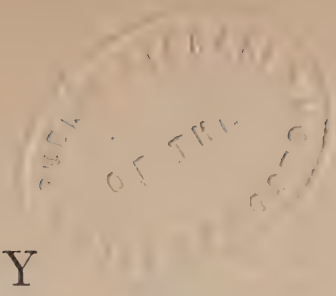
4th, **THE ADDITIONAL STATUTES**, executed May 3d, 1808, were the last acts of the Founders of the Institution. They constituted the . . Constitution of the Seminary and gave its final . . ness to the united

establishment. The Additional Statutes were executed by the Founders of the Institution, May 3d, 1808, for the sole purpose of satisfying the Associate Founders, and inducing them to form a union with the Founders of the Seminary.

5th, THE ORIGINAL CONSTITUTION is the Constitution formed in 1807, before the additions made to it by the Founders in 1808. But after these were made, they became part and parcel of the original Constitution, as much as if they had been made at the same time.

6th, THE ASSOCIATE STATUTES which were executed March 21st . . relate only to the Associate Professors and funds.

7th, THE ASSOCIATE CREED first designed for Professors in a separate Divinity School, and then for the Professors in the Associate Foundation in the Andover Seminary, was finally, on May 3d, 1808, joined with the Catechism by the Founders of the Institution, thus forming one and the same doctrinal standard for all the Professors.



HISTORY

OF THE

ANDOVER THEOLOGICAL SEMINARY.

CHAPTER I.

STATE OF THEOLOGICAL EDUCATION IN NEW ENGLAND PREVIOUS TO
THE FOUNDING OF THE SEMINARY AT ANDOVER.

No one can rightly understand the importance and necessity of the Theological Institution in Andover without taking into view the previous circumstances of our religious community: particularly the state of *Theological Education and Theological Opinion*. On each of these I shall briefly remark.

At the commencement of the present century, and indeed for a long time before, the education of men for the sacred ministry was evidently very defective. It was true that Congregational ministers, with few exceptions were educated at Colleges; but beyond this little was done in preparation for the sacred office. At Harvard College there was a provision for the support of students in divinity who resided at Cambridge, and it was the duty of the Hollis Professor of Divinity to assist such students in their studies. They had access to the Library and they read a sermon occasionally on Sabbath evening in the Chapel at College prayers; but the advantages of the situation were not considered of much consequence, and during the four years of my education at the University there were not, so far as I recollect, more than three or four resident students in divinity. At Yale College theological education was in a more favorable

state. Dr. Dwight, who was justly celebrated as a divine, delivered a regular course of lectures on the morning of the Sabbath, and moreover students who resided there derived great benefit from his conversation and advice. At Dartmouth College also provision was made for the study of natural and revealed religion. But beyond this general and very inadequate education, little was systematically done toward preparing men for the sacred office. The time which the candidates for the ministry devoted to professional study was generally very short, frequently no more than a few months. Even when they extended their studies to a year or more, they had few advantages, and gained but a very inadequate knowledge of the different branches of theological learning, except, perhaps, Christian theology in the more limited sense. Little attention was given to the Greek and Hebrew languages, or to Biblical criticism. Some studied alone, reading such books as they could procure, and writing a few sermons. But in most cases they pursued their studies under the direction of some distinguished divine. Beside enjoying his assistance, they had the advantage of a little company of students who pursued their studies together, and frequently engaged in profitable discussions of important subjects. True, the clergyman who became their teacher had for the most part a very small collection of books, and was himself so occupied with his ministerial duties, that but little time and attention could be given to his pupils, and it was moreover very rarely the case, that parish ministers with such an education as they themselves enjoyed, were qualified to carry students through the various departments of a theological course. There were, however, some real advantages in the method of study which was then pursued. Young men had opportunities to acquire a direct and practical acquaintance with the duties and trials of a minister, and with the affairs of a church and

parish. They had, too, the benefit of engaging personally in conducting more private religious meetings, and in performing other services among the people under the direction of the Pastor. These advantages were of still greater value when they could regard their instructor as a good pattern, both of preaching and pastoral duties. Most of all were these beneficial when his labors were attended with a special Divine influence, and they had opportunity to mingle in the scenes of a revival of religion. The clergymen who were most eminent in the instruction of theological students for a considerable period before the opening of this Seminary were the following: namely, the Rev. Doctors Bellamy, Smalley, Hopkins, Dwight, Barton, Emmons, Charles Backus, Spring, Lathrop, and Hooker.

The Rev. Joseph Bellamy, D.D., who was settled at Bethlehem, Conn., in 1740, was brought into notice by the publication of his "True Religion Delineated." He embraced the system of truth held by the elder Edwards, and "which was known," says the biographer of Bellamy, "as the sound theology of New England. Many young men contemplating the work of the ministry, applied to him as an instructor. For many years his dwelling was a *Theological School* in which were trained some of the most distinguished ministers of the next generation."

"Dr. Bellamy," says his biographer, "directed the studies of more candidates for the ministry, before Theological Seminaries were introduced, than any other Divine in our country ever did, except Dr. Emmons." As all the other private Divinity schools resembled his, I shall insert the substance of the account which his biographer gives of it.

Dr. Bellamy's mode of instruction was to give his students a list of questions on the principal subjects of theology—such as, the existence, attributes and government of God; moral agency, and the law under which we are

placed; the sinful state and character of mankind; Divine revelation; the great doctrines of the gospel; the character and offices of Christ; the atonement; regeneration; justification; repentance; love and other Christian graces; perseverance of the saints; death, resurrection, and final judgment; heaven and hell; the church, its nature, offices, ordinances, and discipline, etc. He directed his pupils to read the ablest treatises on the subject before them, and generally spent his evenings in examining their views, and in solving difficulties—closing by giving his own opinion and the reasons for it, then leaving them to write out their own impressions and the reasons on the whole subject. He examined their dissertations and made free remarks upon them. He also directed his pupils to read the writings of the most learned and acute opposers of the truth, and laid open to them the fallacy of these reasonings. When the students had in this way gone through with a system of theological questions, they wrote sermons on some of the important subjects. These sermons their teacher read and corrected, and it was his rule that those who were licensed, should occasionally deliver their sermons in the outskirts of the parish. On these occasions, in company with all his pupils, it was his rule to attend the service, and on their return he criticised the performance, and always in a manner not likely to be forgotten. But Dr. Bellamy did not confine his efforts to the intellectual improvement of his pupils. With great seriousness he pressed upon them the indispensable importance of a heart truly devoted to the service of Christ; and a life of watchfulness, spirituality and prayer, discoursing occasionally on the trials and comforts of the sacred office, and conversing with each on his personal experience as a Christian. Thus he labored that his pupils might be scribes well instructed unto the kingdom of heaven. Dr. Bellamy's labors as a teacher of theological students probably continued till about 1786, when he was attacked with paralysis.

The Rev. John Smalley, D.D., of Berlin, Conn., studied

Theology with Dr. Bellamy and was ordained at Berlin in 1756 where he continued to labor with distinguished fidelity and success for nearly sixty years. "He was one of the most eminent divines of New England. He possessed great energy and penetration of mind and soundness of judgment. He thought and wrote with a logical accuracy and precision seldom equalled, and by his publications contributed much to the progress of theological knowledge." As a teacher of a theological school he labored to establish his pupils in the doctrines of grace, proved from the word of God. He urged them to a constant and devout examination of the Scriptures. He dwelt much on the Divine character and agency and equally maintained the necessity of human agency. Dr. Smalley taught thirty students or more. His school continued from about 1765 to 1804. Dr. Ebenezer Porter of Andover studied theology with him. Dr. Emmons was one of his first pupils and very nearly adopted his manner of teaching.

Dr. Emmons, who was born in East Haddam, Conn., April, 1745, and ordained to the work of the ministry in Franklin, Mass., April, 1773, began to teach theological students some five or six years after his ordination. He says, "At first I left my students to take very much their own method of studying.—But after I durst consider myself as an instructor, I adopted nearly the same method that Dr. Smalley had taught me." Accordingly he gave his students a brief system of theological questions on which they wrote dissertations. He devoted much time to conversation with them. He engaged with them in a very free and earnest discussion of important and difficult subjects, both theological and metaphysical. He criticised their sermons, and gave them valuable suggestions as to their style and delivery. They generally went through with his system of questions in about a year. Some staid with him two years; and some less than one year. He took the special superintendence of their studies in nothing but systematic theology and sermonizing. But they

attended more or less to the Scriptures (I suppose the New Testament) in the original language, as well as the English, and also, in some measure, to Ecclesiastical History. There is a list of eighty-seven of his students, in his own handwriting. This is probably a larger number than came under the instruction of any other minister of New England. Dr. Emmons was peculiarly fond of metaphysical discussion. On several points he differed from Edwards and other Calvinistic divines. "The Exercise Scheme" had been previously advanced, but he made it so prominent, and took such pains to maintain it in opposition to what was called the "Taste Scheme," and carried it out into so many new applications, that he was generally considered as its father; and he so regarded himself.

Dr. Burton, of Thetford, Vt., was engaged in teaching Theology at the same time with Dr. Emmons, and trained up a large number of young men for the gospel ministry. He exerted a powerful influence over the minds of his pupils, and while resident with him, they had repeatedly the opportunity of witnessing the visible operations of Divine grace in the conversion of sinners, and the advancement of Christians in piety. An excellent minister, who was one of his pupils, says, "Dr. Burton was thoroughly versed in all the fundamental truths of the Bible, and had a pre-eminently happy talent in stating and defending them. As a minister he was grave, devout, humble, faithful and successful. During one period of his ministry he had a revival which continued seven years. The fruits of that revival I had the privilege of witnessing; and they were such as I should rejoice to see again." Dr. Burton's method of teaching Theology was not essentially different from that which was adopted by Bellamy and others. In regard to the "Taste Scheme," in opposition to the "Exercise Scheme," he agreed with Edwards, Dwight, and Smalley, and other Calvinists generally. He gave the scheme, however, an uncommonly high place in his theological instructions, and maintained it with great earnest

ness, both publicly and privately. The free personal intercourse which, for many years, I had with Dr. Burton and Dr. Emmons, deeply impressed my mind with the excellence of their intellectual and religious character.

The Rev. Joseph Lathrop, D.D., of West Springfield, was born in 1731; his labors in teaching theological students extended from about 1790 to 1810. The following account of his mode of teaching is from his own pen. He says: "I have assisted about twenty young gentlemen in their studies for the ministry. A number of them are settled and are respectable in their profession. Some of them who are unsettled are of promising disposition and acquirements. If Providence should open a door for their stated employment, I trust they will be blessings to the churches. Students in divinity I have ever been disposed to encourage, but never chosen to flatter. I advise them to see that a love of religion, and a sense of its importance possess their minds—that their governing motives be superior to the interests of the world. I warn them that if the latter be their predominant motive, they will be disappointed; and it will be prudent to turn their attention to some other profession.

"I usually invite them to take their turns with me in family devotions. I often hear them read, that uncouth habits, if they have contracted any, may be corrected.

"I give them a systematical list of questions, on each of which they write. I hear their compositions and make such remarks, as I think proper to be made, on the sentiment, grammar, style, argument and manner of reading. If there be a number of students together, they first make remarks on each others' dissertations, and I close with mine.

"They read some systems of divinity, but are advised not to attach themselves to human systems, but to search after truth with unbiased minds, and make the word of inspiration their *dernier ressort*. They also read church his-

tory, and, after some previous studies, they read sermons. In the criticism of these, regard is had to style and manner, as well as to sentiment. I am often instructed and profited by their remarks on the books which they read.

“When they begin to write sermons, they are advised to select important subjects, and write upon them in a practical and useful manner, with a natural arrangement and just connection of their thoughts, and with a perspicuity of diction, never leaving an ambiguous sentence uncorrected, for perspicuity is the chief grace in style. If they attain this, other graces will follow, at least so far that the style will pass for good. They are advised not to affect floridity. If flowers come in their way, gather them; but they must never go out of their way to seek them. A style stuffed with far-fetched ornament is too puerile a garb for the pulpit. Everything brought thither should be pure and solid. Their language should be pure English, without the intermixture of hard words and foreign idioms and phrases. An affectation of learning breeds contempt.”

Dr. Charles Backus, who was ordained at Somers, Conn., 1774, began to instruct theological students as early as 1788, and continued in the work near fifteen years. The whole number taught by him was somewhat over fifty. The average time they spent with him was about one year. With myself and many others the time was much less. His mode of instruction agreed substantially with that which has already been described. In 1802, nine graduates of Yale College were in his school at the same time. His students had repeated opportunities of witnessing revivals of religion, and of taking an active part, under his wise direction, in promoting the work of Divine grace among the people. The instruction which he gave in Christian Theology, in sermonizing, and in pastoral duties, was very thorough.

I had the privilege of living in the family of Dr. Backus,

as my instructor, and can bear a hearty testimony to the amiableness of his temper, his humility, uprightness and fervent piety. Morning and evening he read the word of God with pertinent and striking remarks, and then infused the spirit of what he had read into his family prayers. In the conduct of the revival of religion which occurred in 1797 he manifested singular judgment and skill. He had been fully acquainted with the wild and fanatical spirit which had prevailed in some parts of Connecticut in previous years, to the great injury of the churches; and he set himself with watchfulness and manly resolution to exclude that spirit from his parish. He would suffer no outcries and no disorderly movements in public assemblies. He had fewer religious meetings during the week than had been common in revivals, saying that he would have the Sabbath regarded as the great and sacred day; and he wished his people to come to the house of God on that day with an appetite for spiritual food. His preaching was a safe model for young ministers, being peculiarly serious, scriptural and impressive, and being well adapted, not to excite tumultuous and excited feeling, but to make known the excellence of God and his law, to produce deep conviction of sin and to lead sinners, in self-despair, to apply to the all-sufficient Saviour. With those who were anxious for their souls he chose to converse alone, as he could thus obtain a much clearer insight into the state of their minds. He explained all these matters to his students who had opportunity to gain practical wisdom by an acquaintance with his proceedings, and who were influenced by his remarkable fidelity and success to copy his example as a minister of Christ.

Dr. Spring, of Newburyport, had also the care of a number of theological students; but he did not engage in the work to any considerable extent.

The last private divinity school which I shall mention was that of Dr. Asahel Hooker, of Goshen, Conn., which extended its work from 1804 to 1809. The last student he received

was Gordon Hall, the well-known missionary who completed his course at Andover. During the five years of Dr. Hooker's engagement in the instruction of students, he had thirty-three under his tuition, a larger number in proportion to the time than any other school. The same general course of study was pursued, and the same advantages enjoyed as in the cases before mentioned.

CHAPTER II.

STATE OF THEOLOGICAL OPINIONS AND PARTIES IN NEW ENGLAND PREVIOUS TO THE FOUNDING OF THE SEMINARY AT ANDOVER.

DURING the latter part of the eighteenth century and the beginning of the nineteenth, it was notorious that the minds of many of the youth in our colleges were corrupted by the infidel philosophy which had sprung up and produced such abundant fruit in France, and that Deism and Atheism were more or less openly advocated by multitudes of men, both educated and uneducated, in our community. But this was not all.

For many years before the founding of the Seminary, most of the Congregational ministers in Boston and the vicinity had been declining in the spirit of vital piety, and departing from the faith of our Puritan fathers, and had been showing more and more clearly, that they were infected with the Pelagian and Socinian heresies. The churches to a great extent followed their teachers. At the beginning of the present century, these heresies began to be openly maintained; and from 1805, when Dr. Ware was elected as Hollis Professor of Divinity in Harvard College, the friends of "liberal Christianity" manifested new courage and activity, and carried on their controversy with the Orthodox with great warmth. This state of things in Boston and Cambridge caused deep solicitude among Orthodox ministers and Christians, and led to a general feeling, that something must be done to check the prevalence of error. It

exerted a particular and powerful influence on the minds of a few individuals in Andover and Newburyport, and became a great motive with them to undertake the work of founding a Theological School.

But the prevalence of Unitarianism in the metropolis and in Harvard College was not the only thing which calls for our consideration. In many ministers, who were regarded as Orthodox in distinction from Unitarians, there was a visible falling away from the doctrines and the spirit of the Puritans. They believed the principles of Calvinism less decidedly, and preached them less distinctively, than those who preceded them. And they seemed to be still further removed from strict orthodoxy in consequence of the extreme speculations of some who contended for the doctrines of Calvinism. This portion of the evangelical clergy might justly be denominated *Arminian Calvinists*, or *Calvinistic Arminians*. They were in fact called *Moderate Calvinists*, or *Semi-Calvinists*. In their treatment of the doctrines of depravity, of regeneration, and other doctrines of the gospel, they approximated to the Arminian school. Ministers of this description generally favored what was called the "half way covenant" or "half way practice;" that is, the practice of receiving persons into covenant with the church and baptizing their children, without any evidence of their piety, and with the express understanding that they were not to partake of the Lord's Supper. And even those who were more strictly orthodox too generally fell in with the "half way practice." But a considerable portion of this class were shining examples of piety, and showed much zeal in promoting revivals of religion. And afterwards, under a better influence, they generally came up to a higher doctrinal standard.

But there were two other classes of Congregational ministers. Jonathan Edwards, by his writings and his eminent piety, had exerted a mighty influence both here and in Europe against a latitudinarian theology, and had very ex-

tensively produced the conviction, that strict Calvinism was the religion of Scripture and reason. And for a time it seemed, that Arminian and Pelagian opinions had experienced a final overthrow. Those Calvinistic ministers who belonged to the Edwardean school, constituted a very large proportion of the Congregational clergy in New England.

On this point I have not trusted to my own individual judgment, but have sought information from several ministers who will be acknowledged to be very competent judges, and have obtained letters containing their testimony. The following extracts will be sufficient.

The Rev. Joel Hawes, D.D., in a letter dated Hartford, Oct. 12, 1853, says, "From all the information I have been able to obtain from various sources, I have received the impression, that Drs. Smalley, Dwight, Strong, Perkins, Backus of Bethlehem, and Backus of Somers, may be regarded as fair exponents of the theological views held by the ministers of this State at the beginning of the present century. They were Calvinists, not Hopkinsians; Edwardean, but not followers of Emmons. Few if any (indeed I do not remember one) held the extreme views of Emmons. And I well remember that the Doctor often referred in conversation with me to the ministers of Connecticut as erroneous in doctrine, because differing from him in his peculiar speculations. The great body of Connecticut ministers were then and are now substantially of the Dwight school,—Calvinists, not Hopkinsians. . . . I drew from the brethren of my Association an expression of opinion, which entirely accorded with what I have expressed."

In a letter dated Pittsfield, Nov. 16, 1853, the Rev. Heman Humphrey, D.D., says, "Such as my impressions are, I am free to express them. At the close of the last and the beginning of the present century, Hopkinsianism prevailed in Connecticut to some extent—within the circle of my knowledge; and there was here and there a min-

ister who leaned to Dr. Emmons' views. But the prevailing type was substantially Edwardean. Dr. Smalley, Dr. Strong of Hatfield, and Dr. Dwight, and I should add Dr. Griffin, were, I think, fair representatives of the great body of our Congregational ministers at that period I suppose the *general* theology of New England ministers is still the same. Exceptions in influential quarters of New England there doubtless are, and lax tendencies, which are calculated to give the friends of sound orthodoxy serious alarm. But I see no reason to question that the heart of New England theology is sound at the core."

In a letter from Rev. Z. S. Barstow, D.D., dated Keene, N. H., Nov. 22, 1853, he says, "In answer to your inquiries, I would say, that I think *the great body of the clergy* of our denomination in New Hampshire are sound in the faith as maintained by Edwards and Dwight. So far as I know but few adopt the *peculiar notions* of Emmons; though many admire him as a writer.

"— seems to think that there is a falling away from the faith of the Puritans, but I (must say that I) indulge not such suspicions.

"So far as I have been on ordaining and installing Councils, and the instances have not been few, the brethren generally are strict in bringing out the distinctive doctrines of the Westminster Assembly's Catechism. Perhaps some of them have hazarded some such expressions as you did in your letters to Dr. Ware,—and for the same reasons, as you have of late publicly stated."

Rev. Thomas Snell, D.D., writes from North Brookfield, Dec. 7, 1853,—

" We meet with new and affecting and interesting *facts* in the history of the church; but I am not looking for any great *truth* in theology which has been unthought of by the wise and pious divines of past ages, and just now discovered like a new planet. The Bible is a revelation of truth, and though not written systematically,

is written with great perspicuity, so that the truth is 'plain to him that understandeth and right to them that find knowledge.'

"With respect to the main point of your inquiry, I would say, that a few days since I saw Dr. Fiske whose views correspond with my own on the subject; viz., that the general character of theology held and preached by *Congregational* ministers in Massachusetts and New England generally, fifty years since, was what may be styled *Calvinistic* in distinction from the peculiar and extreme views of Dr. Emmons and Dr. Hopkins. This will appear from looking at the most distinguished and influential ministers of the Congregational order around New England—some a little earlier and others later—Dr. Hart of Preston—Dr. Strong of Hartford—Dr. Smalley of Berlin, who published a volume of sermons evidently designed to counteract the extreme views of Dr. Emmons,—Dr. Lyman of Hatfield, etc., etc. These men gave a character to the prevalent theology of that day amongst our Congregational clergy. But there was an increasing leaning amongst our *young* ministers toward the peculiar views of Dr. Emmons and Dr. Hopkins until the formation of the General Association of Massachusetts.

"You are aware of the strong and continued opposition of Dr. Emmons to the General Association, and how from a regard to his feelings, Mendon Association did not unite with the General Association till after his decease. One of the Dr's. *principal* objections to the General Association was this, that its influence would be to *lower* the *standard* of orthodoxy. And if his peculiar views formed this standard, it actually produced this effect. It did much however to harmonize the views and feelings of the ministers belonging to all the district Associations in the State."

But some, who were attached to the theology of Edwards, went beyond him, and advanced several speculations, which differed from anything found in his writings. The most distinguished of these was Dr. Samuel Hopkins, of

Newport, R. I., a man of powerful intellect and ardent piety, and an intimate friend of Edwards. Dr. Emmons, of Franklin, Mass., a little later, pursued his metaphysical speculations still further, differing in some things from Hopkins, and more from Edwards. Dr. Samuel Spring nearly agreed with Emmons, and these, together with others who adopted the same opinions, formed a distinct class, denominated *Hopkinsians*. This class of ministers considered themselves as strict Calvinists, and very zealously maintained the leading principles laid down in the Westminster Confession of Faith and Shorter Catechism, and in the writings of Edwards. But they generally adopted some speculative doctrines, and some modes of expression, which were not found in the Westminster formula, or in the writings of Edwards or previous Calvinists.

And here the best thing I can do is to insert the summary of the tenets of Hopkinsians as stated in "The View of Religions," by Hannah Adams.¹ Dr. Spring informed me, that he and Dr. Emmons found that the statement which had been prepared for this publication was far from being correct, and that they therefore prepared the following summary which Miss Adams accepted and published.²

"1. That all true virtue, or real holiness, consists in disinterested benevolence.

"2. That all sin consists in selfishness.

"3. That there are no promises of regenerating grace made to the doings of the unregenerate.

"4. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral.

"5. That in order to faith in Christ a sinner must approve in his heart of the Divine conduct, even though

¹ 3d Edition, Boston, 1801.

² At the end of her article on Hopkinsianism Miss Adams particularizes among her authorities, "A manuscript of Dr. Emmons," undoubtedly containing the statement which he and Dr. Spring had prepared for her publication.

God should cast him off forever, which, however, neither implies love to misery, nor hatred of happiness.

“6. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed, with the existence and entrance of moral evil in the system.

“7. That the introduction of sin, is upon the whole for the general good.

“8. That repentance is before faith in Christ.

“9. That though men became sinners by Adam, according to Divine constitution, yet they have, and are accountable for, no sins but personal, For,

“(1) Adam's act, in eating the forbidden fruit, was not the act of his posterity; therefore they did not sin at the same time he did.

“(2) The sinfulness of that act could not be transferred to them afterwards; because the sinfulness of an act can no more be transferred from one person to another than an act itself.

“10. That though believers are justified through Christ's righteousness, yet his righteousness is not *transferred* to them.

“For if Christ's personal righteousness were *transferred* to believers, they would be as perfectly holy as Christ, and stand in no need of forgiveness,—but believers are not conscious of having Christ's personal righteousness, but feel and bewail much inward sin and corruption. And the scriptures represent believers as receiving only the benefits of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake. And this is the proper scripture notion of imputation.

“The Hopkinsians warmly advanced the doctrine of Divine decrees, the doctrine of particular election, the doctrine of total depravity, the doctrine of the special influences of the Spirit of God in regeneration, the doctrine

of justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due—to be called Hopkinsian Calvinists.”

It is well known to men who are versed in theological learning, that the 3d, 4th, 5th, 6th, 7th, 9th, and 10th articles of this summary are contained in the writings of the ablest Calvinists, though not generally expressed in the same manner as here. The substance of the 3d article is expressly contained in the Westminster Confession of Faith, Chap. 16th, Article 7th; and was with great zeal maintained both in the pulpit and by the pen by Hopkins, Spring, and others. But they did it purely on Calvinistic principles. The 4th article is asserted by several former Calvinists, and particularly insisted on by Edwards, and other Puritan divines. And when they explain what they mean by the phrase *natural* ability no difficulty remains. For no Calvinist holds, that sinners are destitute of the powers and faculties which constitute moral, accountable agents. As to the 9th article;—no judicious Calvinist holds that *Adam's personal* act was *our personal act*, or that his sinful act was *transferred* to his posterity so as to become literally *their* sinful act. And as to article 10th—It is not a doctrine of Calvinism, that in justification the righteousness of Christ is *transferred* to believers so as to become their personal righteousness. The remarks annexed to this article show that Hopkinsians, instead of denying the doctrine of the imputation of Christ's righteousness to believers, expressly maintained it,—only taking care to explain what they understood to be “the scripture notion of it.” The 8th article agrees or not with the Calvinistic system, according as the terms Repentance and Faith are understood. Articles 1st and 2d may be considered as embodying in an abstract philosophical form

what Calvinists have often taught in other ways and sometimes in the same way. But the truth is that these statements respecting the general nature of holiness and of sin, had been made so prominent in the preaching and writings of Hopkinsians, and had been defended by them with an earnestness so extraordinary, and had frequently not only been doubted but disliked and spoken against by ministers of less strictness, that they had come to be esteemed as appropriate and distinguishing tenets of the Hopkinsian system. And the same was true of other points of doctrine, which had under different forms sometimes found a place in the writings of the more vehement advocates of Calvinism, but which had been more frequently brought into notice and pushed to such unwonted and marvellous extremes by Hopkinsians, as to excite strong prejudices against them, and to characterize their system,—not indeed according to the very summary and guarded statement made in the articles above quoted; but according to the opinion which prevailed in the community, partly from misapprehension, but partly from well-known facts.

Without governing myself by the very brief summary above laid down, I shall touch upon some particular points which were generally understood to make a part of the Hopkinsian system.

One of the points which Hopkinsians held in common with Fénelon and other Pietists was, that Christian submission implies a *willingness to endure the just penalty of the law and to sacrifice our own eternal happiness, or to be cast off forever, if the glory of God requires it.* This, or like this, was the manner in which Hopkinsians frequently expressed their peculiar sentiment.

But after a time Dr. Spring and several other Hopkinsian ministers laid aside the offensive phraseology which had been in use, and contented themselves with teaching this doctrine indirectly or by implication, and in more acceptable words. But Dr. Emmons and some others continued fearlessly to

hold forth these doctrines in the phraseology introduced by Dr. Hopkins.¹

Another of the points peculiar to Hopkinsians was that God is the direct efficient cause of *sinful* exercises, in the same manner as of *holy* exercises. They thought that the principles of Calvinism, consistently carried out, led to this conclusion. But neither Edwards nor the most respectable Calvinists who preceded him, held to this extreme speculation. And after a time this opinion also was treated more guardedly and in less offensive terms by many Hopkinsians.

¹ About 1809 or 10, on a visit to Dr. Emmons, I was invited to attend a meeting at a private house, and was present while he conversed with several persons, who were under serious impressions on the subject of religion. They had been taught that a willingness to be cast away for the glory of God was an important evidence of a new heart. In reply to the questions of their minister, they said one after another that their hearts were opposed to the justice of God, and that they were not yet willing to be cast off. He told them they deserved to be cast off, and that they ought to be willing for it, and that without this willingness there was no true submission. In private conversation at his house, I told Dr. Emmons this was new language to me, and that I questioned the propriety of it. He asked why. I told him the language was liable to be so understood, as to imply, that we ought to set a low price upon our own souls, and not to care much whether we were saved or lost, and further, that the statement involved an absurdity, seeing that any one who really desired to glorify God, would seek to do it not by submitting to destruction, but by accepting salvation. I then said that I thought the truth he intended might be more clearly and more forcibly expressed in another way. He asked how. My reply was substantially this,—sinners deserve to suffer the just penalty of the law, that is, everlasting punishment, and they ought to acknowledge and feel, that it would be just for God to inflict it; in other words, they ought heartily to approve the justice of God, and to glorify him by turning from sin and thankfully accepting the holy salvation offered to them in the gospel. I then inquired of him, whether his statement was meant to imply any more than this. He said no. I once had a similar conversation with Dr. Samuel Spring on the same subject and with the same result. He acknowledged that the statement which I made expressed all that was intended by the language of Hopkinsians. He and Dr. Emmons had stated the subject in almost the same manner in the summary of Hopkinsianism, which they prepared for Hannah Adams' "View of Religions." The fifth article in that summary is "that in order to faith in Christ a sinner must approve in his heart of the Divine conduct, even though God should cast him off forever." The obvious meaning is, that the sinner must be satisfied in his heart that the conduct of God would be just if he should cast him off, in other words,—must be satisfied that the penalty of the law is just, that the transgressor deserves endless punishment, and that God would be just if he should inflict it.

The class of ministers now referred to were also distinguished from other Calvinists, by strongly asserting *man's full ability to render perfect obedience to the divine law*. When they explained man's ability to mean the possession of those intellectual and moral faculties which constitute him a moral agent, a proper subject of moral law, leaving him without excuse for disobedience, and when their object was to show that man is under no such inability as can justify him for impenitence and unbelief, or in any way palliate his guilt, it was manifest that they differed not in *meaning* from other orthodox divines. But Calvinists in general adhered to the language of the inspired writers on the subject, and seriously apprehended that the manner in which Hopkinsians asserted the sinner's full ability, and the prominence they gave to it in their preachings, was contrary not only to the language of the inspired writers, but to the experience and consciousness of Christians, and tended to confirm men in the spirit of pride and self-sufficiency, instead of leading them to trust in the grace of God and to seek that grace by earnest prayer. The direct and frequent assertion of human ability became a favorite and distinguishing dogma of the Hopkinsian school, though other orthodox divines held, in common with them, that sinners have no such *inability as furnishes any excuse for sin*.

Dr. Emmons and others went beyond Hopkins. Apprehending that the common doctrine of *imputation* might imply a *literal transfer of personal attributes and personal acts* from one moral agent to another, or, more particularly, such a transfer of Adam's disobedience to his posterity that they are themselves really chargeable with his sinful act, and in their own persons literally blameworthy for that very act; and that the sins of men were literally transferred to their Redeemer, so that, in the sight of God, their sinful character and blameworthiness became personally his, and again, that his personal righteousness is transferred to believers so as to become literally their own personal righteousness—apprehending that the doctrine

of imputation might imply all this, they chose to waive it; and thus through an unhappy misconception or inadvertence, as to the authorized sense of a theological word, they denied or seemed to deny a doctrine which had been so well explained and vindicated by Edwards, and the ablest Calvinists before him, and is affirmed though cautiously even by Hopkins himself in his "System of Doctrines," particularly in his chapter on justification. It is to be lamented that Christian divines, and I among them, should have fallen into an obvious mistake as to the meaning of theological terms so long in good use, and should have rejected or seemed to reject a doctrine, regarded as so scriptural and precious by our Puritan Ancestors, and by orthodox churches throughout Christendom.

Another departure of Hopkinsians from the creed of Calvinists respected *original sin*. In the view of Edwards, Dwight, Smalley, and previous Calvinists, there is in the posterity of Adam a corruption of their moral nature, a proneness or tendency to sin, which is itself morally evil, and is the source of all actual transgression. But Hopkinsians denied the distinction between original sin, or native corruption, and actual sin, and held that *all sin* is actual. Hopkins held that *actual sin*, which he sometimes calls a depraved inclination, is found in mankind from the beginning of their existence, or as soon as they exist as the posterity of Adam, in other words, as soon as they have a moral nature, or a soul. In accordance with this, Emmons, according to his biographer, maintained that man is a sinner as soon as he has an immortal soul, and it was his opinion that if any infant dies before it is an actual sinner, it is annihilated. Thus while Hopkins and Emmons and their followers denied all depravity or moral corruption of man's *nature* antecedent to *actual sin*, they carried back actual sin to the commencement of human existence. Accordingly they were required by their theory to look upon infants of a day, not as inheriting a morally corrupt *nature*

which will certainly lead to transgression, but as being *actual transgressors at the very beginning of their existence*.

I have now mentioned the chief points on which strict Hopkinsians, differed from Calvinists of the Edwardean School who adopted the theology of the Puritans as set forth in their writings and their public symbols.

But in reality Hopkinsians were not more distinguished by their efforts to defend the *peculiar* opinions above specified, than by the prominence they gave to the grand principles which they held in common with other Calvinists, and by the zeal and fidelity with which they taught them both from the pulpit and the press. The doctrine of man's native and total depravity, in consequence of Adam's fall—the doctrine of the Divine decrees, particularly election,—the doctrine of the Divinity and atonement of Christ,—the doctrine that all the moral actions of unrenewed men are sinful, that they must be born again by the sovereign agency of the Holy Spirit,—that repentance and faith in Christ, which are the gift of God, are to be urged upon sinners as their immediate duty,—that believers are pardoned and justified solely on account of the vicarious sufferings and perfect righteousness of the Redeemer,—and that those who are regenerated and justified will live a new life, and will persevere in holy obedience,—these and other doctrines set forth in the Shorter Catechism and in the writings of Edwards, formed a common platform for Calvinists and Hopkinsians: that is, for those who maintained the principles of Calvinism, confining themselves to these; and those who, besides maintaining the principles of Calvinism, held the opinions peculiar to Hopkins and Emmons. Hopkinsians called themselves *Calvinists*, because they held the leading doctrines of Calvinism. And thorough Calvinists were often called Hopkinsians, because they held fast to the principles of theology which were common to both classes, and because they contended earnestly for those principles, and for a corresponding strict-

ness in the concerns of the church, thus far agreeing with Hopkinsians.

I have said that Calvinists of the Edwardean School constituted a large proportion of the Congregational ministers of New England. Edwards was constantly spoken of as the standard or type of New England theology. Most of those who instructed theological students, as Bellamy, Smalley, Barton, Backus, Dwight and Hooker, belonged to the Edwardean School, and their pupils generally agreed with them. Dr. Griffin, Dr. Ebr. Porter, Dr. Samuel Worcester, Dr. Tyler, and Dr. Nettleton, belonged to the same class. If they were called Hopkinsians, it was for the reason above assigned, namely, because they taught the doctrines of Calvinism plainly and earnestly, and were strict in church discipline. If any one insisted upon the doctrine of Divine decrees and Divine Providence as stated in the Shorter Catechism;—upon the entire and native depravity of man, and the sinfulness of his moral affections and acts; upon his perfect obligation to obey the law and the gospel, and the duty of immediate repentance and faith; upon the necessity of regeneration by the efficacious operation of the Holy Spirit; upon the infinite ill-desert and inexcusableness of sin, and the dependence of sinners for justification and eternal life upon the free grace of God through Jesus Christ; if any one earnestly held forth these, and other kindred doctrines and taught that a corresponding Christian experience is indispensable to salvation, he was, by many, called a Hopkinsian, although he adopted none of the opinions, and none of the forms of speech, which distinguished Hopkins and Emmons from the acknowledged standards of Calvinism. This indefiniteness in the meaning of a word has often occasioned mistakes, against which we should very carefully guard.

It must not be forgotten that the bulk of Calvinistic ministers in New England, at the close of the last and the beginning of the present century, harmonized with Ed-

wards; and that only a small number held to the speculations which were peculiar to Hopkins and Emmons in distinction from Calvinists. This Drs. Spring and Emmons often mentioned as a matter which they regretted. And this was well known to ministers generally who lived at that period. But in that comparatively small number, there were individuals who regarded their peculiar speculations as very valuable improvements, and who contended for them as of the highest importance, and who were moreover too plainly inclined to form a new party, separate from the great body of orthodox ministers in the country.

But in view of the threatening aspect of the times, particularly the wide prevalence of Unitarianism and infidelity, the generality of the more intelligent and pious members of the Christian community, including many Hopkinsians, became satisfied that the above-mentioned *speculative* differences ought to be waived, so as to prevent a new schism among the friends of Scripture truth, and that the orthodox body of ministers and churches should present a united front, and, on the ground of the Reformed Confessions adopted by the Puritans, should act harmoniously and with all their strength in opposing gross and destructive error.

Such then was the state of the religious community, and such were the classes which existed among the Congregational clergy of New England. There were first the decided *Unitarians* and *Pelagians*, who were found chiefly in Boston and the vicinity. There were, secondly, the *Semi-Calvinists* or *Moderate Calvinists*, many of them real Arminians, but some of them very devout and pious. Thirdly, there were the *decided, earnest Calvinists*, who were nearly in harmony with Edwards and the Puritan standards. These constituted the greater part of the evangelical ministry in New England. Fourthly, there were the strict *Hopkinsians*, who were zealous advocates of Calvinistic principles, generally, and, in addition to these, held the opinions peculiar to Hopkins and Emmons. These were more distinctively denomi-

nated *Hopkinsians*. Between some of these classes there was an essential mutual repellancy. The difference existing among them was founded on principle, and could not be done away without a radical change on one side or the other. Who, for example, could have entertained the thought of reconciling Socinians and Trinitarians, or Pelagians and Calvinists, and bringing them to co-operate in the same religious publication or the same theological school? But between thorough Calvinists and Hopkinsians it was obviously different. There was indeed much controversy between them, but no open rupture of ministerial or Christian fellowship. In their views of Christian doctrine, and in their spiritual experience, in their endeavors to make known and defend the plain doctrines of the gospel and to promote the cause of pure and undefiled religion, there was an essential agreement.

But although there was a substantial agreement between Calvinists and Hopkinsians, and a real foundation for union, there appeared at that time no small tendency to division and separate action. The men who formed the Massachusetts Missionary Society, at the beginning of the present century, were generally decided Hopkinsians, and almost all of them were called Hopkinsians. The Massachusetts Missionary Society in 1802 resolved to publish a monthly magazine as a means of awakening a missionary spirit and promote pure religion, and chose Drs. Emmons, Spring, Worcester, and others, as editors. But the patronage which they secured was very limited, and on account of the general character of the members, and of the magazine which was their organ, many orthodox ministers in the State regarded the whole movement as sectarian. Accordingly there was another Missionary Society formed in Hampshire Co., which acted by itself for a long time. And in 1805 another monthly magazine was commenced, called the *Panoplist*. Dr. Morse had a leading agency in introducing this periodical, and he applied to me to be connected with him as an editor. I

belonged to the Massachusetts Missionary Society and had been a contributor to their Magazine. But the declared design of the *Panoplist*, which was to advocate and support the doctrines of the Puritans and of the reformed churches generally, corresponded entirely with my views, and I consented to the proposal of Dr. Morse to be one of its editors. This periodical was favored generally by the Orthodox in New England. These two periodicals being for a time regarded by many as the organs of two parties, their existence in the same community had a tendency to foster prejudices and in the end to produce strife and division. And that which was most of all alarming and which threatened to bring on a permanent division among the Orthodox, was the fact, as the sequel will show, that the two parties were about to institute two Theological Seminaries in the same vicinity, which would naturally involve rivalry and mutual opposition.

At this period, when the Orthodox body was on the point of dividing its forces, Divine providence remarkably interposed, and a favorable turn soon began to be experienced. The editors and patrons of the *Panoplist* exerted themselves to the utmost to check existing tendencies to division, and to promote the spirit of love and concord among all the friends of evangelical religion. A considerable number of Hopkinsians, and many Calvinists, were weary of evil surmisings and contentions, and were disposed to follow the things that make for peace. They considered it to be of essential importance to the support of Divine truth and to the welfare of the churches, that the different classes of the Orthodox should dismiss their disputes and prejudices, and unite their efforts to oppose heresy and irreligion, and to promote the cause of Christ.

There were three forms of union which were considered to be of great moment, and which were pursued in different ways with persevering zeal, and with final success.

1. Union of the two monthly publications, the *Massachusetts Missionary Magazine* and the *Panoplist*.
2. Union in a General Association.
3. Union in a Theological Seminary.

The union of the *Massachusetts Missionary Magazine* and the *Panoplist* had for some time been the subject of serious discussion between the parties interested, as appears from the Letters published in the Appendix. The arguments for and against the union, had been freely stated and carefully considered. The objections which Dr. Spring made to the measure when first proposed, had been gradually removed. The *Panoplist* had been long enough before the public to obtain a settled reputation. And although Dr. Spring had been unwilling that I should have any direct agency in favor of a publication which was likely to interfere with the success of the *Magazine*, he took no exception to what I had done for it, either as an editor or as a writer. Indeed he declared himself much more satisfied than he expected to be with the principles which the publication had maintained, and with the influence it had exerted in the cause of pure and undefiled religion. And with most of the good men, with whom he was intimately associated, he had felt a growing confidence in the orthodoxy and usefulness of the *Panoplist*. And after much thought and much consultation, he, and the greater part of the Society, deemed it expedient that the *Magazine* should be joined with the *Panoplist*, and that the united publication should be under the direction of those who had been editors of the *Panoplist*. The union was agreed upon and carried into effect in June, 1808. This measure was in reality a step towards that more general plan of union and combined action among the Orthodox, which was subsequently accomplished. But it was a matter of deep regret that this and every similar proceeding, was looked upon with fear and dissatisfaction by so great and excellent a man as Dr. Emmons. The

consequences of this united publication were however almost universally, considered as of great consequence to the cause of Christ.

Another form of union above mentioned, was the establishment of a *General Association* in Massachusetts.

The design to bring about such a union was the result of a general impression among the Orthodox, that the co-operation of the friends of Christianity was imperiously called for, as a means of counteracting infidelity and wickedness, and preserving in its purity the religion of our forefathers.

In 1802 Delegates from eight District Associations met at Northampton; and they agreed that the formation of a General Association was expedient, and they recommended as a basis of their union an acknowledgment of the doctrine expressed in the Assembly's Catechism. In 1803 representatives of five District Associations met at Northampton. There was at that period much conversation and correspondence among ministers relative to the formation of such a body. And in 1804 the subject was introduced into the convention of Congregational ministers in Boston, by Dr. Lyman of Hadley. The Convention chose a committee to write to the District Associations in the State, and to ascertain their views relative to such a measure. The result was, that Unitarians were universally opposed. Dr. Emmons was not favorable to it, and for a time Dr. Spring felt as he did. Berkshire Association, through Dr. Stephen West, replied, that they would cheerfully unite in forming a General Association "provided they could have as the basis of it a Calvinistic Confession of Faith." The next year the first number of the *Panoplist* was published, and the editors of this periodical, in accordance with the recommendation of the delegates of eight associations assembled at Northampton in 1802, and with the suggestion of Dr. West in behalf of the Berkshire Association, advocated the adoption of the Assembly's Shorter Catechism as the basis of the General Association.

The number of Associations that joined the general body increased from year to year. In 1810 the General Association met at Bradford, at which meeting they made an alteration in the form of their Confession of Faith. Previously it had stood thus: "That the doctrines of the Assembly's Shorter Catechism be considered as the basis of the union of our churches." It was altered so as to read thus: "*That the above doctrines (the doctrines contained in the Catechism), understood by us to be distinctively those which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*" The meeting was large and the proceedings harmonious. It had been a subject of inquiry, whether we should not make the Associate Creed of the Andover Seminary the basis of the General Association. But the Assembly's Catechism was preferred, and the doctrines which it exhibits were declared to be distinctively those, *which from the beginning had been generally embraced by the churches of New England as the doctrines of the Gospel.* Thus the General Association of Massachusetts agreed to the same doctrinal standard which was adopted by our forefathers in 1648, and again in 1680. And this same symbol has been continued as the basis of union among the ministers who are connected with our General Association. Thus existing differences of opinion among the Orthodox have been waived, and all parties have publicly united in adhering to the religious principles of our Puritan ancestors, and in adopting what Dr. Stephen West proposed, "a Calvinistic Confession of Faith."

The happy tendency towards the union among the different classes of the Orthodox, which was manifested in the joint publication of the *Panoplist* and *Missionary Magazine*, and in the *General Association*, showed itself still more remarkably, during 1807 and 1808, in the founding of a *united Theological Seminary*. The facts relating to this subject will be particularly set forth in the following chapters.

CHAPTER III.

THE FOUNDATION OF THE THEOLOGICAL SEMINARY TRACED TO THE
CHARTER OF PHILLIPS ACADEMY, AND TO THE INTENDED
BEQUESTS OF SAMUEL ABBOT, ESQ., OF ANDOVER.

DURING the year 1806, in the county of Essex, in Massachusetts, two separate and independent movements in behalf of a Theological School were commenced by two sets of men, whose intentions and measures were at first wholly unknown to each other. One of these movements centered in Andover, the other in Newburyport. As Phillips Academy in Andover was the foundation on which the Theological Institution was erected, and as all subsequent donations made to it, for the purpose of introducing different departments of instruction, or in any way increasing its means of usefulness, were to be in conformity with its Constitution and the express design of its Founders, it seems proper and necessary first of all to give a brief account of the establishment of the Academy, and of the objects which it was intended to accomplish.

Phillips Academy in Andover was founded in 1778 by Hon. Samuel Phillips of Andover and his brother Hon. John Phillips of Exeter, N. H. These men were the sons of the Rev. Samuel Phillips who was ordained as minister of the gospel, in the South Parish in Andover in 1711, and whose Christian principles and habits were those of the Puritans. His sons inherited his excellent character. The Hon. Samuel Phillips, Lieut-Governor of Massachusetts, who was the son of the above named Hon. Samuel Phillips of

Andover, was born Feb. 5, 1752. He was honored with several important public offices, and in all of them manifested enlarged benevolence and the strictest integrity. But it is most to my purpose to speak of his influence in founding Phillips Academy. He was the sole heir of the estate of his father, and of his uncle, John Phillips of Exeter. When he was just entering on his public life, being without any estate of his own, he proposed to his father and uncle to found a literary Institution in Andover; and did all he could to induce them, even in those troublous times, to enter on the work without delay. It was he, unquestionably, who had the principal agency in framing the Constitution of the Academy, though probably he had the aid of Eliphalet Pearson, who was then teacher in the Grammar School in Andover.

Although the principal design of the Founders of the Academy was to promote virtue and piety, and impart the rudiments of an English and a classical education, they seem to have had a clear foresight of what the interests of religion might afterwards call for, and in their Constitution made the following provision for theological instruction in the Academy, to wit:—"And, whereas many of the students in this Seminary may be devoted to the sacred work of the gospel ministry; that the true and fundamental principles of the Christian religion, may be cultivated, established, and perpetuated in the Christian Church, so far as this Institution may have influence; it shall be the duty of the Master, as the age and capacities of the scholars will admit, not only to instruct and establish them in the truths of Christianity; but also early and diligently to inculcate in them the great and important scripture doctrines, of the existence of one true God, the Father, Son and Holy Ghost; of the fall of man, the depravity of human nature; the necessity of an atonement, and of our being renewed in the spirit of our minds; the doctrines of repentance toward God and of faith toward our Lord Jesus Christ; of

sanctification by the Holy Spirit, and of justification by the free grace of God, through the redemption that is in Jesus Christ; (in opposition to the erroneous and dangerous doctrine of justification by our own merit; or a dependence on self-righteousness,) together with the other important doctrines and duties of our holy Christian Religion."

In pursuance of this design, the Hon. John Phillips of Exeter, N. H., one of the Founders aforesaid, gave \$20,000 for the education of youth of genius and serious disposition in the Academy. And to complete his liberality, he afterwards bequeathed two-thirds of his estate to the Academy in Exeter, N. H., and one-third to the Academy in Andover, for the benefit more especially of charity scholars, such as may be of excelling genius and of good moral character, preferring the hopefully pious; and such of them as are designed for the "gospel ministry, having acquired the most useful human literature in either of the Academies or other Seminaries, may be assisted in the study of divinity—under the direction of some eminent *Calvinistic* minister of the gospel, until an able, pious and Orthodox instructor shall be employed in one of the Academies as a Professor of Divinity, by whom they may be taught the important principles and distinguishing tenets of our holy Christian Religion." To this fund the Hon. William Phillips of Boston, father of the late William Phillips, Lieut.-Governor of Massachusetts, added \$4000. Upon this foundation, about twelve students in Divinity were maintained in whole or in part, from 1797 to 1808, under the direction of the Rev. Jonathan French. Among these, are the names of Samuel Stearns, James Kendal, Jonathan French, Jun., Joshua Bates, Samuel Walker, Samuel Gile, David T. Kimball and Abraham Bodwell. John Farrar, late Professor in Harvard College, and some others, pursued their theological studies in Andover, though not supported by this fund.

The above-mentioned provision for the support of theological students in Phillips Academy, is distinctly referred to in

the preamble to the Constitution of the Theological Seminary; and the Founders declare it to be in pursuance of the same pious design that they established the Seminary. Thus Phillips Academy is recognized as the germ of the Theological Institution.

Phillips Academy, which was founded and its Constitution completed and executed by its Founders in 1778, was incorporated by an act of the General Court in 1780, in which act the most important provisions of the Constitution of the Founders were incorporated and confirmed.

Besides the article above quoted from the Constitution of the Academy the Founders made known their will in the following provision, to wit, "And, whereas the most wholesome precepts, without frequent repetition, may prove ineffectual; it is farther required of the Master, that he not only urge and re-urge; but continue from day to day, to impress these instructions." "And let him ever remember that the design of this Institution can never be answered, without his persevering, incessant attention to his duty."

"And, in order to prevent the smallest perversion of the true intent of this foundation, it is again declared that the *first* and *principal* object of this Institution is the promotion of true PIETY and VIRTUE; the *second*, instruction in the English, Latin and Greek languages, together with Writing, Arithmetic, Music and the Art of Speaking; the *third*, practical Geometry, Logic, and Geography; the *fourth*, such other of the liberal Arts and Sciences or Languages as opportunity and ability may hereafter admit and as the Trustees shall direct."

"And we hereby reserve to ourselves, during any part of our natural lives, the full right jointly to make any special Rules for the perpetual government of this Institution; which shall be equally binding on those, whom they may concern, with any clause in these Regulations; provided no such Rule shall be subversive of the TRUE DESIGN, herein expressed."

Such was the early beginning (coeval with the independent existence of our nation) of that pious and magnificent

charity, which subsequently rendered Andover for many years the principal seat of theological education in our country.

It is obvious on the one hand, that the establishment in the Academy of an Institution for teaching Orthodox Christianity to theological students was not only consistent with the original design of the Academy, but was distinctly contemplated by its Founders, and on the other hand that it was not consistent for the Trustees to receive donations for the maintenance of any other system of Divinity, than that which the Founders regarded as "Orthodox" or "Calvinistic." And it may be taken as a further explanation of their views on the subject, that not only their ancestors but that they themselves held fast to the doctrines of the Puritans, and that one of them made provision for the gratuitous distribution of the Assembly's Shorter Catechism among the people of Andover.

We shall now contemplate a subsequent series of events and circumstances, which more or less directly led on to the founding of a Theological Institution on the basis of Phillips Academy.

The first principal of Phillips Academy was the late Eliphalet Pearson, LL.D. He first gave the Academy that reputation for thorough scholarship, good order, and moral and religious influence, which it has maintained ever since. In 1785 he was chosen Hancock Professor of Hebrew in Harvard College, with the additional duty of instructing in English Grammar and Composition. Dr. Pearson was possessed of a powerful understanding and of extensive learning, and particularly, with a profound knowledge of his department. As a Professor in the College he was eminently useful, and was held in high estimation. I have ever considered his instructions as constituting at least one half the value of my collegiate education. He was indeed remarkably strict in demanding of the students a diligent and faithful attention to their prescribed course of study, and he visited palpable delinquences with no small severity of reproof. But a

reasonable proficiency in learning, united with a modest and dutiful deportment, was sure to meet with his decided approval. No other officer in the College had equal influence in promoting improvement in literature, and the higher interest of morality and piety. If any business of special importance and difficulty was to be done, such as making out a plan and framing statutes for a new Professorship, he was the man to do it.

These few remarks have been made for the purpose of showing how eminently Dr. Pearson was qualified for the important work which afterwards devolved upon him relative to the Theological Institution; and for the purpose also of acknowledging the debt of gratitude which is due to him from me and from many others for his distinguished services in Harvard College, and of rendering to him, as far as I am able, that respect and honor, which those to whom the duty specially belonged have neglected to render.

After the death of President Willard, which took place in September, 1804, the general duties of the Presidency were discharged by Dr. Pearson. During that critical period in the history of the College and of New England, when it was proposed to fill the office of Hollis Professor of Divinity and of President, with Unitarians, Dr. Pearson maintained a firm and almost solitary opposition in the Board of Fellows, of which he was a member. And when the deed was consummated, and the Rev. Henry Ware, in 1805, had been elected as Hollis Professor, and Professor Webber, in March, 1806, was elected as President, Dr. Pearson was fully persuaded that the interests of evangelical religion, so perilled at the University, called for some new and more vigorous efforts for their defence; and with this persuasion he resigned his office as Professor, and his seat in the Corporation, on March 20th, 1806. A little before this time the Committee of Exigencies of Phillips Academy passed the following resolution:—

“ *Whereas* it is understood that Dr. Pearson is about to leave his present situation at Cambridge,—in consideration

of the long, faithful and important services he has rendered this Academy from its first institution, and in hope of enjoying his further aid and future patronage and support,

“*Voted*, That he be invited to return and reside in this town, and that the use of the house lately built by the Trustees in the vicinity of the Academy be tendered to him for one year, free of expense.”

In compliance with this generous invitation he returned to Andover after an absence of twenty years.

Here, in connection with others, he considerably began to take measures for the establishment of an Institution which should maintain the doctrines of the fathers of New England against the threatening apostacies of the times.

Another conspicuous agent who was closely associated with Dr. Pearson in efforts for the promotion of evangelical religion was the Rev. Jedidiah Morse, D.D., of Charlestown, Mass. As one of the Overseers of Harvard College, he had sustained the same part as had been sustained by Dr. Pearson in the Corporation; and in all the measures afterwards taken for the establishment of a Theological Institution, he had the same conviction with Dr. Pearson of the imperious necessity of lifting a standard against the errors, both in doctrine and in practice, which were coming in like a flood upon the churches of the Puritans.

As a Trustee of Phillips Academy, he had become acquainted with Mr. Abbot and all his benevolent purposes, and was one of his confidential friends and advisers. As a Geographer and as an Editor of the *Panoplist*, he had acquired a very extensive knowledge of ministers and Christians, and of the concerns of religion not only in Boston and New England, but in all parts of the country, and was thus qualified to judge what measures would be adapted to meet the exigencies of the religious community. He had an ardent love for the doctrines of the reformation, regarding them, however, not so much in an abstract or theoretic, as in a practical view. He possessed a fertile im

agination, the power of ready thought, and the pen of a ready writer, and an extraordinary habit of despatch. It will appear in the sequel, that the qualities of his mind and his condition in society fitted him to exert a conspicuous influence relative to the founding of the Theological Institution.

Another of the chief agents in this important business, was Samuel Farrar, Esq., of Andover, who was a correct and judicious lawyer, and by his intelligence, religious principles and sound discretion, was peculiarly fitted to act the part to which Divine providence called him in relation to a Theological Institution. He was to assist the generous Founders in maturing and executing their general design to promote theological education. The work assigned to him was important and difficult, requiring much careful thought, practical wisdom and patient labor. Mr. Farrar was qualified, as no other man was, to perform, in concert with others, that retired but weighty task which was allotted to him. His agency was indispensable. He was raised up "for such a time as this."

These three were associated with several others, namely, Rev. Jonathan French, Rev. Dr. Chaplin of Groton, and Mark Newman; but as counsellors and agents, those formerly named had the chief influence.

Soon after Dr. Pearson removed to Andover, he began, with others, to take measures relative to the founding of a Theological Institution in Phillips Academy; and in July, 1806, an Association was formed, all but one being Trustees of the Academy, and held several meetings to consider the importance of such an Institution. The following is copied from the original record of these meetings in the handwriting of Samuel Farrar, Esq., who acted as scribe.

"July 10, 1806, a voluntary Association of the following individuals, namely, Dr. Pearson, Dr. Morse, Mr. French, Dr. Chaplin, Samuel Abbot, Mark Newman and Samuel Farrar, met at Madame Phillips' house in Andover and

conversed on the subject of a Theological School; and they requested Dr. Pearson to write on the necessity and advantages of such an Institution. At a subsequent meeting, in September, 1806, the draft prepared by Dr. Pearson was accepted; and it was afterwards printed in a pamphlet, and in the *Panoplist*, under the title of "Thoughts on the Importance of a Theological Institution." The members also pledged themselves individually, to use their best endeavors to bring such an Institution into a speedy existence.

At the same meeting Dr. Pearson, Dr. Morse, Mr. French, John Phillips, Jun., and Mr. Farrar, were chosen as a Committee, to draft the outlines of a Constitution for such a Seminary. At a subsequent meeting in October, the draft of a Constitution was read and committed for future examination.¹

These initial measures were not taken in the dark, but were grounded on the knowledge which these gentlemen had of the intention of Samuel Abbot, Esq., in regard to a Theological School. The intention of Mr. Abbot at that time, was to make provision in his will for the establishment of a Theological Institution in Phillips Academy. We have seen that such an Institution was contemplated by the Original Founders of the Academy and was provided for in their Constitution; and that theological education had already been commenced on the foundation laid in the Academy by one of the Founders for that very purpose.

Here is the place to make particular mention of Samuel Abbot, Esq., the knowledge of whose benevolent intentions was communicated confidentially to Dr. Pearson and the other individuals above named, and inspired them with courage and zeal in prosecuting their favorite object.

Samuel Abbot was born in Andover, 1732. He was trained a merchant in Boston, and commenced business for

¹ See the original records in the keeping of the Trustees.

himself in 1753. He married widow Sarah Kneeland, who by her intelligence and industry aided him in the acquisition of property, and was of the same mind with him in the distribution of it. At the commencement of the Revolution, he retired with a moderate estate to his native town. There, by economy and a skilful management of his business, with the Divine blessing, his property was greatly increased. In his personal character he was distinguished for a meek and humble spirit, for discretion, integrity, and habitual devotion. He had no children, but he set his affections on a grandson of his wife, and intended to give him a portion of his estate. But that grandson disappointed his hopes and died in early life. He was accordingly left at liberty to devote his property to the interests of religion, which became more and more his favorite object. But, although he was always ready for the more common acts of charity, he resolved that his chief contributions should be directed to the right education of pious young men for the gospel ministry. This object was the more deeply impressed upon his mind, by what had already been done for that object in Phillips Academy, of which he was a Trustee. Two of the Trustees were Professors in Harvard College, that is, Dr. Pearson and Dr. Tappan. And these were among the men whose advice Mr. Abbot followed in the appropriation of his property.

Mr. Abbot was a man of great simplicity and caution. He was slow to decide on questions of importance and was less remarkable for his intelligence and strength of character than for his judgment in the choice of his counsellors. Having come to a settled determination to devote most of his estate to a benevolent and pious use, he was free from perplexity and enjoyed constant peace of mind. He contemplated his object with a satisfaction which the worldly and selfish know not. "I can't tell," he used to say near the close of his life, "I can't tell how much pleasure I have taken in saving for that great object," pointing to

the Institution on the Hill. "I hope it will be the means of saving millions of souls."

His first plan, was to provide for the education of young men for the ministry, not in Andover, but in Harvard College, where were those men in particular in whom he had confidence, namely, President Willard, Dr. Pearson, and Dr. Tappan. After much serious thought and much consultation with judicious friends and earnest prayer for Divine guidance, he made a will, dated May 10, 1803, in which he bequeathed two thousand dollars to the Trustees of Phillips Academy, the income of which should be laid out in procuring and circulating the following books, namely, "Bibles, Testaments, The Assembly's Shorter Catechism, Hemingway's Discourses for Children, Doddridge's Address on Family Prayer, and his Rise and Progress of Religion, Laws' Serious Call, Henry's Discourse of Meekness, Watts' Divine Songs for Children, with other like pious books." And he expressly declared it to be his principal object in this bequest, to preserve and disseminate "the essential and distinguishing doctrines of the gospel as professed by our pious ancestors, the first settlers of New England." And for the purpose of increasing the number of learned and able defenders of the gospel of Christ, as well as of orthodox, pious and zealous ministers of the New Testament, he bequeathed the residue of his estate to the President and Fellows of Harvard College, to be applied to the support of theological students in the College. And he expressly ordained, "that no person be admitted as student on his foundation, who has not taken a degree at some College, and was not distinguished by natural abilities, unblemished morals and hopeful piety." Besides this he also provided in his will, that "every applicant, previously to his being admitted on this foundation, shall subscribe a written declaration of his faith in Divine revelation, and in the fundamental doctrines of the gospel, according to the plain and fair import of Scripture terms and phrases, and as summarily expressed in the Westminster

Assembly's Shorter Catechism." And he required above all that students on his foundation should make the Bible the object of their principal attention and closest study."¹

In August 4, 1804, Mr. Abbot executed another will, in which he continued his legacy of two thousand dollars for the distribution of the books before mentioned. In this will he also made provision for the support of promising scholars in the Academy, and also for the support of one or two students in divinity, and he bequeathed the residue of his estate, as before, to the Professors and Fellows of Harvard College, to be applied to the support of theological students, under more particular regulations than those mentioned in the former will. He also made an ultimate provision for the support of a Professor of the Greek language and Literature, appointing that he should be "distinguished for genius and learning, a member of some Protestant, Congregational or Presbyterian, church, a man of judgment, honesty and piety, and of Orthodox, Calvinistic principles in religion, as professed by our pious ancestors, the first settlers of New England. It was also his will that when the state of the fund should admit, an addition should be made for the foundation of other Professorships.

The following year, in consequence of the altered state of things in Harvard College, he judged proper to revoke the legacy he had made to the President and Fellows of the College. It was inconsistent with his convictions of duty to support Theological Students who were required to be Orthodox, or Calvinistic, under the instruction of a Unitarian Professor. But this change of circumstances threw his mind into perplexity. He afterwards told me that for a time he knew not what to do; but that in the midst of his anxious inquiry as to what use he should make of his property, it came suddenly into his mind, as plainly as the sheet let down from heaven to Peter, "establish an Institution to train up ministers."

¹ See extract from the will, dated May 10, 1803, in the Appendix.

On the 8th of June, 1805, he made a codicil to his will, in which he wrote as follows, concerning the bequest he had before made in the will to the President and Fellows of Harvard College. "Being minded for certain good reasons to alter my said will, so far as relates to said College,—I do hereby revoke the said bequest to the President and Fellows of said College and every part thereof, and every other part of said will relating to the said College. And I do hereby ordain and direct that the whole of said legacy and bequest be given to the Trustees of Phillips Academy—to be appropriated to the support of a Theological Professor in said Academy, of sound, orthodox, Calvinistic principles of divinity, and for the maintenance of students in divinity."

It was a little more than a year after this change in Mr. Abbot's will, that the above-mentioned voluntary Association was formed in Andover for the purposes stated in their records. It is doubtless true that not only Mr. Farrar who wrote the will and the codicil, but the other gentlemen who constituted that Association, were acquainted with Mr. Abbot's charitable intentions.

It must be kept in mind that in all the proceedings of the Association, neither Mr. Abbot, nor any of his counsellors, had any thought of his doing more than to provide by *will*, for the establishment of a Theological Seminary after *his decease*. The gentlemen indeed undertook to frame a Constitution for such a Seminary, but it was a Constitution to be inserted in Mr. Abbot's will and to go into operation after his death. The will of Mr. Abbot containing this Constitution was executed Dec. 31, 1806.¹

It ought to be distinctly said to the honor of Dr. Pearson, that he had the principal agency in planning and preparing the provisions of all Mr. Abbot's wills respecting theological education, and particularly the Constitution contained in the last will above mentioned, although the draft which he made was submitted to the remarks of the other mem-

¹ See extracts from this will in the Appendix.

bers of the voluntary Association and was so modified as to meet their approbation, and particularly the approbation of Mr. Abbot. But all the instruments executed by Mr. Abbot appear in the fair and legible handwriting of Mr. Farrar.

Among the most important of the provisions of the will last mentioned, were the following, namely,

“Eighth, To prevent if possible all misunderstanding of the true and only design of this Institution and all misconstruction of my intention and meaning in these regulations, and all, even the least prostitution or perversion of this bequest, it is hereby expressly declared to be my will, that to the end of time, no man ever be elected, or continue a Professor on this my foundation, or receive any part of its income, who shall not have first approved himself, and shall not continue to approve himself, to the full satisfaction of the said Trustees, a man of *solid learning*, and of *sound and orthodox* principles in *Divinity* according to *my* sense of the terms, *i. e.*, according to that form of sound words, or system of evangelical doctrines, drawn from the scriptures by the Westminster Assembly of Divines, and denominated ‘The Westminster Assembly’s Shorter Catechism,’ which has been generally received and taught in our New England churches, and by Protestant christians among us deemed *sound and orthodox*. Every person, therefore, elected to be a Professor of Christian Theology on this foundation, shall on the day of his inauguration into office, and in the presence of the said Trustees, publicly make, and with his hand subscribe, a solemn declaration of his faith in Divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Jesus Christ, according to the plain and fair import of Scripture terms and phrases and as summarily expressed in the Westminster Assembly’s Shorter Catechism.”

“Ninth, Farther to secure the election of a Professor of *sound and orthodox* principles in Divinity, in the sense

required by the last article, my will is, that if, at any future time, (which may God forbid) the Trustees of said Academy should become so regardless of these my regulations and of my true object in them, as to choose or continue in office a Professor, whose principles in Divinity shall not be sound and orthodox in the sense aforesaid, or who shall not make, subscribe, and repeat the declaration herein just required, in either such case, and as often as such deplorable event may occur, my will is, that such Professor shall receive no support from this my foundation, and that a sum equal to the stipulated salary of said Professor, be forfeited to the use of the South Parish in Andover, and added to the fund aforesaid for the support of the gospel ministry in such Parish, and subject to the same regulations with said Fund."

With such consummate care and such godly jealousy had that good man learned to contemplate the founding of a theological Institution, and placing it under the care of the Trustees of Phillips Academy.

After executing his will, in Dec., 1806, Mr. Abbot concentrated his thoughts and affections more and more intensely on his favorite object, and in view of peculiar circumstances and events, which will hereafter be particularly related, and under the influence of the united recommendation of his counsellors, he came gradually to the conclusion, that it was expedient to anticipate the execution of his purpose as stated in his will, and to proceed with all convenient despatch, in connection with others, actually to found the contemplated Seminary, and to enjoy the happiness, during his lifetime, of seeing with his own eyes the beneficial effects of his charity. Two other benevolent individuals, Madame Phœbe Phillips and her son, Hon. John Phillips of Andover, joined with him in this pious design.

But while this important measure was under considera-

tion, it was deemed advisable and necessary to make application to the General Court for an act authorizing the Trustees to receive and hold funds for the establishment of a Theological Institution on the foundation of Phillips Academy.

This application was made by the Trustees in June, 1807, and was grounded on the expectation of liberal additions to the Theological fund. The act of the General Court was obtained, and is found in Part II., page 217.

CHAPTER IV.

THE OTHER FOUNDERS OF ANDOVER THEOLOGICAL SEMINARY.

DURING the years 1807 and 1808 measures were taken favoring a change in Theological education in New England. The weeks and months of that period were occupied with thoughts, and struggles, and transactions, which had a most important bearing upon the interests of our holy religion. It is with profound emotions that I call to remembrance the earnest consultations, the intense anxieties, and efforts, in which I was connected with so many excellent men, who now sleep in their graves. I can relate the leading transactions in which we were engaged, in the efforts to form a plan whereby our young men might be better trained for the work of the ministry, but my pen cannot fully describe the deep seriousness;—the alternations of hope and fear;—the determination of mind;—and the fervent prayers to God;—with which we prosecuted the business which then devolved upon us. It was evidently the work of God's providence; and the simple narrative of what was done, will strikingly illustrate the manner in which He frequently accomplishes His designs.

But here, as in other cases, God in His providence prepared beforehand the agents to be employed, in carrying forward His plans to a prosperous execution. In His infinite wisdom He raised up men who were to act, some the principal, and some the subordinate parts in this great concern.

It will greatly contribute to my object not only to name the persons who were to take a prominent part in the founding of a Divinity School, but also to give a brief account of those traits of character, and those circumstances, which manifestly fitted them to perform the parts, severally assigned to them.

In addition to Samuel Abbot, Esq., of Andover, who has been previously mentioned, is the name of Madam Phoebe Phillips. She was the widow of Samuel Phillips, Esq., Lieutenant-Governor of Massachusetts, who was one of the founders of Phillips Academy. Madam Phillips received a religious education from her pious parents, Rev. Francis and Mrs. Mehitabel Foxcraft, of Cambridge, Mass. "From infancy she was accustomed to the morning and evening sacrifice, and to the strictest observance of the Sabbath, being required to read the Bible, and to repeat the Assembly's Catechism. Even while a child she became acquainted with the primary doctrines and duties of our holy religion. She early experienced those impressions of Divine truth which became the basis of her Christian character. The doctrines of the Reformation, as delineated by the Westminster Assembly of divines, constituted her religious creed. She possessed a very rare assemblage of virtues, qualities, improved by reading, matured by reflection, sanctified by grace, and brightened by affliction. Through life she utterly disclaimed all personal merit, and during her last sickness constantly avowed her entire dependence on the Redeemer."¹

Madam Phillips and her son John Phillips obligated themselves to erect two buildings, one a College or Hall, known as Phillips Hall, for the accommodation of students; and the other to contain a dining-hall and accommodations for a steward's family.

The spirit with which Madam Phillips entered into this

¹ Quoted for substance from a sermon delivered at her funeral, Nov. 3, 1812, by the Rev. Eliphalet Pearson, LL.D.

work will be seen from a remark in her letter to a friend. Writing of the new building she says, "I hope a prayer will be offered for every hod of brick, and every bucket of mortar used in its erection."

Honorable John Phillips, who joined with his mother in this donation, was a merchant of the North Parish. He was a graduate of Harvard College in 1795, and had studied for the legal profession, but on account of his health did not pursue it. He was an influential citizen, and his early death, at the age of forty-four, was widely mourned.¹

Another class of persons will now be introduced, who were actors in this scheme of benevolence which I have undertaken to set forth.

The first of these was William Bartlett of Newburyport. During his youth Mr. Bartlett was a shoe-maker, but having an enterprising disposition, and very active faculties, he early engaged in commercial pursuits. Through the smiles of Divine Providence upon his bold but well-guarded plans, he acquired a large estate. He always retained the habits of honesty, industry, and economy which he formed in early life. But he aspired after wealth, and in pursuit of it he made great and persevering efforts. Among the prosperous merchants of our country, it was acknowledged that no one had greater sagacity than he to discern in season the chances of business, or more energy and skill to carry his plans into execution. It was often the case, that, when other men, engaged in navigation, were just beginning to find out that there was a promising opening for business in a distant port, Mr. Bartlett had his ships under way, and thus seized the prize, while others were waking up to its value. He was frequently spoken of as *one of nature's great men*. But though he had such zeal in pursuit of wealth, he never lost the early impression made on his mind of the reality and necessity of religion. He was a punctual and serious attendant on public worship, and under the influence of a pious father,

¹ Miss Bailey's historical sketches of Andover, quoted 1884.—EDITOR.

and a faithful and impressive minister of the gospel, he came to be fully convinced that the religious principles which are contained in the Shorter Catechism—which had been taught him in his youth—constitute the true system of Christianity. To that system he was conscientiously attached, and he was earnestly desirous that it might be propagated through the world. Mr. Bartlett was not a professor of religion. He had a large heart, though he was less attentive than some good men to minor acts of charity. He meditated works of benevolence to which ordinary estates were totally inadequate. It had a manifest tendency to fit him for the part which Providence assigned to him in the establishment of this Institution, that in his view it would not be expedient to put large sums of money into the hands of his children. He was satisfied of this before the project of a Divinity School was suggested to him. Thus by his noble and generous heart, by the possession of riches, and by his domestic circumstances, he was prepared for the work which the finger of God was in due time to point out to him.

Moses Brown of Newburyport was another of the agents whom God had raised up and prepared to act a part in the same work. He was an intimate friend of Mr. Bartlett, and, like him, acquired his estate by his own industrious exertions, and was trained up in the same religious principles. Though he did not become a professor of religion till near the close of his life, he was, in the opinion of those who best knew him, a sincere Christian. In a remarkable degree, and without any appearance of seeking the praise of men, he was inclined to deeds of charity. He was always engaged in doing good. He had one beloved daughter, and many relatives; but he was seriously convinced that he ought to devote a part of his estate, which was probably not more than half as large as Mr. Bartlett's, to the promotion of some benevolent object of special importance. In all his good purposes he was aided by the hearty concurrence of his amiable and excellent wife.

John Norris of Salem was the last of the three men, who were designated by God to contribute largely to the endowment of a Theological Seminary. Like those who became his associates, he acquired a handsome fortune by patient industry and strict economy. Except so far as he was influenced by an enlightened conscience, and deep religious principles, he was inclined to seek after wealth too earnestly, and to hold it too tenaciously. He was childless, but he had a wife of fine understanding and generous feelings, who most cordially approved and forwarded all his charitable purposes.

Mr. Norris very decidedly believed the doctrines of grace as commonly understood, and as expressed in the Shorter Catechism; and his religious feelings were deep and tender. He would weep, while speaking of the evils of his own heart, and his want of clear evidence that he was a regenerated man. Both in his conversation and correspondence in regard to the projected Seminary, he often introduced the subject of personal religion, and as appears from his letters, expressed very humble and frequently very anxious views respecting himself. In the first interview I had with him, in the summer of 1807, he spoke very freely and with strong emotion of his doubts and anxieties respecting his own spiritual state. In reference to this subject I soon after wrote to him, and in due time received the following answer which I insert here to show that his heart was intent upon the deep things of experimental religion, and that he was in that, as well as in other respects, peculiarly fitted to exert a salutary influence in the formation of a Divinity School.

“Salem, Dec. 21, 1807.

“REV. AND DEAR SIR:—

“I cannot describe the feeling impression which your kind and tender letter made on my mind. I can only say, I sincerely thank you for your goodness.

“I have often diligently searched that I might find cases similar to mine, but, alas! I find none, and when I read or

hear of any pious persons that have in the least degree experienced such feelings as I have been exercised with—it gives me some comfort.

“Still I know these frames and feelings are not the criterion to judge by, and that nothing can give solid hope and comfort, but God’s word and Spirit. The texts you mention are precious. I have often thought of the words of the dejected Psalmist, and have hoped that I could say with Job, ‘Though He slay me, yet will I trust in Him.’ But oh! this native depravity! the corruption of nature! the indwelling sin! the hard heart! I sometimes can hardly help concluding that it is impossible that there can be the least spark of grace in such a heart as mine. Yet I am brought back to confess, that at some particular times I cannot but think I have had some gracious affections. The warfare described at length in Romans vii., and a reflex act of faith, are exercises that afford a hope that God will not take his Holy Spirit from me, and leave me to hardness of heart and blindness of mind. I want holy love! O what don’t I want of spiritual blessings!

“Permit me to stop and say I am your affectionate friend,
 “J. NORRIS.”

Such being the prevailing state of Mr. Norris’ mind, and such the principles of religion with which he was early imbued, it was a matter of course that he should think much of the doctrine of native depravity. Once, in an unreserved conversation, he made it a matter of complaint against a certain minister whom he held in high estimation, that he did not preach the doctrine of Original Sin as set forth in the Catechism.

The Rev. Samuel Spring, D.D., of Newburyport, was Divinely appointed to be a chief agent in contriving and executing a plan for a Theological School. “He was born in 1746, graduated at the College in Princeton, N. J., in 1771. In 1775, he became Chaplain of a corps which

marched under Col. Arnold through the wilderness to Canada. In 1777, he was ordained Pastor of the North Congregational Church in Newburyport, where he continued till his death in 1819." He had himself been a teacher of several students in divinity; and he had become sensible of the importance of an Institution which should furnish better means than were then enjoyed, for the education of the rising ministry. He possessed great practical wisdom, integrity, firmness, and perseverance; and he exercised a most salutary influence over the minds of the three rich men, above named, who were in process of time to contribute so largely toward his favorite object.

He looked with a very discriminating eye into the characters of men, and knew how to address himself to them, so as to convince their reason and conscience, and win their affection. He had a judgment that could weigh the advantages and disadvantages of any measure proposed, and a singular sagacity to foresee and guard against possible difficulties and dangers. In him, frankness was combined with cautiousness, and strictness of moral and religious principle with real candor and liberality toward those who differed from him. He had a strength of purpose which never yielded except to a felt conviction of duty. When he was persuaded that any scheme on which he had set his heart was improper or inexpedient, or any favorite object unattainable, he had the magnanimity to give it up, not reluctantly or partially, but cheerfully and completely. Those who transacted important business with him, found him exceedingly tenacious, and yet very yielding;—tenacious, when great and essential interests required, and yielding, when yielding was called for and would help to promote those interests. In short he was a man with whom any one who wished to do good, and to do it in the best way, would wish to act. Obviously he was formed by an Over-Ruling hand for great and noble designs, and particularly for the work assigned him in the establishment of a Theological Institution.

I would not commit the impropriety of introducing myself in this connection, if I could omit it without a *greater* impropriety. The well known fact was, that it devolved on me to exert a humble, but not unimportant agency in this whole concern. It was my privilege to enjoy, far beyond my merits, the friendship and confidence of all who acted a part in the founding of the Seminary, whether they were characterized by a greater or less degree of strictness in their theological faith. In the first place I was educated at Harvard College, and while there and afterwards was so happy as to enjoy the affection of Dr. Pearson. I also had the friendship of Dr. Tappan, Professor of Divinity in that College, who was a fervently pious man, a Calvinist of the milder sort. He was also my predecessor in the ministry in Newbury.

On the other side I pursued my theological studies with Dr. Charles Backus, who embraced the thorough doctrinal and practical theology of Edwards which was at that happy period predominant in Connecticut and in New England generally. Finally, my situation and other circumstances brought me into a special friendship with Dr. Spring and Dr. Emmons, and many others who sympathized with them. These were the arrangements of Providence which gave me a place with others in laying out and executing the plan of an Institution. As early as April, 1806, I was requested to write an article for the *Panoplist* calling attention to the importance of a Theological School; but on this subject farther light will be cast by the following history of the Seminary, together with the correspondence published in the Appendix.

There were many others, both clergymen and laymen, who were consulted by the principal agents, and whose advice or approval had much weight relative to the Seminary. I need not name prominent individuals. It was understood that Congregational ministers generally, gave their voice in favor of such a Seminary as was finally adopted;

and that Presbyterians to a great extent did the same. Thus we were encouraged in our proceedings by the approbation of orthodox ministers and Christians of different denominations, and by the expectation of their friendship and patronage. Nor were we disappointed.

It will be seen that the principal actors in this business were men of very different, and in some respects, opposite qualities. They had each their peculiar natural temper and personal objects. As was naturally to be expected in so complicated and exciting an enterprize, they, for a time, frequently acted in opposition to each other. They occasionally contended and strove with all their might for different measures; and in their various discussions and counter efforts they repeatedly crossed each other's tracks, and baffled each other of their fondest expectations. If their excited minds and hearts were at length concentrated upon one and the same plan, a plan of which no one had any conception originally; and if, after two years of private conferences, unceasing correspondence, and difficult negotiation, all were united in a project which was indeed the wisest and best—if this was the case, it was, like every great and good result, owing to the benevolent, wise and all-controlling government of God.

CHAPTER V.

HISTORICAL SKETCH OF EVENTS RELATIVE TO A THEOLOGICAL SEMINARY.

ABOUT fifty years ago, that is, near the beginning of the present century, Dr. Spring turned his thoughts seriously toward the establishment of a Divinity School, or as he called it, a Theological Academy. When I was returning with him from the funeral of Rev. Mr. Beattie of Salisbury, N. H., he first introduced the subject to me. He said that those who had taught theological students were growing old, and that something must be done to supply their place. He expressed it as his wish that some plan might be adopted for a more thorough education of pious young men for the ministry; and he desired me to take the subject into serious consideration. He at the same time requested that I would regard what he had said as strictly confidential.

Not far from that time he related to me an interview which he had with one of his Deacons, who was aged and sick, poor in this world, but rich in faith. After Dr. Spring, with a few appropriate remarks had mentioned the subject of a Theological Academy, the good Deacon said,

"The object is very important, but I can't do anything for it;—but I hope Billy will."

That Billy was the late William Bartlett, then a prosperous young merchant, afterward such a benefactor to the Seminary.¹

¹ In a letter to the son as far back as 1800, Dr. Spring speaks of the need of a school for training young men for the ministry, and referring to Dr. Emmons' school, said, "Franklin, Mass., would be a good place for such an Institution."

Dr. Spring fixed his eye upon Mr. Bartlett, Mr. Brown, and upon another successful merchant belonging to his parish, and indulged the hope that their growing wealth might one day be of use to the cause of Christian benevolence. With this object before him, he endeavored, by faithful instructions in public, and by free conversation in private, to enlighten and educate their consciences. His wish was to make the impression distinctly on their minds, that they were under sacred obligations to devote a considerable portion of their substance to a charitable and pious use. His whole heart was intent upon the subject; and he told me from time to time what reasons he had to hope that Divine Providence would be favorable to his wishes.

In the meantime Dr. Spring made me personally acquainted with the two men above mentioned, and with their families, as also with their friends who were afterwards benefactors to the Institution. But his specific design as to a Theological Academy was, for the time, confined within his own breast, except that it was in some general way suggested to those two merchants, and was, as I have mentioned, disclosed to me. It was an important maxim with him, that certain matters can be managed best by a few hands.

At length the time came when Messrs. Brown and Bartlett, after a season of unusual prosperity in mercantile business, expressed to their minister a readiness to devote a portion of their property to a charitable use. According to my best recollection it was during the latter part of the year 1806. Monday evening was fixed upon for the meeting of the gentlemen, at the house of Dr. Spring. I was by letter invited to meet with them, my residence being seven miles distant.

That was an evening long to be remembered. Had we then known the results which were to follow from that meeting, even for the next forty years, the premature knowledge would have overwhelmed our minds, and unfitted us for calm and deliberate action.

After a short time spent at the beginning of the meeting in general conversation, Dr. Spring, who was a man of great efficiency and despatch in business, and who was in the habit of coming at once to the main point said to his two parishioners:

"Gentlemen are you ready to proceed?"

The answer came promptly. "Yes."

"What object of charity will be most agreeable to you?"

"I can think of nothing more important than a Theological Academy," Mr. Brown answered.

"I coincide with that," added Mr. Bartlett.

After a little conversation on the subject, Mr. Bartlett, in his characteristic manner, asked,

"How much will it cost?"

Dr. Spring then went into some calculation as to the expense of a building, and what would be necessary for the support of instructors and students. He then added,

"I suppose forty or fifty thousand dollars would be sufficient to begin with."

Mr. Bartlett pleasantly remarked, "You trump up high."

Mr. Brown then turning to Mr. Bartlett asked,

"How much will you give?"

Mr. Bartlett answered,

"You are the oldest, and you must say first."

A conversation ensued between them as to the state of their property. Mr. Brown saying that he had too much real estate and could not easily raise money. Mr. Bartlett insisted that he (Mr. Brown), was able to command money and telling him how. After a little time, Mr. Brown said,

"I will give ten thousand dollars to begin with, and more afterwards."

"Why didn't you say twenty thousand?" Mr. Bartlett rejoined. "Then I would."

Soon after this Mr. Brown rose up, and turning to Dr. Spring and me, said,

"You know, gentlemen, I don't like to be from home

in the evening, and you must excuse me. I give my money freely, but I must leave the business with you."

Mr. Bartlett remained longer and entered into a particular conversation with us on the importance of the object before us;—on the necessity of a good Constitution and Creed for the proposed Theological Academy;—and other kindred topics. As he was leaving us he said,

"Go on gentlemen, and do the business, and money shan't be wanting.

After he went out Dr. Spring said, "That pledge of Mr. Bartlett is as good as a check on the Bank for a hundred thousand dollars."

At that first meeting, the gentlemen made known to me their desire that I should be their Professor of Theology. There was also some conversation, not only in regard to the general plan of the proposed Theological School, but as to its location. It was suggested by Dr. Spring and assented to by Messrs. Norris and Brown that as I was established in West Newbury it should be placed within the limits of my pastoral charge; and that I should for the present retain the pastoral office and have a colleague to assist me in the ministry and in the instruction of the Theological students.

The next day, Dr. Spring went to Salem to visit Mr. and Mrs. Norris. In the evening he laid before them the importance of a Theological School, told them what Messrs. Brown and Bartlett had done, and invited Mr. Norris to join with them in contributing to the object in view.

But Mr. Norris, though he was a benevolent and pious man, and intended to do good with his riches, did not feel ready at once to enlist in an enterprise which would require such large drafts upon his property. At the close of the evening he excused himself for refusing the request made to him, saying,

"The cause of *Missions* has been *my* object."

After Dr. Spring had retired Mr. and Mrs. Norris con-

versed freely on the subject which had been suggested, and with good effect, for the next morning, on meeting his guest in the parlor, Mr. Norris said,

“Why, my wife says that your object and the cause of Missions is the same thing.”

She had rightly understood from Dr. Spring's remarks, that the Institution which he had in view was intended to raise up missionaries as well as pastors.

With this better view of the matter, and under this judicious influence, Mr. Norris agreed to give the same sum with Messrs. Brown and Bartlett.

Thus in thirty-six hours, through the goodness of God, the sum of thirty thousand dollars was secured; and the prospect of as much more as should be necessary.

Mr. Norris, whose contributions to benevolent objects were made with peculiar seriousness, and conscientiousness, proceeded, shortly after this interview, to set apart the sum he had subscribed for the use of the Theological School. He took TEN THOUSAND SILVER DOLLARS from the Bank, put it up in firkins, and devoutly consecrated it to God. This he regarded as a sacred deposit, and refused to use it, or any part of it, till the time came when it was to be applied to the object to which it had been devoted. When that time came, it being from one to two years after the money was subscribed, he made the proposal to Messrs. Brown and Bartlett that interest should be paid on the whole sum they had given, THIRTY THOUSAND DOLLARS, from the date of their subscription to the time of paying it over to the Trustees of the Institution.

For some time previous to the above-mentioned meeting at Newburyport, I had been associated with Rev. Dr. Morse in publishing the *Panoplist*. The day after that meeting I went to Charlestown to attend to the business of our publication. When this had been accomplished I related to Dr. Morse some of the events connected with the Newburyport meeting, the generosity of the Donors, and the happy results which might be expected to follow.

This information, under the circumstances, almost overwhelmed him with a deep sense of the wonderful providence of God. Here was opened to him another, and an entirely new page in the book of God's dealings with the hearts of men.

Dr. Morse then informed me of the following facts. During the very years in which Dr. Spring had been contemplating so earnestly, and with such concealment from public view, the founding of a Theological Academy, Mr. Samuel Abbot with the help of his confidential friends and counsellors, had been turning his thoughts to the same object, and had been feeling after the best mode of accomplishing it; —that after abandoning several designs, which he had for a time entertained, he had recently made a will, bequeathing the greater part of his estate to the Trustees of Phillips Academy for the support of a Professor of Christian Theology and Theological students.

This will, which contained the Constitution of the Seminary, was written not far from the time of that memorable meeting at Dr. Spring's. Thus, under the over-ruling direction of God whose operations are allwise and harmonious, two sets of men, living in the same county, but totally ignorant of each other's intentions, had been seriously engaged in contriving and taking measures to establish a Theological Institution.

Dr. Morse at length suggested the inquiry whether the gentlemen at Newburyport and at Andover might not advantageously unite in the same Theological establishment. The reasons, he said, for preferring one large institution before two small ones, were very obvious. He stated them with great force. A united Institution, he said, would contain all the advantages which would otherwise be divided between them, and a union would prevent the evils which would in all probability be occasioned by the existence of two rival schools in the same neighborhood. With this impression he determined without delay, to communicate to the gentlemen

at Andover what had been done at Newburyport, and if they should concur in opinion with him, to visit Newburyport, and invite the gentlemen there to join with Mr. Abbot in establishing one Institution. He accordingly went, March 21st, to Andover, and finding that Mr. Abbot, Dr. Pearson and others entertained the same views with himself, he proceeded to West Newbury, where he spent the Sabbath with me, and thence to Newburyport, March 23d, for the purpose of proposing a coalition. In compliance with his request, I accompanied him to Newburyport. We were aware that Messrs. Brown and Bartlett reposed great confidence in Dr. Spring and we judged it expedient that the plan of union should be opened first to him.

Dr. Spring was deeply impressed with the importance of the information communicated to him respecting the intentions of Mr. Abbot, but he was totally averse to coalition, and opposed it with his characteristic decision. His objections, which in his view were conclusive against a union, he stated to Dr. Morse, and afterward to Messrs. Brown, Bartlett and Norris, the Associate Founders. The considerations which had the most weight in his mind resulted directly from his religious principles, and his habitual caution. His theological opinions agreed nearly with those of Edwards, and more nearly with those of Hopkins and Emmons, with both of whom he had an intimate personal friendship. He had earnestly contended for the scheme of those three divines, which he called *consistent Calvinism*, in opposition to *moderate Calvinism*, or Arminianism, and he had given his opinions, and the arguments by which he supported them, to the public. Although the system of Hopkins, and particularly of Emmons, prevailed only to a very limited extent, yet the character of those ministers, who, in the main, embraced it, was so excellent, and their success in the ministry so remarkable, that Dr. Spring indulged the hope of its increased prevalence." With his conscientious convictions, it was natural that he should

look upon the Theological Academy which he had the prospect of establishing, as a means of promoting his peculiar opinions and increasing the number and influence of his party. In such circumstances it cannot be thought strange that although he really had a noble, liberal heart, he was averse to uniting with those who as he apprehended differed materially from him, and whose influence in a Divinity School would be likely to interfere with his great object.

Accordingly Dr. Morse at his first visit to Newburyport received not the least encouragement as to the practicability of a coalition. But he and those with whom he acted were men of too much resolution and perseverance, to give up an object which they deemed so important without very strenuous efforts to accomplish it.

Early in March Dr. Spring made me a visit for the purpose of consulting with me and some of my people respecting a suitable location for our Academic buildings. He was fully aware of the embarrassments in my mind, for I had not concealed from him my serious apprehension of the evils which would be the consequence of two separate schools, or the various benefits which might be secured by a union, founded on right principles. He knew what efforts were made by Dr. Pearson and Dr. Morse and by other distinguished gentlemen to influence my mind. In these circumstances, he treated me, both in conversation and by letter, not only with forbearance, but with tender sympathy and the most winning parental affection. He endeavored with great candor to remove my hesitation and to persuade me to act decidedly in favor of our original design. For this purpose he also wrote me.¹ His arguments almost persuaded me and his kindness subdued me. My personal affection for him, which had always been strong, rose to new ardor. The thought of being separated from him was insupportable. The conflict in my mind was terrible. I was

¹ See Appendix, Letter from Dr. Spring, April 1, 1807, and from Dr. Pearson to Dr. Morse, April 2, 1807.

like "the waves, driven of the sea and tossed." I called upon God for wisdom to decide according to His will. At length my hesitation gave way and I addressed a letter to Dr. Spring and the Associate Founders, March 30th, expressing decidedly, but tremblingly, my acceptance of the office of Professor in their Institution. But the very day I sent my letter, Dr. Parish visited me, and earnestly protested against the determination I had formed, and before he left, Dr. Pearson called on me, and joined his endeavors with those of Dr. Parish to shake my resolution. In this he so far succeeded, that, with a divided mind, I consented to send another letter to Dr. Spring, requesting him to delay making my acceptance known to the Donors, till he again heard from me.

It may seem strange, that after so discouraging and decided a repulse in the Conference, they had any reason to hope that farther efforts towards union would be of any avail; but it soon came to be understood that Messrs. Brown and Bartlett in conversation with Dr. Pearson entertained the idea of a united institution, with some degree of favor. Still their esteem for Dr. Spring was so sincere, and they were so desirous of complying with his wishes, that the thought of displeasing him gave them great pain. It was concluded, therefore, by all of us who desired union, that all considerations in its favor, must be addressed to them by him, though at the same time we felt no doubt that the inclination of the Associate Founders to favor a coalition, if it should be decided and manifest, would have weight with Dr. Spring. Dr. Pearson, therefore, with the aid of Dr. Morse made it his object for weeks and months, to converse frequently with Dr. Spring and the Associate Donors, for the purpose of laying before them the various reasons why a union was to be desired, and to obviate the objections which Dr. Spring arrayed against it. As to myself, Dr. Spring knew, and all who were concerned on both sides knew, that my heart tended strongly toward a union, if it

could be brought about, as I thought it might be, on just and reasonable terms. But on account of my youth, and my peculiar connection with Dr. Spring and the other gentlemen in Newburyport, I felt that both duty and propriety forbade me to take any decided part in the present discussions. I therefore contented myself with manifesting my cordial regard to all who were enlisted in the enterprise, and in expressing the pleasure I should have if there could be an equitable and satisfactory union of the parties. Under the circumstances I fully resolved to keep within these limits, unless imperious duty should require a change in my course.¹

¹ See in Appendix, letters from April 4th to June 15th, 1807.

CHAPTER VI.

SKETCH OF EVENTS RELATIVE TO A THEOLOGICAL SCHOOL—(*continued*).

ON the 28th of April, 1807, there was a Conference at Newburyport at which Dr. Spring and Dr. Pearson were prominent in bringing forth arguments in support of their own opinions; but this meeting failed of producing any definite results in favor of union. Still it secured some important benefits, one of which was that Dr. Spring became more fully satisfied with Dr. Pearson and had a more undoubting confidence in his orthodoxy and piety. I learned from Dr. Spring, that Dr. Pearson disclosed to him his theological opinions and his religious experience, and thus gave the most gratifying evidence of his soundness in the faith, and his sanctified affections. It was a very significant fact for Dr. Spring to say to me, as he did, that he had as "much confidence in Dr. Pearson as he had in any man on earth." This was a happy change in his feelings and it cast an air of freedom and comfort over their subsequent intercourse.

Another benefit was that the visitatorial scheme which had been proposed and rejected, was brought up and discussed with more favor.

The effect of the Conference was equally favorable in the mind of Dr. Pearson. He left Newburyport with very happy feelings, and said that "he never knew more excellent men than Dr. Spring and the three Donors, and that he should endeavor to impress the same feelings on the minds of all his friends in Andover."

One other thing was an indirect benefit. I had written to Dr. Spring, and though the letter did not in all respects harmonize with his wishes, he thought it best to read it during the Conference. It afterwards appeared that the particular and unreserved statement which I made of my views, was received on both sides, with far more favor than I could have expected. In consequence of this, I was encouraged on all occasions to speak my mind with more freedom than before, both in respect to the union and in respect to the rights and privileges to which the Associate Donors would be entitled in case a union should be formed.

The fact that the Donors at this Conference decided against any connection with Phillips Academy, and in favor of a new Institution was less discouraging to Dr. Pearson than might have been supposed; for, instead of absolutely abandoning the idea of union, they expressed a willingness, even a desire, that the gentlemen at Andover would join them at West Newbury, and determined to suspend for the present all measures which would prevent a union in a new establishment in that place. Dr. Pearson did not, at the time, appear altogether unfavorable to such a plan of union.

Before the close of the meeting the gentlemen present agreed to have another Conference at Newburyport after Dr. Morse should return from his journey. Thus the door was kept open for farther negotiations; and a fair opportunity was given to consider very maturely the different plans of union which had been proposed, and to weigh all the arguments which might be urged, for and against them.

The new plan which Dr. Spring had proposed was, that the Andover Founders and the Associate Donors should unite in establishing a Theological Seminary at West Newbury under a Board of Trustees and Directors appointed by themselves; and to be independent of any existing In-

stitution. This new plan was the subject of much reflection and of frequent conversation among the gentlemen on both sides.

Dr. Spring suggested considerations of serious importance in favor of its adoption. "Why?" he asked, "should a Theological Institution be embarrassed by a connection with Phillips Academy? Why should not the generous Donors unite in establishing a Divinity School independent of any other school, under the direction of Trustees appointed expressly for themselves? Why, especially, should it be pressed into the hands of Trustees, a part of whom were known to entertain opinions contrary to those which all the Founders intended should be inculcated in their Seminary?"

This plan, however, though not at once rejected, did not secure from the Andover party the regard to which it seemed to be entitled. The fact was, that Mr. Abbot and all his particular friends and counsellors, as Drs. Pearson and Morse, Messrs. French, Farrar and Newman, were Trustees of the Academy, and were deeply interested in its welfare. Beside this the will of Mr. Abbot was already made, bequeathing the greater part of his estate to the Trustees of Phillips Academy, for the very purpose of founding a Theological School under their direction. The ties which thus bound him and his friends to the Academy were too strong to be easily broken. It was, moreover, a circumstance which had great weight with them that a Theological School had been provided for in Phillips Academy, and had been for ten years in successful operation, which had sent forth a number of promising young ministers, and Mr. Abbot's legacy to the Trustees had been made expressly in pursuance of the same object.¹

Perceiving as I did, how critical was the state of our affairs, and having taken much pains, with some success,

¹ Theological students in connection with Phillips Academy had been instructed by the Rev. Jonathan French, the minister of the South Parish.

to persuade Dr. Spring and the Donors to meet the overtures from Andover with a candid and yielding spirit, I could not forget the importance of the same spirit on the other side. Being particularly impressed with this subject and knowing that great consequences would probably depend upon the manner of conducting the business at the next Conference, I wrote to Dr. Morse a fortnight before the time of the meeting,¹ and labored perhaps more earnestly than was necessary to show that a spirit of candor and conciliation, was as indispensable among the Andover gentlemen as on the other side.

I said, "I have much hope that the best plan will be adopted. If it falls to your part to make the most sacrifice for Christ's precious cause, blessed are you. If it should come to pass that you and Dr. Pearson are called upon to do even more than you at first contemplated in the way of condescension, and in making sacrifices, I trust you will embrace the precious opportunity of honoring the Redeemer and promoting His cause."

The next Conference was looked forward to with mingled emotions, of hope and fear, anxiety and pleasing expectation. It was understood that the whole subject would be discussed with candor on both sides, and the question of union *finally* decided. The meeting was held in Newburyport, on the 15th of June, 1807. The gentlemen present were Dr. Spring and the Associate Founders, Dr. Emmons, Dr. Pearson, Dr. Morse, Esq. Farrar, and Hon. John Phillips of Andover.

In all the proceedings of the meeting there was a pleasing desire to meet the wishes of the opposite party as far as it could be done safely and conscientiously; but notwithstanding this, it soon became evident that all Dr. Spring's predilections were in favor of a separate Institution, and he urged his opinion with great force. In this he was warmly sustained by Dr. Emmons.

Dr. Pearson on the contrary urged that such were the

¹ See letter in Appendix, under date June 1, 1807.

strifes and jealousies of political parties in Massachusetts, that the Legislature could not be expected to patronize an Orthodox school of Divinity by an act of Incorporation; and therefore it was highly desirable that the new Seminary should be placed under the care of Phillips Academy. Events which occurred at that period of our Commonwealth proved that there was too much ground for such an apprehension.

In reply Dr. Spring urged again his objections grounded on the Act of Incorporation of Phillips Academy. He said it was his opinion, in which Mr. Norris agreed, that the introduction of a new Board of Visitors (the Visitatorial system being the only one on which they could unite) would be incompatible with the Act of Incorporation, and that no act of such a Board would be recognized as valid by our Courts of Justice. The free and earnest discussions led the Associate Founders to look with a lively interest, and with some favor, upon the lucid statement which had been made of the nature and advantages of the Visitatorial system, while it was still in their minds, and especially in the mind of Dr. Spring, conclusive objection against it, that it left the power of electing the Professors in the hands of the Trustees of Phillips Academy. The offer of the Andover gentlemen to make the Associate Creed common to all the Professors, was fair and honorable, and left no room for objection in regard to theological opinion, in the minds of any except Dr. Emmons, who thought it defective.

After long and anxious debates, the influence of Dr. Spring, and Dr. Emmons, was so powerful, that all the considerations of the Andover gentlemen in favor of a union could not prevail; and the decision of the Associate Founders was that it was *not* expedient to unite with the Founders at Andover. At the same time they expressed a willingness that the Andover Founders unite with them in the Academy at West Newbury under a new Board, the joint choice of both parties.

After the Andover gentlemen retired, the Associate

Founders proceeded to adopt measures for carrying their original design into execution without farther delay. They reiterated their desire that I should be their Professor of Theology, voting this appointment in due form. They again visited Newbury, in regard to location. Dr. Spring was, of course, exceedingly gratified with the result of the Conference, and urged the gentlemen to lose no time in accomplishing their benevolent design.

But to Dr. Pearson and Mr. Farrar this decision was painful. They had been perfectly convinced that a union was both desirable and practicable, and had cherished confident hope that it could be secured, but after all their efforts and explanations, they found themselves totally disappointed. On their way to Andover they informed me of the result of the meeting at Newburyport, which was as painful to me as to them. They told me they despaired of immediate union, and must take measures to accomplish alone the design of the Andover Founders.

Our interview was short. I merely said to them, "*that in my view the matter was not ended—that the time of their despair, was the time of my hope*, and I desired them to do nothing till they heard from me."

Hitherto, as my situation had been, I had deemed it proper for me to do nothing more than to suggest to Dr. Spring and to other individuals the reasons which seemed to me of weight in favor of coalition, but I felt now that I had a work to perform. I wrote a letter to Dr. Spring and the Associate Founders giving them in detail the reasons which had occurred to my mind in favor of a united Institution. I spoke of the advantages of *one* building and *one* library. I suggested that one set of Professors could teach a large number of students as well as a small number;—that the Professor supported by the Associates Donors would be able, in connection with others, to educate a far greater number of young men at Andover, than in a separate school;—that their influence as strict Calvinists would be likely to reach the great body of

the rising Congregational clergy in New England, whereas it would reach but a small part in a separate Institution. I suggested that the united Seminary, by having a larger number of Professors, whose labors would be devoted to particular departments, would rise higher in literary and theological acquisitions, and so would secure larger funds and a more extensive patronage, than if the number of the Professors should be smaller. I endeavored to show how many evils would probably result from the existence of two rival Institutions in the same neighborhood, and how effectually these evils might be prevented by the proposed union. I reminded them that as the gentlemen at Andover had made us an offer of union on reasonable terms, the reproach of disunion would fall wholly on us, if we refused their offer. I did what I could to remove any remaining fears respecting the orthodoxy of the Andover party. I told them that I once had fears myself, but that they were now removed, and that I fully believed the gentlemen in Andover were truly desirous to support strict Calvinism, and were resolved that the divinity of the Seminary should not fall one inch below what the framers of the Catechism meant.

I felt assured that I knew something of the character and motives of the Associate Founders, and I at once resolved to follow the statements in my letter, by personal conversation with each of them. I resolved to tell them without reserve what were my own convictions, and to see whether they could not be induced on a farther consideration of the whole subject to reverse their decision. I was not so well acquainted with Mr. Norris¹ as with the other gentlemen, and I was aware that from the first he had felt stronger objections against the union than the other Founders. To him, therefore, I laid open without reserve, my serious apprehensions of the evils which would be likely to result from the existence of two separate schools of Theology in the same vicinity, and the various reasons which seemed to me conclusive in favor of

¹ See Appendix, letter from L. Woods to Dr. Morse, April 10, 1807.

a union. I finally told him that if he and the gentlemen associated with him continued to reject the proposed coalition, I should deem it my duty to decline the office of Professor to which they had so kindly invited me.

At the close of our conversation, Mr. Norris showed that his mind was deeply impressed with the considerations I had suggested, and told me that he was in favor of union if it could be brought about on safe and reasonable terms. He requested that I should at my earliest convenience converse with Dr. Spring and the Associate Founders.

I next saw Mr. Bartlett, and informed him of what had passed between Mr. Norris and myself. Mr. Bartlett said at once that he had been all along desirous of union and that he saw no reason why it should not take place. He advised me to call on Mr. Brown, and if his opinion was what he supposed it to be, to open the subject to Dr. Spring.

Mr. Brown was strongly in favor of a union, and thought that their recent decision against it ought to be reconsidered.

It was now my duty to see Dr. Spring, but the thought of such a meeting was inexpressibly repugnant. My love and veneration for him, and my gratitude to him for his uniform kindness, urged me to acquiesce in his wishes. On the other hand, the wisest and best ministers, far and near, considered the union to be of essential consequence to the interests of truth and piety; while my own desire for union and my conviction of its importance were stronger than words could express. In addition to this, I had received assurances that two at least of the Associate Donors desired the same thing, and that their late decision against it resulted, not so much from their own sober judgment as from their regard for the opinions and wishes of others.

I knew well that Dr. Spring was exceedingly gratified with the result of the late conference,—that he was unaltered in his preference for a separate school, and I knew also with what hope and zeal he was exerting himself for the speedy accomplishment of his favorite object. He had been a father

to me, and I owed him filial reverence and gratitude. I could not without pain think of doing anything to thwart his long-cherished designs. In none of the previous transactions had I placed myself in the attitude of resistance to his wishes, and nothing but a deliberate and strong conviction of duty would have induced me to do it at the present time.

But Dr. Spring, I well knew, was possessed of uncommon magnanimity, and I was confident that he would not severely blame me for doing what he had so often done himself, that is, endeavoring to please God, rather than man. I had a conviction that, however sound his judgment in ordinary cases, and however upright and pious his intentions in the present case, the cause he was now pursuing was contrary to the will of God, and that on farther reflection, he himself would view it in this light.

With this mixture of thoughts and emotions, hoping and fearing, and looking to God for direction, I repaired to his house, where, with the utmost respect, but without reserve, I told him what I thought, and what I had done; and what message I had brought from the Donors.

For a moment the good man, for the first time, looked frowningly upon me, and said, with a rebuking emphasis, "You have trigged our wheels."

His displeasure was not so much at me personally, as at the obstacle I had thrown in his way. Still, although he was ready to admit that I had acted uprightly, he could not at once rid his mind of the disquietude which I had occasioned. After a few weeks, however, my intercourse with him came to be attended with the same harmony of views, and the same freedom and happiness, as formerly. It was only necessary that he should confer freely with Messrs. Brown and Bartlett to settle it in his mind that the plan of a separate school seemed likely to be abandoned; and that Divine Providence pointed to Andover as the place for a united Seminary. In regard to what had been his favorite

object he used to say, "I find all the elements against me." Henceforth his thoughts and efforts began to harmonize with what he saw to be the Divine pleasure, and he even admitted to me that it might be best after all that a union on some plan should take place. Like a good and faithful servant of Jesus Christ, he resolved to do all he could to secure such a union as would most effectually promote the cause of pure and undefiled religion. Another plan was proposed by Dr. Spring about this time; namely, that the Associate Donors should go to Andover, but should go with their own Divinity School, their own funds, their own Constitution, their own Trustees, or Directors, and their own Professor or Professors, and that they should so join their school to the Andover school as to make one complete Seminary. In a letter to Dr. Church, at this date, I refer to this junction.¹

We come now to a new turn in the course of events relative to the object in view. More than six months of anxious thought, earnest discussion and negotiation, had ended in a determination of the Associate Founders, which was understood to be final, to have no connection with the Andover Seminary.²

In consequence of this decision, the Founders at Andover, being weary of efforts for union, and seeing no ground to expect that farther negotiations would be successful, had plainly indicated their purpose to proceed without delay to found a Divinity School in connection with Phillips Academy.

As the legal power of the Trustees to hold funds was not adequate to their present object, it was necessary that they should obtain a new Act of the Legislature authorizing them to receive and hold additional funds. Accordingly they petitioned the General Court of Massachusetts, for the nec-

¹ See letter in Appendix under date July 27, 1807, from L. Woods to Dr. Church.

² See in Appendix, letters from April 1 to June 15.

essary enlargement of their power. In compliance with their petition the General Court, on the 20th day of June, 1807, passed the Act, by which they were authorized to hold funds affording an annual income of five thousand dollars.¹

This Act was accepted by the Trustees at a regular meeting, September 2, 1807. Nothing now was necessary to complete the work of founding the Seminary, but for the Founders to execute a legal instrument containing their Constitution or Statutes, and committing the funds which had been provided to the Trustees of Phillips Academy. Accordingly on the 31st day of August, 1807, in the presence of witnesses, Samuel Abbot, Phœbe Phillips and John Phillips signed and sealed an instrument called, "The Constitution of the Theological Seminary."²

On the second day of September, 1807, they communicated the Constitution with all its provisions to the Trustees, whereupon they passed the following vote,—

"*Voted*, That the Trustees of Phillips Academy do most gratefully accept the sacred and very important trust devolved upon them by the preceding Instrument, and do hereby covenant and engage that no exertion on their part shall be wanting to secure the success of an Institution so intimately connected with the glory of God, the advancement of the Redeemer's kingdom, and the salvation of their fellowmen."

By way of explanation I must say here that there can be no reasonable doubt that the Andover gentlemen were induced to accelerate their movements toward a full organization of their Seminary, by knowing the designs of Dr. Spring and the Associate Donors. For, previously to April 16, 1807, Mr. Abbot had only made provision *in his will* to establish a Divinity School in Phillips Academy *after his decease*. But in the new circumstances which had occurred he was induced to anticipate a portion of his bequest, and apply it to present use.

¹ See Part II., page 217.

² See Constitution, Part II., page 232.

Madam Phillips also and her son deemed it expedient to join with Mr. Abbot in founding the Seminary, and engaged to furnish the necessary buildings. Accordingly in behalf of these Founders Dr. Pearson and Mr. Farrar prepared a Constitution for their Seminary as I have mentioned above, and which was taken chiefly from the provisions before made in Mr. Abbot's last will.

It was during the latter part of June, or the first of July, that I was so happy as to be empowered to renew negotiations with the gentlemen at Andover.

Dr. Pearson frequently visited Newburyport, and Dr. Spring made repeated visits to Andover; while it was my lot to keep up a free and happy intercourse with the gentlemen on both sides.

It was now no longer the question whether the two sets of Founders should unite in establishing one Institution, but *what* should be the *manner* of the union.

One of the plans proposed by Dr. Spring was, that the Founders should all unite in founding a Theological Seminary at West Newbury under a new Board, and without any connection with Phillips Academy. This project he advocated somewhat earnestly for a time.

Another plan, which was sometimes called the third plan, and which has been mentioned before, was; that the Associate Founders and those in Andover, should establish two Institutions in the same place, under two separate and independent Boards; that the departments of theological instruction should be divided between the two Institutions, and that the students should enjoy the advantages of both, passing from one to the other, as though they belonged to the same Institution.

As will be seen by my letters in the Appendix, it was my particular desire that each party should patiently and candidly consider any plan of union which might be suggested by the other; so that after a careful examination of the different plans, that one which was supported by the best reasons might be adopted:

For a time the attention of the parties was engrossed by this third plan. Dr. Spring went to Andover to attend to the business and returned Oct. 22. He and Dr. Pearson prepared about a dozen articles of agreement, and Dr. Pearson said that these were not half what was wanted. He said it, probably, to signify that he considered it a hard task to free the plan from its extraordinary perplexities, and to reduce it to a state of consistency and order. This and other things I communicated to Dr. Morse, then absent on a journey.¹

The Visitatorial scheme had previously been mentioned by Dr. Pearson, and was considered by the Andover party to be preferable to any other. But Dr. Spring, and especially Mr. Norris, deemed it inadmissible. Now, after much discussion and real desire to unite on some safe basis, the Visitatorial plan again came up for consideration. As proposed by Dr. Pearson, it was substantially as follows, namely, that the Founders on both sides should appoint a Board of Visitors over their foundation, which should exercise a control over the doings of the Trustees relative to the Associate Foundation—that they should have the power of a negative upon the choice of every Associate Professor by the Trustees, and should see that the affairs of the Associate Founders were administered by the Trustees and the Professors according to the Statutes of the Founders.²

The first objection to this was, that the proposed Seminary in Andover was to be so identified with Phillips Academy, as to come under the same incorporating Act, and that a new Board of Visitors could not be consistently admitted.

This objection, so confidently urged, particularly by Mr. Norris, occasioned serious difficulties. It was at length agreed by the parties, in accordance with a suggestion from Dr. Church, that two men distinguished as civilians, namely, Gov. Strong and Hon. George Bliss, should be requested to

¹ See in Appendix, letter to Dr. Morse from L. Woods, Oct. 22, 1807; also from L. W. to Dr. Church, Oct. 24.

² See in Appendix, Mr. Norris' letter to Dr. Church, Sept. 21, 1807, Dr. Spring's letter to me, Jan. 1, 1808.

examine the subject and give their deliberate opinion on the validity of the Visitation system. Dr. Spring and Dr. Pearson wrote to Gov. Strong of Northampton, and Mr. Farrar to Hon. Mr. Bliss of Springfield.

The opinion of both gentlemen was, that the Visitation system would be valid, and safe; although Gov. Strong had some doubts as to the necessity or expediency of introducing it.¹

These letters exerted a very happy influence. Dr. Spring was in a good degree satisfied, and did what he could, in connection with Messrs. Brown and Bartlett, to satisfy Mr. Norris, who held fast to his objections till near the middle of December.²

I wish here to say that the direction which was given to my agency in the difficult circumstances which I have described, has always been to me a subject of pleasing recollection, and of devout thanksgiving. The union which in due time resulted from the course of measures I have described, was, I am happy to say, looked upon by Dr. Spring with growing satisfaction, nor did he ever manifest the least dissatisfaction at the course I had felt it my duty to pursue. Feeling now convinced that a union was the will of God, he used every endeavor to bring it about in a safe and honorable manner.

Dr. Pearson used to honor his singular magnanimity in this respect, saying that "he never knew a man who could so thoroughly give up a favorite object; and so cordially act with those who had successfully opposed his long-cherished wishes."³

But we must return to events of an earlier date. In August Dr. Spring made a long visit to Andover during which important business was transacted between him and Dr. Pearson. It may readily be inferred from Dr. Pearson's

¹ See Gov. Strong's letter to Dr. Spring, dated Oct. 27, 1807, and Mr. Bliss' letter to Mr. Farrar, Oct. 28, 1807.

² See Dr. Church's letter to Mr. Norris, Oct. 12, 1807.

³ See Appendix, letter from Dr. Pearson to Dr. Morse, dated August 22, 1807.

letters at that time, that Dr. Spring came to a better understanding of the Visitatorial system, and that he was in a good degree satisfied that a union might be safely formed on that plan. It was either at that time, or on a subsequent visit a few weeks later, that the Report mentioned by Dr. Spring, October 3, was prepared to be laid before the Donors. This Report was in favor of union on Visitatorial principles; and it was expected that it would meet the approbation of the Donors. Accordingly Dr. Pearson and those associated with him thought they had good reason to expect that a union would soon be formed in the manner which had been advocated.

Dr. Spring had indeed hesitated long before he gave his approbation to the Visitatorial system. He feared still that it was not consistent with the laws of the Commonwealth. In order to satisfy himself more fully on this point he had himself written to Judge Smith of Exeter, N. H., and Hon. Judge Daggett of New Haven, Conn., two of the most distinguished lawyers and civilians in New England. It was well known that Harvard College, had, from the beginning been placed under visitatorial superintendence, and the validity of such a provision had been shown by the successive acts of our Legislature, through the whole period of the existence of the College.

But the Associate Founders claimed higher powers for their Visitors than had been exercised by the Overseers of Harvard College. To prevent all occasion of dispute and all doubt in future time, it was their determination that the powers and duties of the Visitors should be fully and exactly defined. To effect this, cost much consultation and labor, and the burden of the undertaking devolved on Dr. Pearson.

This subject, among others, being satisfactorily settled, preparations began to be made for a meeting in Charlestown, Dec. 1, 1807. It was by much careful discussion between Drs. Spring and Pearson, and by many consultations with

the Associate Founders, that the way was prepared for the harmonious meeting which then took place. Drs. Spring, Pearson, and Morse, were authorized agents of the Founders and Donors, and in this capacity of Commissioners, they came together under a deep sense of their responsibility, and with a sincere desire to form a union on the safest and best terms. They remembered past disappointments and dangers, and were weary of delays. After a serious and patient consideration of every part of the business; and after much fervent prayer to God for the guidance of His Spirit, they were enabled to overcome all difficulties, and to reach the desired result. Eleven articles, containing the "General principles of union on the Visitatorial scheme" were before them, which they unitedly signed. Article 2d was the Creed prepared by Dr. Spring, Dr. Pearson and myself, for the use of the Newbury school, which was approved and accepted.

The original paper, dated Dec. 1, 1807, containing the eleven articles above named is before me. It was put into my hands soon after the meeting by Dr. Spring. It was prepared at Andover, and was in the handwriting of Mr. Farrar.¹

After this important instrument was signed, it seemed that all our difficulties were removed, and that the question which was of paramount importance was happily settled. Many were the mutual congratulations and expressions of gratitude to God, both in conversation and in written correspondence among the friends of the New Institution. They rejoiced to think how God had directed and overruled all human schemes and actions for our good. There is one man still living, Samuel Farrar, Esquire, the only one beside myself who had a personal and active concern in all these events. He knew by experience what were the mutual congratulations and the devout thanksgivings among the friends of the Seminary which followed this auspicious

¹ See Part II. of this History, Associate Statutes.

meeting. The clouds were scattered, the sun shone forth in perfect splendor. The way before us was now apparently cleared of obstructions, and the accomplishment of the desired object quite certain and near at hand.¹

The year had been indeed one of great effort, and strong hope, but intermingled with incessant disappointments, fears and perplexities; but now a clear light cheered us. For two happy weeks no cloud darkened the sky over our heads. The promised land was before us, and we seemed to have a foretaste of its fruits, when, suddenly, we were thrust back into the wilderness, not indeed for forty years, but for more than forty days.

Here I must interrupt my narrative to relate some facts which were significant.

The commission which Messrs. Brown and Bartlett gave to Dr. Spring and myself at our meeting, March 16th, and which they afterward often repeated, to prepare a Constitution and Creed for their Theological Academy in Newbury, was never thrust from our minds by any other concerns. Our greatest attention was given to the creed. Dr. Spring had the chief agency in composing it, but often conferred with me on the subject. He made many sketches or outlines which were from time to time revised and filled up, till it was brought to its finished and ultimate form. It was made a serious business. Every part of it was considered and reconsidered, examined and re-examined. After Dr. Spring came to have such confidence in Dr. Pearson as I have mentioned, he requested and obtained his occasional suggestions in regard to the "Associate Constitution and Creed." It was formed gradually, and occupied much time between March and June. The following act will cast light on subsequent transactions.

When it was found that the principal difficulty in the way of union, arose from an apprehension on the part of Dr. Spring and the Associate Donors, that the Andover

¹ See Appendix, letters dated Dec. 8th, 11th, 12th and 13th, 1807.

Founders and their particular friends were not thoroughly Orthodox, Dr. Pearson and Dr. Morse seeing this, said to Dr. Spring, "If you will make such a statement of the doctrines of the Gospel, in the form of a creed, as will be satisfactory to the Associate Founders and yourself, and will pass it to Andover, we have no doubt it will be approved there." They said this to show that, in their view, there was no such difference of theological opinion between the parties as should hinder a union. This was urged with great confidence in the result. Dr. Pearson, referring to our Creed, which he had seen, said, "When that Creed is finished, show it to the gentlemen at Andover."

This was done, and their full approbation was given to the instrument.

It will be kept in mind as a matter of consequence and as indispensable to a right understanding of the views of Dr. Spring, the Associate Founders and myself, that our Creed was formed *professedly* and *really*, for the projected Divinity School at West Newbury. It will be seen that Dr. Spring, during all this time, from March till after June, was decidedly opposed to any connection with Phillips Academy, and that the Associate Donors, though less decided than Dr. Spring against the proposal from Andover, did on the whole act in accordance with him. Consequently, in composing the Creed, Dr. Spring had no intention to unite with the Seminary which was to be established there, and of course did nothing for the purpose of securing the favor of the Andover party, or in the way of compromise with them. There was a compromise afterward when the union was formed, but there was no occasion and no place for compromise here.

I have said that this Creed was completed before the 15th of June, when the Conference was held. Of this there is documentary evidence, namely, that "in the Articles of agreement signed at Charlestown, Dec. 1, 1807, the Commissioners adopt the Creed which was presented at the Con-

ference in Newburyport, June 15th, by Dr. Spring and the Associate Founders, as a concise and permanent Creed."

The Creed contained in the published statutes of the Associate Founders, is thus identified with the Creed agreed upon at Charlestown, Dec. 1st, and that is identified with the Creed presented at the Conference the preceding June.¹ And this Creed, prepared for our Academy at West Newbury, is the same which was finally inserted in the Associate Statutes, and added to the Catechism by the Additional Statutes.

Some one may inquire how this Creed was framed, and why we did not accept the Creed of Dr. Spring's church, or of any other of the churches in the vicinity; or why we did not use one of the symbols prepared by our Puritan fathers; or why we did not adopt the Shorter Catechism, which Dr. Spring and the Associate Founders and myself held in such high esteem. I answer that there were several weighty reasons against choosing either of these symbols. The Westminster Confession of Faith was too long to be repeated by a Professor, except by a general declaration of assent, and with this we could not be satisfied. Our object was to have a creed which would make an impression on the mind of the Professor, and that he would deliberately repeat as the several articles of his faith.

There was another consideration which had influence on my mind and in which Dr. Spring agreed, namely, that some of the words and phrases in the Catechism, though they might be intended by the Westminster Assembly to convey important truths, had now a sense, or were apt to convey a sense, which would involve incorrect views of Divine truth; and which therefore could not be safely employed without explanation. As such an explanation would be out of place in such an instrument, it was deemed expedient to make use

¹ In another copy of the articles of agreement prepared at Andover and from which the articles signed by Drs. Pearson and Spring were evidently copied with some additions, "June" is again mentioned as the time of the Conference.

of words and phrases, which would be as sure, as any human language could be, to convey the exact meaning intended.

On these and other accounts it was, therefore, deemed expedient that we ourselves prepare a particular statement of evangelical doctrines, in the form of a Confession of Faith, to be repeated and subscribed by every Professor.

It having been determined that we should compose such a Confession of Faith for our Theological Academy, our resolve was that it must contain a *clear, intelligible statement of the great doctrines of the Gospel—it must exhibit the main features of the Christian revelation.* It was moreover obvious that the contents and form of our Creed must be made to correspond with the truly liberal and unsectarian views of the Associate Founders. Had they designed to establish a sectarian school, they would have desired a sectarian creed. It was the special and declared object of Dr. Spring and myself, to whom was committed this solemn work, that it should be such as would satisfy the Orthodox community; and particularly such as would secure for our School the support and co-operation of the great body of Congregational and Presbyterian ministers and churches. We were well aware that in order to do this the Creed must contain the doctrines of our Puritan ancestors, which were the doctrines of strict Calvinism. If it fell short of this it would be deemed defective. If it went beyond this, it would excite dissatisfaction. The character of our Orthodox community made it perfectly clear that the standard of doctrine in our Theological Academy must be *thoroughly Calvinistic*, nothing short of it, nothing incompatible with it. Such was the well-known view of Dr. Spring and even of Dr. Emmons.

In explanation of my own views I wish to say that from the beginning of my ministry, the co-operation of Hopkinsians and Calvinists, in their endeavors to do good, had been an object of my earnest desire. I had enjoyed happy intercourse and intimate friendship with both classes, and long before the commencement of any negotiations between New-

buryport and Andover, and before anything was definitely known of the two schemes afterwards projected for a Theological Institution, I had a full persuasion that no such Institution could meet the wants of the church and accomplish the good desired, which should not secure the united confidence and support of the great body of Congregational and Presbyterian ministers and churches in our country. In my intercourse with ministers I kept this point constantly before me.¹

It was afterward acknowledged that this Creed, exhibited in the Conference at Newburyport, June 15, 1807, and agreed upon at Charlestown, Dec. 1st, 1807, and made a part of the Associate Statutes, at Andover, executed March 31st, 1808, was plainly adapted to the above-mentioned design. Some who called themselves "liberal Christians" endeavored to stigmatize it by calling it a Hopkinsian creed, and so they would have called any creed which contained thorough and consistent Calvinism. It was subscribed by Dr. Pearson, Dr. Griffin, Professor Stuart, Dr. Porter, and Dr. Murdock. It was approved by Gov. Strong, Dr. Dwight, and Hon. George Bliss, Drs. Worcester, Humphrey, and Codman, and all the other Visitors from the beginning to the present time.

It was once attacked before the Supreme Court as containing principles incompatible with the Shorter Catechism; and thus nullifying the legacy of Mrs. Norris to the Seminary. But the decision of the Judges was in its favor.

If at any time the Creed is spoken of as a matter of compromise between the two parties, the *composition* of the Creed is not meant, but its adoption by the Founders of the Seminary in connection with the Catechism.

At the risk of some repetition I wish to say that it is a conspicuous fact, a fact of paramount importance, never to be forgotten or overlooked, that the Creed which came from the hand of Dr. Spring in the manner described and was included in the Statutes of the Associate Founders, and was appointed by them to be the unalterable and perpetual standard for

¹ See in Appendix, letter to Dr. Morse, Oct. 17, 1806.

all their Professors, contained in unambiguous language, a striking summary of the doctrines of Calvinism. The generous Donors expected and required their Creed to be so formed, and Dr. Pearson with the co-operation of Dr. Spring and myself coincided with them in judgment and feeling and *intentionally* formed a Confession of Faith which was purely and consistently Calvinistic—such a Confession of Faith as could conscientiously and consistently be repeated and subscribed by Orthodox Professors, both of the Congregational and Presbyterian denominations.

No other Creed would have satisfied the Associate Donors, who, both by education and by their own intelligent persuasion were *strict Calvinists* and who would admit of no novel speculations; but as the oldest of them expressed it, “wished for Calvinism up to the hub.”

We shall see that the Trustees of Phillips Academy, and particularly Rev. Mr. French, judged it to be so clearly and purely Calvinistic that it might with perfect consistency be connected with the Shorter Catechism, which was ordained to be the unalterable doctrinal basis of the Andover Seminary.

The Creed was moreover such that it actually did secure the approbation of the Orthodox community throughout the country.

It may be thought strange that the letters of this period make no mention of the formation of the Creed. The fact was, that during the six or more weeks when it was under consideration, we were together as much as was consistent with other duties, and there was no occasion for writing. But to return to my narrative.

Suddenly it became known to the best friends of the union, that there was a very serious difficulty still to be encountered, and their question was, “How shall we dispose of it?” But I must explain.

From the first the Associate Donors had determined to provide for a Professor of Christian Theology, and they

had early appointed their Professor. They were indeed told that Mr. Abbot had provided for the support of a Professor in the same department, in his Statutes, and that on account of his age and his strong predilections he could not with propriety be requested to recede from that ground.

The Associate Founders did not question Mr. Abbot's right, but in all their proceedings they had thought of no other department but that of Christian Theology, and being unlearned men, as Mr. Abbot also was in such matters, they could not easily be convinced that either of the other departments was of great consequence. On this point Dr. Spring took great pains to satisfy them, but in vain. Indeed they were inclined to make it an indispensable condition of union, saying, "If we go to Andover, we must go with our own Professor, and he must occupy the theological department."

Although Dr. Spring was disposed to be accommodating, and endeavored to convince the Donors of the importance of the other departments, his labors were without success. In these circumstances Dr. Pearson and Dr. Morse began to fear that the difficulty which was likely to occur, would prove an effectual bar to the union.

To obviate this difficulty they proposed that Mr. Abbot should be persuaded to appoint the same Professor as had been the choice of the Associate Donors. It was their own proposal, and did not result from any consultation with me; though of course I never objected to it. It was their opinion that if Mr. Abbot should fall in with their proposal, it would have a conciliatory effect, and the Associate Donors would be satisfied that the united Seminary would have the same instruction in theology on this plan, as if the Professor they had chosen should go to Andover under *their* appointment, and be supported by *their* funds. When Dr. Spring in his letter of Feb. 9th, 1808, said to Mr. Norris, "All the Visitors at the outset choose jointly the same Professors, so that Mr. Woods is *Abbot* Professor of Revealed Religion,

and *your* Professor of Revealed Religion," his object in the suggestion was to satisfy Mr. Norris. But there is confusion in the language. The Visitors did not *choose* any Professors. The first Professors, were appointed by the Founders of the Professorships, independently of both Trustees and Visitors. Afterward, the Trustees would choose the Professors subject to the concurrence of the Visitors. Drs. Pearson and Morse indulged the hope that this measure which was proposed would take away what they then regarded as the only bar to the union. But it soon appeared that they had undertaken an arduous work. Some men who stood near to Mr. Abbot objected to the proposed appointment, because I was connected with Hopkinsians, and they had proposed to him other men for the office.

About the middle of August, 1807, Rev. Mr. Allen of Bradford, an old Calvinist, visited Mr. Abbot, and also Mr. French, Mr. Abbot's minister, and he held free conversations with them upon the subject of a Professor of Theology. In consequence of this visit Mr. Abbot informed Dr. Pearson, on the morning of August 31st, that all objections were removed, and that he was ready to make the appointment which he and Dr. Morse had desired.

This was the subject to which Dr. Pearson referred in his letter to Dr. Morse, where he says, "much remains to be done, and many difficulties to be conquered." "Delicacy and propriety in this stage of our affairs forbid all disclosure." "The times are critical—every one will be fishing;—we must for some time yet keep ourselves to ourselves,—the adversary is inquisitive, anxious, artful, pressing."¹ The letter which Dr. Pearson wished Dr. Morse to write Mr. Abbot related to the same subject.

But although Mr. Abbot, on the morning of August 31st, intended to make the appointment above mentioned, his intention was not then divulged, it being thought best that he should postpone the appointment to another time. Thus

¹ See in Appendix, letters under date August 22, and Sept. 1, 1807.

opportunity was given for farther consideration, and the door was opened for new difficulties.

Representations were soon made to Mr. Abbot which greatly disquieted his mind. Some men who deservedly stood high in his estimation, told him they believed I held the extreme points of Hopkinsianism; and that the thing he was requested to do would be a discredit to him, and a lasting injury to the Seminary. Notwithstanding the great confidence Mr. Abbot felt in Dr. Pearson and Dr. Morse, he was much embarrassed by these representations. For a time his resolution was so shaken that he knew not what to do. Friends at Andover who were aware of his trouble requested me to visit him, and give him an opportunity to form a personal acquaintance with me; but this, for obvious reasons, I declined.

Drs. Pearson and Morse felt that it was incumbent on them to rebut the objections made against their own proposal; and to relieve Mr. Abbot from the anxieties and fears which oppressed him. They had advantages which no other men had, to exert the needed influence upon him. They reminded him that Dr. Tappan, my teacher at Cambridge, who knew that I had studied theology with Dr. Backus, and was fond of the Edwardean theology, was anxious that I should be settled over his former people. They told him that although I was connected in the ministerial Conferences with the neighboring clergymen, Dr. Spring, Dr. Parish, and Dr. Church, who were regarded as Hopkinsians, yet I was also intimately connected with Dr. Joseph Dana and Dr. Daniel Dana. Dr. Morse assured him that he knew well my views of theology and my character as a minister before he invited me to be a joint editor with him in the *Panoplist*. He knew that in a moderate sense I was a Hopkinsian, but on account of this moderate sense he had chosen me. He said that the two series of papers I had written under the signatures of "Pastor" and "Constans" had so gained the confidence

of Dr. Spring, Dr. Worcester and others, and so convinced them of my conciliatory spirit that they joined with me in bringing the Massachusetts Missionary Society to unite their Magazine with the *Panoplist*—that after a year's knowledge of my views and my principles of strict, or as he called it, *consistent* Calvinism, Dr. Spring had chosen me as the Professor of Theology in his new Seminary. Dr. Morse also told him how zealously I had argued in favor of the Shorter Catechism as the basis of union in the General Association.

But notwithstanding all their kind representations, they found the task they had undertaken far more difficult than they had at first apprehended. The idea of introducing into their Seminary a Professor who had been so intimately connected with Hopkinsians as I had been, and who was supposed to agree with all their peculiar speculations, could not but be alarming to such a man as Mr. Abbot, and to some other excellent men, who thought, and very justly, that they had a right to express their opinion without reserve.

The struggle in Mr. Abbot's mind was long and painful. Dr. Morse, when he afterward related to me the transactions above referred to, informed me that Mr. Abbot was in the utmost perplexity up to the very day on which he wrote the instrument containing his appointment.

In connection with these facts it must be remembered that Drs. Pearson and Morse made all these efforts, not because they themselves were less willing I should go to Andover as Professor of Theology on the Associate Foundation than on the Abbot Foundation, but because the difficulty as to that department was likely to hinder the union.

This was the state of things for some time previous to Oct. 1, 1807, at which time the Trustees met by adjournment at the house of Madam Phillips in Andover, after which, from the hands of Mr. Farrar, I received the following communication,—

“ Oct. 1st, 1807.

“TO THE TRUSTEES OF PHILLIPS ACADEMY, ANDOVER.

“ *Gentlemen*,—Having reserved to myself, in the instrument communicated to you the 2d day of Sept. last, the right of appointing the first Professor of Divinity in the Theological Seminary founded in this place; and having made diligent inquiry for a man whose talents, piety, and general character qualify him for this office; after mature and prayerful deliberation, I do hereby appoint the Rev. Leonard Woods of Newbury to be the first Professor of Christian Theology, or Revealed Religion, in the said Seminary; requesting the above may be communicated to him.

“SAMUEL ABBOT.”¹

With this act of conciliation, and this proof of confidence, the Associate Founders were much gratified, and at a meeting held March 2, 1808, wishing to reciprocate this act of candor, appointed Dr. Pearson as the Professor on their Foundation.

And now every obstacle seemed to have been overcome. On the 13th of October I had visited Mr. Norris and had most cheering conversation with him and with Dr. Worcester. An account of this visit I gave Dr. Morse at once, at the same time telling him how confident I was that Dr. Spring would act an honorable and noble part. But now another difficulty arose. Dr. Spring and the Donors had come to express not only a willingness, but even a desire to unite with the Founders at Andover, on the Visitatorial plan, and negotiations had been made between Dr. Spring and Dr. Pearson, to bring matters to a happy issue. I began to fear that hindrances to union might arise from the Andover side. There were, I knew, some weighty matters not yet settled. The Associate Founders claimed some terms, in regard to the power of the Visitors, which the other party thought in-

¹ See in Appendix, letter Dr. Pearson to Dr. Morse, Sept. 1, 1807, and Mr. Bartlett to Dr. Church, Nov. 25, 1807.

admissible. As I had exerted myself to produce a candid, conciliatory spirit on one side, I wished to do what was in my power to promote the same spirit on the other side.

For this purpose I wrote to Mr. Farrar, Sept. 21,¹ making to him, and through him to others, such suggestions as my own excited feelings and the circumstances of the case dictated.

But on the very day in which, prompted by a mixture of fear and of hope, I opened my heart so fully to Mr. Farrar, a letter of very ominous import was written by Mr. Norris to Dr. Church. And now the prospect which had been so bright and animating was suddenly overspread with darkness. An unlooked-for difficulty arose, which greatly perplexed the minds of Dr. Spring and the Donors, and for a time threatened to frustrate all our efforts for union.

The fact was this. Mr. Norris had become in a good measure satisfied with the Visitatorial system which Dr. Spring had so particularly explained and recommended; but as he had been conversant with the business of legislation, and with the doings of our courts of justice, he was induced by a wise precaution to go into a full examination of all the circumstances of the case, so that he might be perfectly satisfied of the safety of committing their funds to the Trustees of Phillips Academy under the supervision of Visitors. With this view he obtained a copy of the Act of Legislature incorporating Phillips Academy and carefully inquired what powers that Board were invested with. His attention was particularly directed to the 5th and 8th articles of the Act. Article 5th is as follows:—

“And be it further enacted by the authority aforesaid, that the said Samuel Phillips and others, the Trustees aforesaid, and their *successors*, the longest lived and survivors of them, be the true and *sole Visitors, Trustees and Governors* of

¹ See in Appendix, letter to Mr. Farrar, Sept. 21, 1807. See letter from Mr. Norris to Dr. Church.

the said Phillips Academy, in perpetual succession forever, to be continued in the way and manner hereafter specified, with full power, and authority to elect such officers of the said Academy as they shall judge necessary and convenient; and to make and ordain such laws, orders and rules for the good government of said Academy, as to them, the said Trustees, Governors and Visitors aforesaid, and their successors, shall from time to time according to the various occasions and circumstances seem most fit and requisite; all of which shall be observed by the officers, scholars and servants of the said Academy, upon the penalties therein contained."

Article 8th. "*Provided always* that neither the Trustees, nor their successors shall ever hereafter receive any grant or donation, the condition whereof shall require them, or any others concerned, to act in any respect counter to the design of the first granters, or of any prior donation: And all deeds and instruments which the said Trustees may lawfully make, shall, when made in the name of the said Trustees, and signed and delivered by the Treasurer, and sealed with the common seal, bind the said Trustees to be valid in law."

The startling result of Mr. Norris' examination of the subject is stated in his letter to Dr. Church.¹ In consequence of these objections, as stated in the letter referred to, to the Visitation scheme, which Mr. Norris urged with great earnestness, both in conversation and by correspondence, the whole aspect of things was suddenly changed, and the prospect of union was for many months involved in a continual train of perplexities and dangers.

Had Dr. Spring, or any other intelligent man, taken pains to examine the Act of Incorporation as Mr. Norris did, he must have been startled by the same difficulty. Much was said to satisfy the Donors that the provisions referred to in the Act of Incorporation, related only to the Academy

¹ See in Appendix, letter of Mr. Norris to Dr. Church, Sept. 21, 1807. See also letter of Sept. 1st.

as it was originally organized. It was argued, too, that the Founders of the Seminary in the 32d Article of their Constitution expressly provided that any Founders of a Professorship, or of a Scholarship, should have the right to appoint local visitors of their Foundation, and that the Trustees had sanctioned that provision by accepting the Constitution of their Seminary, and engaging to conform to its provisions.

But it was said on the other side that the 32d Article of the Constitution being plainly contrary to the Act of Incorporation was of course null and void, and would be so regarded in any court of law.

There was much warm but friendly debate on the subject. Messrs. Brown and Bartlett who had strong confidence in the judgment of Dr. Pearson would have been satisfied with his arguments, had it devolved on them alone to decide, but Mr. Norris was confident that his position was right.

Dr. Spring also was greatly troubled. Judge Daggett and Judge Smith had been written to, with a request that they would examine the subject, but the answers, which were rather adverse, did not arrive till the negotiations had been completed, seven months after the request had been made.

Through the kindness of Rev. Jeremiah Day, D.D., of New Haven, I have obtained Dr. Spring's letter to Judge Daggett, which I here insert. His letter to Judge Smith was doubtless of similar import, but I have not been able to find it.

"Newburyport, Nov. 6, 1807.

"TO THE HON. JUDGE DAGGETT.

"Worthy Sir,—I have obtained of several of my opulent friends a foundation for a gratuitous Theological Institution to qualify young gentlemen for the ministry. But being requested by the Trustees of Andover Academy to attach our Theological department to the Academy upon the Visitation system, we wish to have all things safe in theory and prospect before we coalesce. Therefore,

"1st, What is the extent of the Visitatorial system in England?

"2d, Is the Visitatorial system practicable and safe in this country?

"3d, Since the incorporating act constitutes the Trustees of the Academy and the Corporation, the sole Visitors of the Academy, to prevent the interference of the Legislature, can they consistently receive us, or can we safely attach ourselves to the Institution on the Visitatorial system?

"4th, Though the word Visitor be not used in the legal sense in the act, may not the judiciary in case of after difficulty use the word to our disadvantage if they please?

"5th, If we coalesce on the Visitatorial system, can we vest the right of electing Professors in the Board of Visitors, or must the right be inseparably vested in the Trustees of the Academy?

"You will have opportunity to converse with my son on the subject, who will explain the matter more fully.

"I hope, Sir, you will look at the subject, and give decided answers to the questions soon.

"Your obedient servant,

"SAMUEL SPRING."

Though really in favor of uniting with the Founders at Andover, it seemed to Dr. Spring that the Act of Incorporation must be a legal bar to the introduction of Visitors.

Such being the case he was anxiously led to inquire how the Donors could unite with the Seminary just established at Andover so as to secure all the benefit of union without infringing the 5th and 8th Articles of the Act of Incorporation. He immediately brought forward again the plan which he had before suggested, namely, that the Associate Donors should go to Andover with their own funds, their own Constitution, their own Board of Directors, and their own Professor or Professors, in short with their own Divinity School complete in

itself; and should so join their School with the Andover School as to make one complete Seminary.

In a letter written by Dr. Morse to Dr. Spring, Nov. 23d, 1807, he suggests another expedient to prevent any further delay of union.

He suggests that the manner of electing the Professors should be left undecided, to be a subject of farther consideration after a period of five, or any number of years as may be agreed upon. This idea was afterwards developed into what was called "the seven years' experiment."¹

Amidst the general anxieties and fears which were occasioned by this new difficulty, in the minds of Mr. Norris and Dr. Spring, I wrote to Dr. Morse, just before the meeting of the Board, expressing my hope that the cloud which now darkened our prospect would soon pass away—a hope which was founded on past experience. I was confident that the difficulty in the minds of those gentlemen would be obviated, as other difficulties had been, and that on some eligible terms a union would be formed. I was so impressed with the evils of separate Divinity Schools in the same county, and was so desirous that the parties at Andover and Newburyport, and the two parties in New England, should lay aside their strifes, and combine their influence, in support of one Theological Institution, that I looked with satisfaction and hope upon any reasonable method of union which could be devised.

The Donors had a meeting at Newburyport a few days after Mr. Norris' letter to Dr. Church. At that meeting Dr. Spring laid before the Donors the Report which he and Dr. Pearson had previously prepared in favor of union on Visitation principles. The legal difficulty which Mr. Norris stated was then fully discussed, and they were all satisfied that the introduction of Visitors was for ever precluded by the Act of General Court; and of course that the Report before them could not be accepted. Dr. Spring, in his letter of October 3d, sets before Dr. Morse the feelings which prevailed at the

¹ See in Appendix, letter from Dr. Morse to Dr. Spring.

meeting of the Donors, his cordial attachment to union, and to a union at Andover; but this now seemed impossible. Under the influence of this feeling it was thought by the Andover gentlemen that they must press forward their own Seminary alone, and that it might be opened for the reception of students early in the spring. The hope of an early adjustment of the business was manifested by commissioning Mr. Farrar to go to Newburyport and ask the assistance of Esq. White in determining the nature of the contract which it would be proper for the Trustees to make with the Donors.

Still another measure was adopted, which indicated how earnestly the gentlemen in Andover were hastening the accomplishment of the union, that is, Col. John Phillips and Mr. Holden of Charlestown went to Providence to examine the College edifices, and prepare a model or plan for the buildings designed for the Seminary.

It is evident that the actual founding of the Seminary in Andover operated both with Dr. Spring and the Donors as an additional argument in favor of union.

CHAPTER VII.

FOUNDING THE THEOLOGICAL SEMINARY.

I HAVE already enumerated the difficulties which were thrown in our way, and which caused us unspeakable anxiety. Had not past deliverances taught us to hope in God, we should have often abandoned our object in despair. Mr. Norris now claimed what could not be granted. Nor could Messrs. Brown and Bartlett be satisfied that all future elections of the Theological Professor should be left exclusively in the hands of the Trustees of Phillips Academy, and as to Dr. Spring—no one felt such anxiety as he did. All his objections and fears respecting the plan of Visitation returned with augmented force, owing to the adverse opinion of the distinguished jurists he had consulted. Once more he began to think of the other plans which he had advocated, though without success.

It was certainly a merciful ordering of Providence that the communications of Judge Smith and Judge Daggett were so long delayed. Had they been received during the month of November, they would unquestionably have prevented the harmonious proceedings at Charlestown.

Although Dr. Spring thought the articles of agreement should not be too rigidly insisted upon, and that any mistake which had been inadvertently made, ought to be at once corrected; he did not wish to break away from the obligations which he had brought upon himself and the Donors by signing those articles.

Amid all the agitations and perplexities which followed, it was manifest that the doings of Dec. 1st exerted a salutary influence. He treated every subject with marked candor. He manifested his desire for union by the cautious use he made of the adverse opinions of Judge Smith and Judge Daggett which had just come to hand. He was aware that a premature knowledge of those opinions would be exceedingly disquieting to the minds of the Donors, and particularly to Mr. Norris. He therefore resolved not to communicate them in haste; though he felt himself bound in honor to do it, in due time. In the management of all the troubles which occurred at that period, he evidently exercised "that wisdom which cometh from above, and which is pure, peaceable, gentle, and easy to be entreated."

On the first day of January he sent me a letter which he calls "*A New Year's Gift*." In this letter he shows the doubts and difficulties which oppressed him by stating what he calls a few of his hard questions.¹

"1st. What authority creates Legal offices, and constitutes corporations or bodies politic?

"2d. What authority appoints teachers in our public Schools, Academies and Colleges?

"3d. Can the Associate Donors appoint, or create, Legal Visitors over the Trustees of Andover Theological Institution, or any branch of it, any more than they can appoint Governors of the State, or the President of Congress?

"4th. In case of the location now contemplated, cannot any future trustee legally say to our Visitors, '*Jefferson* we know, and *Sullivan* we know, but who are ye'? And where is the money assigned and given over to Andover Trustees, and who shall apply it in a legal manner, you or we, notwithstanding the specious obligation given you by our predecessors in office, who acted illegally?

"5th. Will the law consider the Associate Visitors incorporated with the Andover Academy; or as any branch of

¹ See in Appendix, letter of Dr. Spring, Jan. 1, 1808.

that corporation during the septennial experiment; or must they be considered intruders on corporate ground?

"6th. Is not the Visitatorial System untried, in the English sense, in New England, and must there not be a revolution indeed relative to incorporating Academies and Colleges before legal rights can be appointed over gratuitous foundations?"

While these knotty questions were under consideration at Andover and Newburyport, it occurred to me that there was a very simple and easy method of solving them, and thus obviating all the existing difficulties. This method was suggested to Dr. Spring and the Donors, also to Dr. Morse and the others connected with him, and met with a very candid consideration. In the end it proved entirely satisfactory. This plan was suggested to me by the very nature of the chief difficulty which pressed upon us.

The Associate Donors were satisfied with the security which the Visitatorial Scheme would afford as to the election of the Professors on their foundation. But no security was provided in regard to the election of the Professor of Christian Theology. The plan I proposed was to extend the control of the Visitors over the election of Professors on *both* Foundations. This only required that the Andover Founders should agree to a common Board of Visitors, not that they should appoint a distinct Board, but unite with the Donors in one and the same Board.

This, I urged, would be a complete union. As both branches of the Institution were to be placed in the hands of the same Board of Trustees; and as all the Professors were to be under the same Constitution and to agree to the same doctrinal standard, if now, in addition to all this, the election of all the Professors, and all the affairs of both Foundations, should be put under the supervision of the same Board of Visitors, there would be union, not in name and appearance only, but in reality; not partial, but entire.

At first the Andover party thought this a high demand.

They were satisfied with their own Boards and thought others unnecessary in their case, but the more the plan was considered, the more fully was it approved. Both parties saw that it was not only unobjectional, but that it removed all difficulties, and met satisfactorily all the wishes indulged on both sides. The chief difficulty had, in the minds of the Donors, respected the Professor of Theology. To satisfy Mr. Norris respecting the department of Christian Theology, the Associate Donors with Dr. Spring adopted the singular expedient of doing what Mr. Abbot had before done;—that is, of appointing the Professor in that department by their united vote.

This transaction, though in itself of no consequence, had the desired effect to afford relief and comfort to a man of a scrupulous conscience, but of great excellence of character. This is mentioned in several letters. Dr. Spring could now say to Mr. Norris, "The Professor of Christian Theology is yours."¹

This difficulty being taken away, neither Dr. Spring nor the Associates felt any great objection to the Visitatorial scheme. With the opinions of Gov. Strong and Mr. Bliss they were tolerably satisfied, and the Donors were not likely to be disturbed by the later communications of the learned Judges² Daggett and Smith.

Thus the reader will see that from March 16, 1807, to Feb. 1, 1808, we were called to encounter an almost continual train of difficulties and dangers. It was a most happy circumstance that, instead of being thrown in our way at once, they were dealt out to us gradually, and for the most part one by one, so that with Divine help, we were able successfully to overcome them, and to pursue our object without too great discouragement. It deserves to be mentioned with gratitude and admiration, that the occurrence of difficulties,

¹ See in Appendix, letter of Dr. Spring to Mr. Norris, Feb. 9, 1808. Mr. Norris to Dr. Church, Feb. 26, 1808. Letter from Dr. Morse to Mr. Farrar.

² See in Appendix, letter dated Feb. 29, 1808.

disappointments and delays, and the intermixture of jealousies and fears, though frequently very embarrassing, contributed from time to time to a manifest improvement in the plan of the Seminary; so that on review of the whole course of things from the beginning, we are constrained to say, there was not a single difficulty or trial more than was for our good.

I have already mentioned the fact that Dr. Spring had received the legal opinions of Judges Daggett and Smith, and the depressing effect these opinions had on him. These were *against* the adoption of the principle of Visitation in present circumstances. But the main objection to their opinions would be removed if a new act of Legislature could be obtained, investing the Board of Visitors with corporate powers. It was admitted on all sides that such an act of Legislature was desirable.

But as to the safety of the Visitatorial scheme in a legal point of view, it was urged, that the act of the Founders and Trustees in agreeing to that scheme would be binding upon *them*, and that no objection would be expected to arise from any other quarter. The intimation of the Judges that the principle of Visitation had not been introduced into this country was certainly incorrect. The Board of Overseers in Harvard College, and subsequently in Bowdoin College, was in truth a Board of Visitors and exercised real Visitatorial powers. They were indeed authorized to exercise these powers by an Act of the Legislature, and the Andover party promised to unite with the other party in obtaining such an act for the Board of Visitors in the new Seminary.¹

In these and other ways the effect which was first produced by the legal opinions of the distinguished jurists was counteracted, except in the case of Mr. Norris, who still retained feelings of dissatisfaction.

¹ It is a most remarkable fact that, although a supplementary Act of the Legislature incorporating the Theological Seminary on the original charter of Phillips Academy was passed June 2, 1807, so far as we have been able to discover, the act incorporating the Board of Visitors was delayed till 1824.—EDITOR.

When the plan of a Joint Board of Visitors came to be regarded with approbation by Dr. Pearson and Dr. Morse, as well as by the other party, they began to think that the introduction of such a Board would supersede the necessity of a seven years' experiment, which had been expressly provided for in the Articles of agreement signed at Charlestown, Dec. 1st. But Dr. Spring and the Donors were attached to the plan of an experiment as proper in itself; and as an important means of ultimate safety.

In this critical posture of our affairs, my own opinion was that it would be very inexpedient, and would again expose our great object to the danger of defeat, to make any objection to the proposed experiment, and I expressed this apprehension strongly in my communication to Dr. Morse.

It was about this time, as near as I can remember, that Dr. Spring called the attention of the Associate Donors to another fact. "If you go to Andover," he said to them, "I wish you to go upon equal terms with the Founders. But Mr. Abbot's fund will be large, and he, and those connected with him, will by and by have two or more Professors, while you will have only one, and that not the Professor of Theology; and so your part of the Institution will fall into the background."

To satisfy Dr. Spring, and still farther to promote the object of a Theological Institution, Mr. Bartlett expressed his readiness to found another Professorship, and this he soon after did.

During the latter part of Jan., 1808, the business in hand called for frequent consultation. Dr. Spring went to Andover, and Dr. Pearson to Newburyport, and I went to both places, Not far from that time Drs. Spring and Pearson together visited Dr. Morse at Charlestown. The Associate Statutes, previously prepared by Drs. Spring and Pearson, were now to be remodelled so as to conform to the new plan and contain provisions for a Joint Board of Visitors.

There was much earnest discussion respecting the forma-

tion of the Common Board. It was the first opinion of Dr. Spring, that the permanent Board of Visitors should consist of the same, or nearly the same, number as the Board of Trustees. He could refer to the Overseers of Harvard and Bowdoin Colleges, whose Overseers were far more numerous than the Trustees. But Dr. Pearson was confident that a Board of three Visitors would be more respected, and far more efficient than a larger number. He appealed to the powers of Visitation in England which were vested in a single man. His arguments finally prevailed, and it was concluded between the parties that the permanent Board should be three; and that the Founders of the Seminary, and the Founders of Professorships, should reserve to themselves the right of being Visitors during their natural lives.

Dr. Spring at first opposed Dr. Pearson's proposition that the Board of Visitors should consist of two clergymen and one layman, deeming it best not to make the rule absolute, but surrendered his own wish to the wishes of the majority, and the agreement was that there should be two clergymen and one layman.

All our consultations and measures at this meeting were pervaded by the spirit of mutual candor and confidence, and evidently hastened our approach to the long wished-for consummation.

The appointment or choice of the permanent Visitors was to be mutual, that is, one member was to be chosen by the Founders of the Seminary, and one by the Associate Donors, while the third was to be agreed upon between them. For a time it was apprehended that there would be some difficulty in choosing such a Board as would be agreeable to both parties. But the apprehension was found to be groundless. The Andover Founders readily fixed their choice on Governor Strong, the three Donors named Dr. Spring. Mr. Bartlett was particularly attached to Dr. Thayer of Kingston, and wished him to be the other

Visitor, but by the advice of Dr. Spring the Donors proposed a man whom they knew would be agreeable to the Andover Founders, namely, Dr. Dwight.

This was all arranged in conversation beforehand; and in conformity with this, the appointments were afterward exactly so made; first in the Statutes of the Associate Foundation, March 21, 1808, and then in the Additional Statutes of the Founders, May 3, 1808. As Gov. Strong declined the appointment on account of his feeble health, Hon. Mr. Bliss was subsequently chosen in his place.

While we were pursuing measures with the utmost vigor to hasten the accomplishment of the union, I learned from Dr. Morse that unpleasant remarks were made by Unitarians and others respecting my theological opinions, and as I was known to be the Professor-elect, some of my friends intended to take special pains to correct the current misrepresentation, and to make statements which would satisfy all parties.

After consulting with friends, I came to the conclusion that the remarks and rumors referred to called for no particular attention,—that any efforts of my friends to explain and vindicate my opinions would at this time be out of place, and might be misunderstood and perverted. I felt that it was utterly in vain to attempt to satisfy those men in Boston who aimed to stigmatize Calvinism, by calling it Hopkinsianism; and who looked with equal dislike upon one and the other. For myself, I was willing to be judged by what I had preached and published, and by my future labors in the Seminary. These views I communicated freely, perhaps too freely, to Dr. Morse.¹

On the evening of the 8th of Feb., 1808, the Associate Statutes, previously prepared by the united labors of Drs. Spring and Pearson, were presented by Dr. Spring to Messrs. Brown and Bartlett, and received their cordial approbation. It was their desire that Dr. Spring should immediately visit

¹ See in Appendix, letter to Dr. Morse, Feb. 14, 1808, Mr. Bartlett to Mr. Norris, Feb. 9, 1807.

Mr. Norris, and obtain if possible his consent to the same. But well knowing that Mr. Norris was still full of doubts and fears in regard to the measures recently adopted, he was reluctant to repeat his visit, and preferred in the first place to address him by a letter. In this letter, dated Feb. 9th, he used various arguments, together with his unequalled personal influence, to induce Mr. Norris to join with the other Donors in establishing the united Institution on the principles last proposed. But knowing, as he did, the feelings of Mr. Norris, he addressed him cautiously and tremblingly, though with great earnestness.

Mr. Bartlett also wrote an affectionate letter to Mr. Norris, of the same date, and with the same object in view.

The proposed visit of Dr. Spring to Salem was by circumstances delayed for a fortnight. On the 25th of February he drove to that place with his mind fully awake to the importance of his mission, and to the lamentable consequences of a defeat. He was aware that a proposition had been made to the other Donors to proceed in the business without Mr. Norris in case his objections were invincible, but they would not for a moment consent to such a plan, estimating Mr. Norris as one acting from conscientious, though mistaken, motives. While, therefore, he determined to pursue his object with unyielding resolution, and with some hope of success, it was not without many painful apprehensions.

He presented Mr. Norris a fair copy of the Associate Statutes as approved by Messrs. Brown and Bartlett, and used arguments and persuasions to get him to sign it. He appealed to reason, to conscience, to friendship and to piety, and he did it with a warm and tender heart.

But his efforts were unsuccessful, and he began to be distressed with the thought that his dear friend could not be gained, and that the other Donors would be compelled to proceed without him. As his last resort, his feelings impelled him to propose that they should unite in prayer.

In his distress he called upon the Lord. He prayed and wept. Mr. Norris wept with him. His heart was melted. He could resist no longer. He held out his hand for the paper, and with a countenance which reflected the deep emotions of his soul, signed it.

It is not easy to describe the joy with which Dr. Spring took the precious document, nor the joy which filled many hearts when the result of this visit was known. Dr. Pearson did but express the warmth of our common sensations, when he wrote thus exultingly to Dr. Morse:¹

"This is the Lord's doing and it is wondrous in our eyes." "Bless the Lord, O my soul." "Bless ye Him all His saints." "Not unto us, not unto us, but unto Thy Name, O most Mighty, be all the praise."

The day after Mr. Norris gave his signature to the Statutes, he poured out the fulness of his heart to Dr. Church, who soon after wrote him in reply.

How quiet and happy were the closing days of February and the first days of March! The difficulties and fears which so lately distressed us had been overcome. We had as we thought passed over Jordan the second time, and had actually reached the promised land.

The rejoicing which followed Dr. Spring's successful visit to Salem was again checked. It was ordered by the unerring wisdom of God that our faith should be tried still farther; and that new troubles should come upon us from a quarter where we supposed no trouble could originate.

The Associate Statutes, which had been so carefully prepared by Dr. Spring and Dr. Pearson, and so recently approved by the Donors, contained, as we thought, such provisions relative to every subject as would occasion no difficulty and would require no alteration.

But Dr. Spring began soon to agitate the question whether there should not be an alteration in the Statute which appointed the permanent Board of Visitors. He

¹ See in Appendix, Dr. Pearson's letter to Dr. Morse, Feb. 29, 1808.

first revealed his dissatisfaction to Mr. Norris.¹ He went to Andover, and endeavored to obtain the consent of Dr. Pearson and Mr. Farrar to the alteration he proposed. He thought it ought not to be absolutely determined, as it was in the Statutes, that one of the three permanent Visitors should be a layman, but that it should be left to the discretion of the electors, to choose either,—“to choose a Davies from the ministry, or a Thornton from the laity, as they might think best.”

Dr. Pearson made vigorous opposition to Dr. Spring's proposal. It was for a time the subject of warm debate; but the parties finally agreed that the Statutes relative to that matter should remain as they were.

But there was another question, not so easily answered, and which, even at that late period, occasioned a most unpleasant and ominous excitement.

It had been the general understanding, that the Founders of the Seminary, and the Donors who were Founders of Professorships in the Seminary, should reserve to themselves the right of being Visitors during their natural life. But such reserved right could relate only to their own Foundations respectively. In order, therefore, to make the Board of Visitors a common and united Board throughout, it was necessary that the Andover Founders should confer on the Associate Donors, the right to be Visitors of the Andover Foundation. This appeared fair and equal. But when Dr. Spring and the Donors took the thing in hand, they at once met with a serious embarrassment. Madam Phillips would, of course, refuse to be named as a Visitor, but the gentlemen at Andover had no doubt that Hon. John Phillips would be considered and treated as a Founder. But to this Mr. Bartlett objected, and the other Donors with Dr. Spring coincided in opinion with him. They all felt it to be a privilege to be associated with Mr. Abbot in the Board of Visitors, but beyond this they were not

¹ See in Appendix, letter from Dr. Spring to Mr. Norris, dated March 7, 1808.

willing to go, urging that Hon. John Phillips was a Founder in only a very subordinate sense, and beside this, he belonged to the Board of Trustees. It was then proposed that Madam Phillips and her son should appoint a man to be a Visitor in their stead. But this was also objected to.

The feelings of some on both sides became somewhat chafed by the occurrence of so many adverse circumstances. Mr. Bartlett showed signs of impatience and said:

"I would rather double my donations and go on separately than to have any more difficulty and delay."

Dr. Spring gave it as his opinion, that, as the Associate Donors had done so much, and intended greatly to increase their contributions, they were entitled to a decided preponderance in the Board of Visitors. The question under discussion was rendered more embarrassing because it had a personal bearing. The contention was sharp and threatened fearful consequences. At length the Andover party yielded up what seemed to be their just right, and Mr. Phillips, considering all the circumstances of the case, determined to put an end to the strife, and help forward the union, by declining to be a Visitor.¹

And now, with the full persuasion that everything would be amicably adjusted, Messrs. Brown, Bartlett and Norris met at Newburyport, March 21st, 1808, and gave their signatures and seals to the Associate Statutes, in the presence of Drs. Spring and Morse. In these Statutes as they were executed at this time a blank was left for the names of the seven Visitors who had been previously talked of, and who were afterward agreed upon, and their names inserted in due form as they now appear in "The Statutes of the Associate Donors"; and in the "Additional Statutes of the Founders of the Seminary."²

On the 28th of March, 1808, Dr. Morse sent a copy of

¹ See in Appendix, letter to Dr. Morse, March 28, and 30, 1808, and Dr. Pearson's letter to Dr. Morse, April 10, 1808.

² See account of Associate Statutes and Additional Statutes in Part II.

these Statutes to Mr. Farrar, that he, and the other gentlemen in Andover, might have seasonable opportunity to see them as finished and executed.

In the month of April, it became a favorite object with me that the three Donors, and Mr. Abbot, should have a meeting for free conversation.¹ They had long been engaged together in most important transactions, but it was through the agency of others. It seemed high time that there should be a personal acquaintance, and that they should be bound together by personal friendship.

Such a meeting of the four benefactors took place at the house of Mr. Abbot in Andover, April 21, 1808, and gave a high degree of satisfaction to each one of them. This interview was followed by cordial and uninterrupted friendship, mutual confidence, and harmonious action.

As the time drew near when the Trustees would be called to act on the weighty subjects placed before them, a painful solicitude was felt by not a few, lest insurmountable difficulties should arise to disappoint our hopes in the last stage of the business. It was a very grave question, whether such a body of men as the Trustees of Phillips Academy, invested with such important powers, and accustomed to act so independently, would be willing to submit to the supervision and control of another Board. It was also a question whether the Trustees, some of whom were Unitarians, and others very moderate Calvinists, would readily admit into the Academy a Theological Institution which so obviously maintained the principles of the most thorough and unflinching Calvinism, and which brought with it as one of its elements, the active co-operation of Hopkinsians.

Even some who were members of the Board of Trustees had doubts as to the issue of the approaching meeting. The

¹ See in Appendix, letter of Dr. Spring to Mr. Norris, Feb. 9, 1808, and Mr. Norris to Dr. Church, Feb. 26, 1808, and letter from Dr. Morse to Mr. Farrar.

subject was very freely talked of among those who understood its bearings, and everything possible was seasonably done to guard against the dreaded danger of defeat. The Creed prepared for the West Newbury School had been copied verbatim, and was made common and permanent by adding it to the Shorter Catechism.

The Founders in Andover, with the Statutes of the Associate Foundation before them, and with the expectation that they would be accepted by the Trustees, executed their Additional Statutes May 3d, 1808.¹

At a meeting of the Trustees, on the following day, May 4th, 1808, the Statutes of the Associate Donors, and the Additional Statutes of the Founders of the Seminary were communicated to the Board. Some of them, as had been previously expected, were disinclined to take charge of an Institution founded on such principles, and placed under the efficient supervision of another Board, and there was much earnest debate on the subject. But at an adjourned meeting, May 10th, the Trustees accepted the Additional Statutes of the Founders of the Seminary, which were to continue in full force as a part of their Constitution, so long as the Associate Foundation should continue attached to the Institution. At the same meeting they accepted the Associate Statutes, together with the Associate Funds, and they engaged faithfully to execute the trust reposed in them, according to the Constitution and Statutes.

It has already been mentioned that in October, 1807, Mr. Abbot appointed me Professor on his Foundation. On the 27th of April, 1808, I sent the following communication:—

“TO THE TRUSTEES OF PHILLIPS ACADEMY.

“*Gentlemen*,—In the month of October last, I received from you, by the hands of Samuel Farrar, Esq., a communication containing the information that Samuel Abbot, Esq.,

¹ See in Appendix, letters to Dr. Morse, April 16 and 23, and to Dr. Church, April 28.

had appointed me the Professor of Christian Theology in the Theological Institution lately formed in Andover.

"This appointment has been the subject of long and serious consideration. My reflections have been much embarrassed by a consciousness that I am deficient in the requisite qualifications for such a responsible and sacred office; and by a tender attachment to my pastoral charge. But a full persuasion that the wisdom and benevolence of God have directed in the establishment of this Institution, an unwavering belief in those evangelical principles upon which it is founded; an earnest desire to promote its great and good design, together with a humble conviction of duty, induce me, though with a trembling heart, to accept the appointment and the conditions annexed. As this acceptance has such an interesting connection with the glory of God, and the welfare of the churches, I cannot but be affected with it as one of the most solemn and momentous actions of my life. I rely, Gentlemen, on your candor, friendship and prayers, and above all, on the grace of Christ. Although I have not risen to the attainments which a Professor of Theology in such an Institution ought to possess, I hope I shall be enabled, in some measure, to supply my present deficiencies by future diligence. And though I cannot promise that I shall answer the expectations of my friends, yet, depending on Divine assistance, I am not backward to promise that my earnest and persevering endeavors to fulfil the duties of my office shall not be wanting.

"Sensible that my usefulness, and the success of the Institution, depend ultimately on the good pleasure of God, I would devoutly ask, for you, Gentlemen, for myself, and for all concerned in the Institution, the constant aids of His Holy Spirit. May He graciously afford His presence and blessing to the Seminary, and render it extensively useful to the Church, and the world.

"LEONARD WOODS.

"*Newbury, April 27, 1808.*"

In the month of June I resigned the ministerial office, which I had held ten happy years at West Newbury, and by request of the Trustees, removed to Andover, to the house once occupied by Judge Phillips. Here I delivered my first course of Theological lectures: but of that hereafter. It was the wish of the Trustees that I should be on the spot to be in readiness for the opening of the Seminary, which was to take place on the 28th day of the following September.

The interval between the meeting of the Trustees, May 10th, and the opening of the Institution, was filled up with various transactions and arrangements. There was an important meeting of the Visitors.¹ Money was raised to the amount of \$2500 to purchase books for the Seminary, and much of my time was occupied in this business. Mr. Bartlett fixed upon Dr. Griffin of Newark, New Jersey, as Professor of Sacred Rhetoric on his Foundation. Dr. Griffin was also invited to Park Street Church, to be their minister, and as he was not inclined to accept either invitation alone, but was willing to consider the question whether it was his duty to accept of both, there was much correspondence on the subject.²

The Visitors first appointed by the Founders were Dr. Spring, Dr. Dwight, and Gov. Strong. But Gov. Strong, who expressed entire approbation of the Creed, and of all the provisions of the Constitution and Statutes of the Founders, declined the appointment on account of his feeble health, and his distance from Andover. The Hon. George Bliss of Springfield was afterwards appointed in his place.

All necessary arrangements having been seasonably made, the day which had been designated for the public organization of the Seminary arrived. It was an auspicious

¹ See in Appendix, their vote, May 10, 1808, and Dr. Pearson's letter, May 13th.

² See in Appendix, letter of Dr. Spring to Dr. Morse, June 10, 1808, Dr. Morse to Dr. Dwight, July 7, 1808, and Dr. Griffin to Dr. Morse, July 28, 1808.

day, a day of rejoicing and hope,—a day, involving in no small measure the most precious interests of the church and the world. This was the first Divinity School founded in America, and the large assembly of Christian ministers from different and distant places, and of other friends of the Seminary, indicated the interest, and the profound sense of the importance of this occasion.

The public services were conducted in the Parish Church with consummate order and propriety, while earnest attention, deep silence, and solemn feeling prevailed in the Sanctuary.

As Dr. Pearson was a layman, the Statutes of the Founders required that he should receive ordination. The prayers on the occasion were appropriate and fervent. The sermon was preached by Dr. Dwight. The Rev. Jonathan French gave to Dr. Pearson the customary charge, and Dr. Morse gave the right hand of fellowship. Dr. Pearson, President of the Board of Trustees, then gave an historical sketch of the events which contributed to the establishment of the Institution, and read such portions of the Constitution and Statutes, as the occasion called for. After this he was inducted into office as Professor of Natural Theology, and the Rev. Leonard Woods as Professor of Christian Theology, and the Seminary was declared to be open for the admission of Theological Students.

After the close of the public solemnities, the Founders of the United Institution, and their principal advisers and agents, were all together, and how cordial were their mutual congratulations! They felt it to be the happiest hour of their lives. What joy brightened their countenances, and how deep and unutterable their emotions of gratitude to God, as their excited minds glanced over the crowded transactions and events of the two preceding years. Numerous difficulties had met us, and some of them had seemed insurmountable. Sometimes the light of the sun had cheered

us, followed, almost immediately, by dense clouds. Sometimes our path had been smooth and pleasant; and then our feet suddenly sunk in the mire. If a season of encouragement came, it was but the forerunner of some painful disaster. If our minds were at any time elated with success, they were soon cast down and disquieted. But now at the opening of our Divinity School no clouds were to be seen. Our fears and struggles were ended. Difficulties apparently insurmountable had been overcome. Groundless prejudices had been done away. Unessential differences of opinion had been waived, and feelings of coldness and reserve had given place to mutual confidence and affection. How effectually had we escaped the evils that would have resulted from two separate Divinity Schools in the same vicinity, tending as they doubtless would have done to foster party spirit and strife among ministers and churches. By patience and hope, and the labors of love,—by Christian firmness, condescension and gentleness,—by unyielding resolution,—by faith and prayer—nay, rather by the help of Him “of whom, and through whom, and to whom, are all things,”—we had been delivered from all our dangers, and were now brought to see our best desires fulfilled, and our highest hopes outdone!

What now remained for us but to bless the good hand of God which had been upon us,—to bless that Divine wisdom which had guided our steps, and that sovereign Providence which had restrained our wanderings, overruled our imperfections and mistakes for the furtherance of His cause,—to bless and praise the name of God, who had entrusted this great work, His own work, to such feeble instruments, such “earthen vessels,” so that the excellency of the power, and the glory of success might be forever known to be of God and not of man

CHAPTER VIII.

OPENING OF THE THEOLOGICAL SEMINARY.

THE twenty-eighth day of September in the year of our Lord eighteen hundred and eight was, as we have seen, a day of profound interest. No less so was the day following. An Institution which had been founded by the benevolence of the rich, and had called forth the best efforts, wishes and prayers of the pious, commenced its operations. The work on which we then entered was in itself of vast magnitude, and it was a new work. No Seminary *like* this had been known to exist either in this or any other country. This was a circumstance which occasioned much thoughtfulness in the minds of good men; and many feelings not only of hope, but of anxiety and fear. We were all sensible that the undertaking was inexpressibly arduous, and that no finite mind could foresee the consequences, for good or for evil, which would result from it.

It was truly a merciful ordering of God, that we could form but a dim conception of what the Seminary was to be; and what labors and trials were to fall to our lot.

But before we proceed farther we must consider the manner in which the united Seminary was regarded, and the influence it had in promoting harmony among the Orthodox.

The United Institution thus established was regarded very differently by different classes of men. The Unit-

rians thought the New School stamped with bigotry and narrowness. In "*The Anthology*," which was their chief organ, they cried out against the doctrinal standards of the Andover School, especially the two parts which constituted it; namely, the Catechism and Associate Creed, as incompatible with each other. They called the Creed a Hopkinsian Creed, and insinuated that the Hopkinsian party had overreached the Calvinistic party and obtained terms altogether in their own favor.

Many Presbyterian Calvinists, of the Old School, who were satisfied with the Assembly's Shorter Catechism, thought the Associate Creed had too much of a Hopkinsian aspect; and apprehended that the Institution, under the existing government and instruction, would be too favorable to the Hopkinsian sect. They would, they said, have been better satisfied if the Calvinists had kept themselves separate from the Hopkinsians.

Dr. Emmons, and a few others associated with him, were dissatisfied with the union. They alleged that the Associate Creed, though correct as far as it went, omitted the principles that distinguished Hopkinsians from Calvinists; and they apprehended that Hopkinsians, thus amalgamated with those whom they looked upon as Moderate Calvinists, would lose their distinctive character, so that the Hopkinsian party would after a time be extinct. They were fond of influence and wanted a name of their own which should be known and read of all men.

A few ministers who were reckoned among the Orthodox, disliked the plan of the Seminary and the strict Calvinism to be taught in it. They thought that the ministers trained up under such instruction would be too high-toned and exclusive.

But the great body of the Orthodox in New England, and many in other States, including all real Calvinists, and almost all Hopkinsians, were pleased with the United Institution. Calvinists saw that the doctrines of the Asso-

ciate Creed were thoroughly Calvinistic, and were entirely consistent with the Catechism. Hopkinsians in general were satisfied, because they were strict Calvinists and cordially embraced the doctrines of the Catechism and Creed. They were generally willing to waive those speculations in which they had gone beyond the principles of Calvinism. Thus we were from the first encouraged to hope that our new Seminary, or Divinity School, as it was at first called, would tend greatly to harmonize these conflicting elements, and bring forth the fruits of peace and love, among all true Christians.

But to return to my narrative. Had I known that with the very inadequate qualifications which I possessed, it would be my duty to teach Christian Theology to so large a number of ministers, many of whom were to go as missionaries to foreign lands, and to destitute parts of our own country; had I known that so many were here to be educated, who should fill the highest offices in various literary and theological institutions, and in various benevolent societies; and had I known what a multitude of Seminaries, similar to this, were to follow from what was then done on this consecrated hill;—had I foreseen all, or any considerable part, of what was to take place before the end of half a century, as a consequence of the Institution then going into operation; my mind would have staggered under the prospect; and unless sustained by power from above would have shrunk back from an office of so tremendous a responsibility.

But the work before us, though exceedingly arduous, had much to attract and encourage us. Past difficulties had been overcome. All our preliminary solitudes and efforts had come to a successful issue; and God had given us many tokens of His presence and favor. The Founders were united and happy, and their hearts were ready for new acts of benevolence. The Trustees and Visitors were our friends, counsellors and helpers. And the great body of evangelical min-

isters and Christians, having been fully informed of the plan of the Seminary, had given it their approbation and confidence. The promises of God were very precious; and we could hear nothing but the cheering voice of His providence, saying, *Go forward.*

Several young men were present, waiting to be admitted as theological students. The Professors, with Dr. Spring, proceeded to examine them according to the Statutes of the Founders. The students admitted were expected to be graduates of colleges, or, if not graduates, to possess qualifications, particularly in regard to classical knowledge, substantially equal to what were generally found in graduates. All applicants were examined in Latin and Greek, and those who had not been educated at a college, were examined also on the sciences. They were all expected to present certificates testifying to their moral and religious character, and besides this the Professors conversed freely with them in regard to the evidence of their personal piety. Nineteen were soon received, among whom were those who have been well known to the world, as the first foreign missionaries from America, and others who have been ministers of distinguished usefulness in our own country. Adoniram Judson, a young man of excellent talents and scholarship, was one of the first applicants. But he could not be admitted as a member of the Seminary, because of his manifest want of piety. In a public address during his visit to America from India, he referred in my hearing to the time when he applied to me for examination and with tender emotion said, "I was then a wretched infidel." He was, indeed, unsettled in his opinions, and tending to a habit of skepticism, but he still retained the impressions of an early religious education, and wished for a better state of mind; and he was particularly desirous, he hardly knew why, of enjoying the privileges of this Seminary. We gave him permission to pursue his studies here for a limited time. During that time he became the subject of deep convictions of sin, and at length gave evidence of a renewed heart;

after which he was admitted as a regular member of the Institution.

The case of Samuel Newell also deserves particular notice. He was sober-minded, and in the opinion of his Christian friends, was pious. But his mind was confused respecting the truths of the gospel, and he seriously doubted whether he had experienced the saving work of the Spirit. After a while his health failed; and during his sickness I found him very solicitous in regard to his own spiritual interests. At length, without having any confidence in his own good estate, he began to manifest an ardent love for the souls of the heathen, and an earnest desire for their salvation. And not long after, in connection with others, he determined, if such should be the will of God, to devote his life to the work of a foreign missionary.

I mention these things merely as instances of the operations of Divine grace during the first period of the Institution.

The number of students admitted soon after the opening of the Seminary, and in all the subsequent years, far exceeded our anticipations. Before the Seminary was organized, Dr. Spring expressed the hope that we should, in due time, have twelve or fifteen students in the Seminary at once. But before his death, which took place in 1819, he had the pleasure to see more than forty students admitted in a single class, and more than one hundred pursuing their studies together.

During the first thirty-eight years more than fifteen hundred students were admitted; but somewhat less than two-thirds of them finished the regular course of study. The students came from more than twenty different colleges.

For convenience' sake, I here give the following tabular view of the number of students admitted into the Junior Class, from year to year, up to September, 1846—it being thirty-eight years from the opening of the Seminary.

Year	ending	No. ad- mitted	Year	ending	No. ad- mitted
1	Sept. 1809	36	20	Sept. 1828	52
2	" 1810	31	21	" 1829	44
3	" 1811	19	22	" 1830	62
4	" 1812	19	23	" 1831	48
5	" 1813	19	24	" 1832	42
6	" 1814	21	25	" 1833	80
7	" 1815	22	26	" 1834	54
8	" 1816	26	27	" 1835	32
9	" 1817	25	28	" 1836	81
10	" 1818	41	29	" 1837	62
11	" 1819	43	30	" 1838	38
12	" 1820	39	31	" 1839	50
13	" 1821	36	32	" 1840	50
14	" 1822	45	33	" 1841	43
15	" 1823	55	34	" 1842	50
16	" 1824	50	35	" 1843	30
17	" 1825	55	36	" 1844	30
18	" 1826	54	37	" 1845	26
19	" 1827	50	38	" 1846	25

In some few instances, the annual Catalogue of the students is missing, so that I have not been able to ascertain *exactly* the number admitted. But it has been my aim not to exceed the truth.

The number first belonging to the Junior Class was generally diminished during the year, chiefly in the winter term, sometimes one fourth or one third, and sometimes nearly one half. The causes of this diminution were various. Some students left the Seminary for want of health. Some died. Some were invited to teach in Academies or Colleges. Some were dismissed to other Theological Seminaries. Some were unable to proceed in their studies on account of pecuniary embarrassments. A large number of those who left before going through the time prescribed in the Statutes, pursued their studies in the Seminary through a considerable part of that time.

It was commonly the case that several students were dismissed from the upper classes. But an equal and sometimes a greater number were added. Hence, the variations in the numbers of those classes, were for the most part far less than in the Junior Class.

In many cases during the early history of the Seminary, it was difficult to satisfy students and their friends of the

necessity or propriety of spending three years in preparatory studies. Some thought that as they had devoted their life to the ministry they ought without delay to be engaged in the work, and that in employing three years in theological study they would be taking so much from their usefulness; not considering, that with higher acquisitions they could accomplish more in a shorter time; and that the amount of their usefulness depended far less upon the length of their ministry, than upon their intellectual and spiritual qualifications.

But a desirable change was by degrees wrought in the minds of young men. And in not a few instances, those who entered the Seminary with a feeling that one or at least two years' study would be sufficient, gradually enlarged their views of the importance of extensive theological learning, so that at the end of two years they determined to continue their studies another year, and at the end of that third year, could not be satisfied without adding a fourth and sometimes a fifth year. And who ever regretted this as a waste of time, or regarded it in any other light than as a means of their increased usefulness, whether as ministers of Christ in our own country, or as missionaries to other lands?

The principal benefactors of the Seminary were only six, four men and two women. These men acquired the wealth they possessed, through the blessing of God upon their honest and persevering industry and economy.

Mr. Abbot at first appropriated *twenty thousand dollars* to found a Professorship, and Madam Phillips and her son engaged to provide the necessary buildings. Mr. Abbott also left a bequest, amounting to a *hundred thousand dollars*. Mr. Brown first gave *ten thousand dollars* and soon after *one thousand* for the Library; and in 1819 made a donation of *twenty-five thousand dollars* to found a Professorship. Mr. Bartlett began by a donation of *ten thousand dollars* and

not long after added *twenty-five thousand dollars* to found a Professorship. By his will he gave the Seminary *fifty thousand dollars*. Mr. Norris gave *eleven thousand dollars* and Mrs. Norris, relict of the Founder, made a bequest, in 1811, of *thirty thousand dollars* to the Seminary. The late William Phillips of Boston, left a bequest to the Seminary of *ten thousand dollars*. Henry Grey contributed *three thousand five hundred dollars* for the Library. Dr. Ebenezer Porter gave *two thousand dollars*. Mary Osborn by her will gave *two thousand dollars*. Arthur Tappan gave *one thousand, six hundred and sixty-six*. *One thousand dollars* was given by each of the following persons, namely, Nicholas Pike, Jonathan Marsh, Henry Homes, William Ropes, and Rev. Dr. Codman. Elizabeth Cutter gave *seven hundred dollars*. Mary Gregory *six hundred and eighty-six dollars*.

Before entering on the account of the buildings erected, I may say here that on the 25th day of September the Visitors passed the following vote,—

“Whereas, by the 28th Article of the Statutes of the Associate Founders, it is provided that if, after an experiment of seven years, the Board of Visitors and the Trustees of Phillips Academy are well satisfied with the safety and expediency of the Visitation system, and that a perpetual coalition is important and desirable, union shall be established on Visitation principles to continue forever,

“Voted, That the Board of Visitors are well satisfied with said system and that a perpetual coalition upon said principles is important and desirable, and that the concurrence of the Trustees be requested by the Secretary.”

Whereupon the Trustees voted,—

“That we do concur with the request of the Board of Visitors, and declare that the perpetual union contemplated by the Statutes *is established*.”

The following are the buildings erected for the use of the Seminary.

In 1809 the first college edifice, called Phillips Hall, to-

gether with a steward's house, was built by Madam Phoebe Phillips and her son. In the course of 1810 and 1811 Mr. Bartlett built a dwelling-house, for his Professor, Dr. Griffin; and during the next year he built a house for the Associate Professor, Moses Stuart.¹ In 1816 the Trustees, as authorized by Mr. Abbot, built a house for the Professor of Christian Theology.

During the year 1816, owing to the increased number of students, we began to experience great inconvenience for the want of additional buildings; and in December, by request of my Colleagues, I made a particular statement of our circumstances, and appealed for relief to the friends of the Seminary. This statement was read to the Donors at Newburyport, and to a few men besides. In addition to this, we conversed freely with Mr. Bartlett respecting the prosperity of the Seminary, and its consequent necessities. He was the man to whom we could best apply for great benefactions. In the following February, he informed the Trustees of his intention to erect an edifice which should contain a Chapel, a Library, and three Lecture Rooms. As the bricks which were made near Newburyport were superior to any which could be made in Andover, he ordered the whole amount necessary for that building to be carried in a wagon by four oxen of great strength, more than twenty miles over a hilly country. On Sept. 22, 1818, the edifice was dedicated by appropriate exercises. Dr. Porter, the Bartlett Professor, being the preacher.

Not long after the completion of the Chapel, the number of students had become so large, that many of them suffered great inconvenience for want of rooms. In these circumstances, I wrote again with the utmost freedom, and with the entire concurrence of my Colleagues, to the same generous friend and benefactor, laying before him the unexpected growth of the Seminary, and the consequent necessity for more ample accommodations. To this applica-

¹ See in Appendix, letter of Jan. 1, 1810.

tion he responded, not by word or by letter, but by action. Early in the spring of 1820, we found his men at work laying the foundation of such an edifice as was wanted. During that year and the next, the South College, called Bartlett Hall, was completed; and Mrs. Bartlett, the wife of the Donor, provided very convenient furniture for the rooms, which were thirty-two in number, and the occupants of the rooms were required to pay a small tax, sufficient to keep the furniture in good repair.

On Sept. 18, 1821, Bartlett Hall was dedicated by a sermon from Professor Stuart and other appropriate exercises.

In September, 1832, in consequence of the failure of Dr. Porter's health, and his resignation of his office as Bartlett Professor of Sacred Rhetoric, the Rev. Dr. Skinner, D.D., was elected in his place. And as Dr. Porter still continued to hold the office of President, and to occupy the house in which he had lived for twenty years, another dwelling-house became necessary. Mr. Bartlett undertook this work also, and in 1834 built another house for the use of the Bartlett Professor.

The five buildings erected by the bounty of Mr. Bartlett were, in due form, made over to the Trustees, for the permanent benefit of the Seminary.

A characteristic letter from Dr. Spring at this period gives an account of the bell donated for the new chapel.¹

Another building was afterwards erected by the Trustees, as a place where the students could apply themselves, at convenient times, to manual labor, for the twofold purpose of promoting health, and procuring means to aid in their support;—a scheme which was successful only for a time. The building remained unoccupied for many years, until 1852 it was fitted to be a convenient dwelling-house for Professor Stowe.

One more house was provided, and in circumstances which I shall take the liberty, very briefly, to mention.

In the year 1842 I was for a few days visited with sick-

¹ See in Appendix, letter from Dr. Spring to L. Woods, Jan. 1, 1810.

ness; and while turning my thoughts on my pillow to the concerns of the Seminary, it occurred to me that the foundation for the Brown Professorship was incomplete. I felt a lively interest in this subject for various reasons, and particularly on account of the efforts I had made more than twenty years before to secure from Mr. Brown a foundation for a new Professorship. He at length gave \$25,000. But the income of this fund was only sufficient to pay the common salary of a Professor, *without a house*, and I knew that the present incumbent, Dr. Emerson, was, on this account, subjected to serious inconvenience. The question arose in my mind, whether something ought not to be done to supply the deficiency. On reflection I was satisfied that there was only one person to whom an appeal could be made on this subject, with any prospect of success, and that person was Sarah Banister, the grand-daughter, and only surviving descendant, of Mr. Brown. I well knew her love and veneration for her grandfather, and that she inherited, not only the greater part of his estate, but his habitual readiness to do good. To her therefore, and to her parents, I presented the subject by letter in Dec., 1842, and afterwards in a free conversation at her father's house proposed to her to provide a dwelling-house which should be attached to the Brown Professorship, and thus to supply the deficiency above mentioned, and to make the support of the Brown Professor equal to that of the other Professors. In 1843, through the agency of her father, Miss Banister, now Mrs. Hale, generously complied with the proposal made to her, by purchasing and repairing a convenient dwelling-house, and adding thereto several acres of valuable land.

In addition to the benefactions to the Seminary already mentioned, considerable sums were from time to time given for the support of indigent students. Mr. Bartlett, in Oct., 1810, engaged to provide through their whole course for all who needed assistance in the class just admitted. The late Hon. William Phillips gave annually very liberal donations

for many years, for the same purpose; and thousands of dollars were contributed for this object in smaller sums. For the first ten or twelve years, it was my practice during the autumn of each year to apply to various individuals, who were well known friends of the Institution, requesting them to give what was needed, in addition to the income of the funds, for the support of indigent young men; and I always found them ready to contribute to this object, some providing for one student through the year, some for two, and some for three. I generally obtained from one thousand to fifteen hundred dollars. At length, with the help of the Education Society and our own funds, we were able to dispense with this aid from individuals; though in some special cases it was still necessary.

Thus the good providence of God furnished the Seminary with liberal funds, convenient buildings, and other aid as circumstances required.

CHAPTER IX.

THE FIRST FIVE PROFESSORS.

IN the first part of this history, I have spoken of my own appointment as Professor of Christian Theology by the Founders on both sides. The sincere friendship and unreserved intercourse, which existed between Dr. Spring and myself, and our substantial agreement on the great subject of theology, induced him at the outset to propose me to the Associate Founders as Professor of Theology in the Seminary which they had agreed to establish. Afterwards, with a view to the proposed union, Mr. Abbot appointed me as Professor on his Foundation. I was then conscious, as I always have been, that my qualifications were very limited compared with those which such an office required. But I was not without encouragement. I had the benefit of ten years' experience in the sacred office. My age was suitable; and my health was vigorous. I had an intense love for the study of theology, and I was favored with the friendship of my fathers and brethren in the ministry, and heard many cheering words from their lips. The work, too, of a teacher in a Divinity School, had indescribable attractions to my feelings. And most of all I had the blessed assurance that, if I trusted in the Lord Jesus Christ, His grace would be sufficient for me.

I looked up to Dr. Pearson with cordial esteem and veneration, as my former and very faithful instructor in Harvard College, and my friend and helper in all that pertained to the arduous business of establishing the United

Institution; and I was very desirous that the Seminary, at its commencement, should enjoy the benefit of his distinguished talents, and his long experience as a teacher of young men. And the way was fully prepared for this. For his free intercourse with Dr. Spring and the Associate Founders had effectually removed their previous prejudices against him, and secured their sincere respect and confidence. At the proper time therefore, with the approval and co-operation of the Trustees, they fixed upon him as Professor on the Associate Foundation. And as he was unwilling to be called Professor of Sacred Literature, they appointed him as Professor of Natural Theology. But in compliance with the wishes of the Trustees he consented to *act* for a time as Professor of Sacred Literature. It soon however appeared that he was neither successful nor happy in his labors. The Seminary was widely different from Harvard College; and his peculiar qualifications for the College were not equally suited to a Divinity School. His manner of teaching and his ideas of government and social intercourse were not agreeable to pious young men, who had been graduated at our Colleges, and who were engaged in studies preparatory to the sacred office. Not having been a minister of the Gospel himself, he could not easily sympathize with the views and aspirations of those who were reaching forward to the ministry, and who gave a very reluctant attention to any subject, however important in itself, which had not a manifest bearing upon their chosen profession. Such had been his previous impressions that he looked with fear upon all those meetings for free devotional exercises, to which they had been previously accustomed, and which they now felt to be specially necessary to their spiritual good, as they were deprived of many of their former religious privileges. On this and other similar subjects there was a want of harmony between him and the Professors and students connected with him in the Seminary. The consequence was, that he became dis-

contented and unhappy. He acknowledged at length that he enjoyed no satisfaction in his duties, and that his office was irksome. At the end of the year, that is, in Sept., 1809, he resigned his place.

Mr. Bartlett, as I have already mentioned, founded a Professorship in 1807, and afterwards appropriated it to the department of *Pulpit Eloquence*, or *Sacred Rhetoric*. The circumstances of this act of benevolence were so peculiar, that I cannot pass them in silence. It was at the time when Dr. Spring was not fully reconciled to the proposed union, and when he was disposed, with great frankness, to mention everything which seemed to have an unfavorable bearing on the subject. With this view he said to Messrs. Bartlett and Brown, as he immediately after told me, "Gentlemen, if you go to Andover, you will not go on an equal footing with the Founders there; for you have founded only one Professorship, while Mr. Abbot's funds will support two Professors or more." Mr. Bartlett instantly replied: "If you will be content, I will found another Professorship." And this he shortly did. And he requested Dr. Spring to look out for a man to be a Professor on his Foundation. Dr. Spring afterwards visited New York and New Jersey, made diligent inquiry, conversed with several men, and heard more than one distinguished minister preach. Some who took an interest in the welfare of the Seminary, were, for a time, desirous that the Rev. Dr. Abeel should be obtained. But Dr. Spring and Mr. Bartlett, and most others, preferred Dr. Griffin. And the visit which he not long after made to Charlestown and Newburyport, and the sermons he preached there, awakened a still more earnest desire, that the infant Seminary might enjoy the benefit of his talents and eloquence. Accordingly Mr. Bartlett appointed him as Professor on his Foundation. But Dr. Griffin after a little time expressed his unwillingness to quit the important station he held at Newark, for

the one which was offered to him at Andover. It was about the same time that Park Street Church in Boston, which had recently been organized, extended a call to him to become their minister. This office was considered as very important in itself, and still more important in relation to the interests of religion in Boston. For although that metropolis had been distinguished for orthodoxy and piety in the former periods of New England, it had lamentably declined from the religion of the Puritans; and the spirit of evangelical truth and godliness, which was once prevalent there, had almost disappeared from the Congregational churches. Dr. Griffin was thought to be eminently qualified to preach the Gospel in that place, and through the Divine blessing, to revive pure and undefiled religion.

But it soon appeared that Dr. Griffin could not think of leaving Newark, either for Boston or for Andover, but that he might be willing to remove, if he could, in some suitable way, be connected with both. To this proposal Mr. Bartlett had strong objections. He thought that a Professorship at Andover was sufficiently important to occupy the time and talents of any man; and to induce Dr. Griffin to accept his appointment, he offered to provide an ample salary, and to build such a house for him as he should choose. The letters which were written by Dr. Morse, Dr. Spring, and Dr. Griffin and others, show how earnestly the subject was discussed, how averse Mr. Bartlett was to accede to the proposal of a twofold connection for his Professor, and how decided Dr. Griffin was not to accept either office alone.¹

At length, Mr. Bartlett, being resolved, if possible, to obtain Dr. Griffin's services at Andover, with the advice of Dr. Spring and others, gave his reluctant consent, that, in connection with holding the Professorship at Andover, Dr. Griffin should, for the present, have liberty to preach half

¹ See Appendix, letter of Dr. Morse to Dr. Dwight, July 15, 1808; of Dr. Griffin to Dr. Morse, July 28, 1808; from Dr. Griffin to L. Woods, Nov. 26, 1808 and March 27, 1809.

the time in Park Street Church. But with his characteristic nobleness of feeling, Mr. Bartlett insisted that Dr. Griffin should not depend for any part of his salary on his preaching abroad, but should receive the whole from him.

Dr. Griffin accepted the appointment of Mr. Bartlett, March 27, 1809, on the specific conditions which he had before suggested, and was inaugurated as Professor at Andover, June 21, 1809.

But it was not long before he began to be overburdened with the labors and cares of his twofold engagement. The number of students had, during the summer of 1809, risen to thirty-six; and Dr. Griffin soon found that his labors at Park Street Church interfered with his studies, and with his various and momentous duties as Professor; and, on the other hand, that his duties as Professor essentially interfered with the labors which were called for in Park Street Church. But he did what he could. During the second year after the opening of the Seminary, he entered in good earnest, as far as his engagements in Boston would permit, on the duties of his office at Andover; and it quickly became evident that he possessed extraordinary qualifications for the work which he had undertaken. His remarkable discrimination, acuteness and taste as a critic, his powerful eloquence in the pulpit, and his affectionate freedom in conversation with the students, secured both their love and their admiration.

But in the course of two years after his induction into office in the Seminary, he became satisfied that he could not continue to discharge the multiplied and constantly-increasing duties which devolved upon him, and that he must confine himself either to the Seminary, or to Park Street Church. His mind was for a time held in painful doubt. But as he had long been accustomed to the ministerial office, and as that office had been endeared to him by the extraordinary success which had crowned his labors, he at length decided to give himself to the work of a Pastor in Park Street Church, in preference to the more private studies and

labors which his office at Andover imposed upon him. Accordingly, in April, 1811, he resigned his office as Professor, and removed to Boston. In a letter to his brother, dated April 29, 1811, he says, "After being tossed for two years, and kept in a state of restlessness, and crushed with the cares of Andover and Boston united, I have at last found a place of rest. I have resigned my office at Andover, and am here with my family."

Had Dr. Griffin devoted himself, without interruption, to his official duties in the Seminary, he might soon have reached the highest eminence in reputation and in usefulness, both as a critic and as a lecturer. His views on the subject of preaching and the other duties of the sacred office, on the nature and importance of genuine revivals of religion, and on the cause of missions, were such as should be impressed on the minds of all candidates for the ministry. As a theologian, Dr. Griffin was a decided and zealous Calvinist. He agreed with the Westminster Assembly of Divines, with our Puritan fathers, and particularly with Edwards. He was a man of deep and tender sensibilities, and uniformly exhibited the spirit of fervent prayer. Throughout his public life, and in the midst of many severe trials, he exercised Christian love and meekness, forbearance and forgiveness. And I only add that his labors as Professor, though so much interrupted, and continued for so short a period, proved a timely and inestimable blessing to the infant Seminary.

Immediately after the resignation of Dr. Pearson, Dr. Spring was requested to inquire for a man to be Professor of Sacred Literature. He had previously entertained an opinion in favor of Rev. Moses Stuart. He therefore repaired to New Haven, and having heard Mr. Stuart preach, and being well satisfied with his services, he asked Dr. Dwight whether he thought him qualified to be a Professor at Andover. Dr. Dwight replied, "Mr. Stuart is well qualified for the office, but we can't spare him." Dr. Spring answered,

"We don't want a man that can be spared." On the ground of Dr. Spring's recommendation, Mr. Stuart was elected Professor of Sacred Literature. The situation he held at New Haven was one of great importance; and during the short period of his ministry there, his labors had been remarkably successful. He enjoyed the strong attachment and confidence of his Church and Society, and he was universally regarded as a young man of uncommon promise. The question of his removal he chose to refer to an Ecclesiastical Council.¹

We were aware that strenuous efforts would be made to prevent Mr. Stuart from leaving his church, and we were apprehensive that the Council would not give due weight to the considerations which existed in favor of his removal, and would not be likely to decide in favor of our wishes. By request, therefore, of Dr. Griffin and others, I wrote to Dr. Spring, proposing that some one should be delegated to plead our cause before the Council, and I urged this proposal with no ordinary measure of zeal. But Dr. Spring, with his better judgment, decidedly objected to the measure proposed, being confident that our letters would do all that could be done to secure our object, and that it would be perfectly safe, and better in the end, to place entire confidence in the wisdom and impartiality of the Council.² The Council, after careful deliberation, recommended Mr. Stuart's removal to Andover. He came here in the spring of 1810, being about thirty years old. Although he was then ignorant of both the Hebrew and the German languages, he had the power of acquiring knowledge with great facility, particularly the knowledge of languages. He pursued his studies, and attended on all his duties, with his characteristic ardor. I well remember how diligent, yea, how absorbed he was in the study of the very imperfect grammars which could then be obtained, and how soon he was able to begin the work of teaching Hebrew, and expounding the Scriptures of the Old Testament as well as the New.

¹ See in Appendix, letter from Moses Stuart to L. Woods, Sept., 1809.

² See in Appendix, Dr. Spring's letter to L. Woods, Jan. 1, 1810.

In the first Lectures which Professor Stuart wrote and delivered on Sacred Literature, he directed all his power of argument and ridicule against the use of the Hebrew points, to the great satisfaction of Dr. Pearson, who had always taught the language in Harvard College without the points. But on this subject, Prof. Stuart soon changed his opinion. After a time, he began to study the German language. In a long journey which we took together in 1816, he carried his German books with him, and was earnestly engaged in study whenever we stopped, and sometimes while riding in the carriage. But I found that his application to study, instead of rendering him less social, increased the variety and interest of his conversation.

Professor Stuart had singular qualifications as a teacher. He carried all his ardor into the lecture-room, and never failed to awaken a correspondent ardor in the minds of his pupils. It was his practice to disclose his thoughts and feelings to them without any reserve; and this, together with his vein of pleasantry, and his frequent repetition of scraps of Latin and Greek, gave a peculiar zest to his instructions, and made the time spent in his lecture-room appear very short. As he faithfully employed his time and talents in his appropriate work, he soon attained to eminence as a linguist and an expounder. The elementary books which he published relating to his department, together with his Commentaries on the Epistle to the Hebrews, and other portions of Scripture, gave him a high reputation, both here and in Europe, as a critic and an expositor.

As a preacher, Prof. Stuart was earnest, popular and instructive. His flexible voice, his seriousness, his warmth of feeling, his distinct and animated utterance, in short, the whole matter and manner of his preaching, gave him a merited eminence among the ministers of the Gospel.

After the lapse of about twenty years, it appeared that on some points of speculative divinity, particularly in anthropology, there was not an entire agreement between his opin-

ions and those entertained by Dr. Porter and myself. But it was otherwise in regard to the great principles of experimental and practical godliness. I was constantly associated with him for a long course of years, in conducting the Wednesday Evening Conference; in which the whole circle of evangelical doctrines, together with the objections and difficulties pertaining to them, and all matters relating to Christian experience, duty, and comfort, were made the subjects of the most free and earnest remark. We poured out the feelings of our hearts to our beloved pupils on the character and work of the Saviour and the Holy Spirit, and on the great interests of time and eternity. And with reference to these solemn, unreserved and delightful conferences, we often said to each other, "Were there ever two men more perfectly of one mind and one heart?" From these weekly services he derived benefit to himself, and he considered them, together with our Seminary Fast in each term, as of more value than any other duty in which we were engaged.

The labors of Professor Stuart in his department contributed in a pre-eminent degree to the reputation and usefulness of the Seminary, and had a powerful influence in promoting in our country the study of the Scriptures in their original languages, and in settling the principles of exegesis. In the important improvements which have been made in this branch of sacred learning, during the last forty years, Professor Stuart had a leading agency.

In regard to the plenary inspiration of the Scriptures, Professor Stuart, for a time, dissented somewhat from the common doctrine; and he freely expressed his opinions on the subject in his lecture-room, and hinted at them in some of his publications. But as he advanced in age, in knowledge, and in piety, and as he reflected more seriously on the lax speculations which were published on the subject in our own country, in Great Britain, and in Germany, and considered the effect which those speculations had actually produced on the cause which was dearest to his heart, he

was distressed with the most painful apprehensions. He saw that the philosophic theories of Morell, and of some of the most ingenious and celebrated German authors, and even of the excellent Neander, tended directly to weaken the influence and undermine the authority of the Word of God; and he expressed to me his determination, if God spared his life, to give his solemn testimony on the subject. I told him that such a testimony from him would be of great value, and urged him to prepare it without delay. This testimony he soon after gave, to the joy of many hearts.¹

It was an amiable trait in the character of Professor Stuart, that, although he was generally very confident of the truth of his present opinions, he was disposed to continue his investigations, and was ready, on the ground of further evidence, to change his opinions, and equally ready to acknowledge the change. Thus he gave a fresh illustration of the principle, so obvious and yet so often overlooked, that it is an honor to a man's understanding and heart to acknowledge his mistakes and to embrace new and better opinions.

Professor Stuart was sufficiently conscious of his superior talents and acquisitions, and frequently spoke of them with singular freedom. But his conscious superiority related to those whom he looked upon as below him in intelligence. Before God, he was clothed with humility. Few Christians within my knowledge have manifested a more affecting sense of indwelling sin, and ill-desert, a deeper self-abasement, or a more cordial and entire reliance for salvation on the grace of God, through the atoning blood of Christ.

Now that Professor Stuart, the last of the two colleagues with whom I was so long and so happily associated, has gone to his rest, it is a precious comfort to think of him as a man of prayer; to remember his humble confessions, his penitential tears, and his fervent supplications both in the public assembly and in our more private meetings; and particularly to call to mind, as I often do, the various seasons

¹ See *Bibliotheca Sacra*, for 185-.

of uncommon doubt and difficulty in regard to our duty, or uncommon personal or domestic affliction, when we went to our places of retirement and approached the throne of grace in united prayer. I mention it to the honor of God, who gave him a heart of fraternal love and tenderness, and the spirit of grace and supplication, and who granted to me the privilege of living more than forty years with so beloved and excellent a brother.

The office which Dr. Griffin resigned in June, 1811, did not long remain vacant. In answer to inquiries several ministers in Connecticut strongly recommended the Rev. Ebenezer Porter, of Washington, Conn. He was elected by the Trustees and approved by the Visitors as Bartlett Professor of Pulpit Eloquence. On receiving notice of his election, he wrote the following answer to the Trustees:—

“Washington, Dec. 19, 1811.

“REVEREND SIR,—

“The Consociation gave a decision yesterday in favor of my removal to Andover, as soon as my health and other circumstances will permit. I view this as the decision of Providence which I am required to obey. In every step of the process which has produced this conclusion, I have proceeded with trembling. I have anticipated the pangs which await me, in separation from a circle of friends whom I love most tenderly. I have felt the difficulty with which habits so settled as mine can be conformed to new relations and new duties. I have felt and still feel a deep conviction of my own incompetence to fill a station so arduous and responsible as that which is assigned me. The solicitude excited by other considerations, has been increased by the state of my health, which, there is reason to fear, will prove inadequate to the labors required.

“But I commit myself to God, relying upon His aid, and upon the candor, the counsel and the prayers of the Trustees and the Christian brethren with whom I am to be associated.

It will however be expressly understood that I must have time to study the things which I am to teach; that I must be my *own judge* how much application to business my constitution will bear; and that, if the interests of the Institution should be found to suffer through my lack of health or other qualifications, I shall cheerfully relinquish the office whenever the Trustees may think it necessary.

"Should these views correspond with those of the gentlemen who superintend the interests of the Institution, I do hereby accept the invitation to become one of its Professors. In doing this I rest assured that every proper indulgence will be given to my infirmities, as to one who claims no other reputation than that of a plain man of honest intentions. With sentiments of great respect

"I am, Rev. Sir,

"Yours, etc.,

"EBENEZER PORTER.

"REV. ELIPHALET PEARSON, LL.D.,

"*President of the Board, etc.*"

Dr. Porter was inducted into the office of Bartlett Professor, April 1, 1812. But before his induction, in compliance with his particular request, the Founders changed the title of his office from *Pulpit Eloquence* to *Sacred Rhetoric*.

Dr. Porter had been a highly acceptable and successful minister of the Gospel. He was possessed of a clear, well-balanced and discriminating mind, and a sound faith. In judgment, discretion, and equanimity, he has seldom been surpassed. His imagination was lively and fertile, and exceedingly chaste. He was endued with ardor and tenderness of feeling; but his constitution had become so delicate and feeble, that he could not safely allow himself to indulge in those strong emotions which were natural to him, and which formerly gave his preaching an uncommon degree of animation. As a writer and a critic he had an exquisite taste. A man is rarely to be found who possesses a more sweet and

unruffled temper, more uprightness of character, a more benevolent heart, more true dignity of person and manners, a more uniform seriousness, cheerfulness, and piety,—in short, a more complete combination of those qualities which are necessary to constitute a good minister of the gospel, a laborious and useful Professor, a beloved and judicious colleague, a faithful friend, and an exemplary Christian, than what belonged to Dr. Porter. Many as were his bodily infirmities and sufferings, he did much in his office; and all that he did, he did well. I never knew a man so frail as he, whose diligence and perseverance were so remarkable. His wise and benevolent agency was successfully exerted in behalf of our various benevolent Institutions. He was ready for every good work. His colleagues, his pupils, the Founders and Guardians of the Seminary, and his brethren in the ministry, confided in him, and delighted to honor so excellent and so modest a man.

The following are the works he published in his own department, namely,—Analysis of the Principles of Rhetorical Delivery, Analysis of Vocal Inflections, Lectures on Eloquence and Style, Lectures on Homiletics and Preaching and Public Prayer, and Rhetorical Reader. And these are justly esteemed among the best and most finished works ever published on similar subjects, and are destined to have a permanent reputation. His Letters on Revivals deserve to be printed in letters of gold. The various sermons he published bear the stamp of his own character.

In 1828, when the Guardians of the Seminary deemed it expedient to establish the office of President, Dr. Porter's colleagues united in the request that he should be appointed to that office. On account of his increasing infirmities, he resigned the office of Professor in 1832, still retaining the office of President; from which, and from all other earthly concerns, he was removed by death in 1834.

Dr. Porter and the two Professors with whom he was associated labored happily together for many years, being of

one heart, and rejoicing in each other's usefulness, and in the growing prosperity of the Seminary. We consulted and labored and prayed for the accomplishment of the great object for which the Institution was established, *the training up of learned, orthodox and pious ministers of the gospel*. In such a situation trials and difficulties were unavoidable. But our cordial union, the approving voice of those around us, and the blessing of God, sustained us. I resigned my office in Sept., 1846, and Professor Stuart resigned his office in Sept., 1848.

The following is a list of the Professors who were elected and inducted into office, after the first five mentioned above.

In 1821 the Rev. James Murdock, D.D., was elected Brown Professor of Ecclesiastical History, and continued in office until 1828.

In 1829 the Rev. Ralph Emerson, D.D., was elected Brown Professor of Ecclesiastical History.

In 1830 the Rev. Edward Robinson was elected Professor Extraordinary of Sacred Literature and resigned his office in 1833.

In 1833 the Rev. Thomas H. Skinner, D.D., was elected Bartlett Professor of Sacred Rhetoric and resigned in 1835.

In 1836 the Rev. Edwards A. Park, D.D., was elected Bartlett Professor of Sacred Rhetoric; and in 1847 was elected Abbot Professor of Christian Theology.

In 1836 Rev. Justin Edwards, D.D., was elected President of the Seminary and resigned in 1842.

In 1837 Rev. Bela B. Edwards, D.D., was elected Professor of Hebrew, and in 1848 was elected Associate Professor of Sacred Literature. He died in 1851.

In 1848 the Rev. Austin Phelps was elected Bartlett Professor of Sacred Rhetoric.

In 1852 Rev. Calvin E. Stowe was elected Professor of Sacred Literature.

In 1853 Rev. Elijah P. Barrows was elected Professor of Hebrew.

CHAPTER X.

MEANS OF INTELLECTUAL AND SPIRITUAL IMPROVEMENT.

It was the united endeavor of the Professors, to excite the students to a diligent and intense application of their minds to study; and to lead them on to high acquisitions in all the departments of sacred learning. With a view to this object they frequently inculcated upon their pupils the importance of a proper attention to exercise and other means of promoting vigorous health; the importance too of avoiding unnecessary absences, and other interruptions, and of persevering through the whole course prescribed by the laws of the Seminary. In not a few instances we found it very difficult to induce the members of the Seminary to correct the habit which prevailed among them of light reading and miscellaneous study, and to form the better habit of devoting themselves steadily and in good earnest to the studies and exercises pointed out for them in each of the departments.

The Professors in conducting their own studies, in composing and delivering their Lectures, and in the discussions, both public and private, which they carried on, aimed steadily at the advancement of the students in the different branches of sacred science.

I can exhibit here only an imperfect outline of the manner in which the exercises of the different Lecture Rooms were generally conducted.

In the department of Sacred Literature, the Professor

first assigned to the newly-admitted students, regular lessons in Hebrew grammar. When these lessons were recited, the Professor did much by his explanatory remarks to increase their interest in the subject, and to render their knowledge more thorough and accurate. After this he proceeded in the interpretation of the Hebrew Scriptures. In attending to the rules of exegesis, the class made use of the *Hermaneutics of Ernesti*, a work which Prof. Stuart had prepared to be a text book in his department. When the rules of *Ernesti* were recited, the Professor took occasion to enlarge on the several topics introduced. He then directed the class to a careful study of select portions of the Old Testament. And with this he intermixed the critical study of select portions of the New Testament. He very justly regarded it as far more conducive to the improvement of the students, that they should well understand the principles of exegesis, and should know how to apply them in the interpretation of moderate portions of the sacred volume, than that they should pass hastily and superficially over the whole.

In Christian Theology, the business of instruction and study was generally pursued, not according to any text book, but by SUBJECTS, though experience often led me to attach importance to the use of a text book in this, as well as in every other branch of knowledge. The advantages of this mode of study will, I think, be found to outweigh the disadvantages.

In the method of conducting the exercises of the Lecture Room I studied variety. For the most part I delivered a written Lecture, which was briefly reviewed at the beginning of the next exercise. Sometimes I gave the students liberty to interrupt me even while reading the Lecture, by asking questions or stating difficulties. And it was often the case, that a more satisfactory reply could be given in a few seconds, than in as many minutes in other circumstances. Sometimes I gave a mere outline of the

Lecture and then introduced a free discussion of the several topics in the way of conversation with the members of the class. In lecturing on some subjects, I added so many extemporaneous remarks, in the way of explanation, that what I had written for one lecture was made into two.

Experience made it evident that the freedom which was at first allowed to so many ardent young men in the Lecture Room required some check in order to preserve it from excess. I therefore enjoined it as what belonged to good order and propriety in the Lecture Room, that no student should ask questions or pursue a discussion in a disputatious manner, or for the purpose of carrying a particular point, and that the only object aimed at should be, to obtain information and arrive at the truth. Another essential principle which I insisted upon was, that no particular discussion should be protracted to such a length as to interfere with a suitable attention to the whole range of subjects falling within the department.

For many years, it was the rule, that four or five students should read short dissertations on the subjects before the class, extending to about half-an-hour, and that the remaining time should be occupied by free remarks from the Professor and the students. But it was a fact that on this plan, few students, except those who were to read their short pieces in the Lecture Room, could be induced to write dissertations on the several branches of Theology. It was also found that the brief dissertations exhibited in the Lecture Room were often so much alike, as to become uninteresting and even irksome both to the readers and the hearers. Accordingly, in compliance with the wishes of the students, the reading of short dissertations was given up, and a far more laborious and useful exercise was introduced, that is, the careful writing of dissertations of some length, by *all* the class, on all the larger divisions of subjects in Christian Theology. These disserta-

tions I examined in private, and made minutes of remarks which were called for, and which I afterwards made to each individual in the class. The business of examining and criticising so many dissertations proved to be very laborious; but the students regarded it as promotive of their best improvement.

In all the exercises of the Lecture Room, I considered it as indispensable to a proper advancement in knowledge that the minds of all present should be kept in a state of the most wakeful and earnest attention. I often inculcated the maxim that the extent and clearness of the knowledge acquired was much more in proportion to the excitement and activity of the faculties, than to the length of time employed.

It was commonly the case, that only a few individuals were disposed to be free in asking questions and stating objections and difficulties, in the Lecture Room, the greater part being kept back by diffidence from joining in the discussions. This appeared to me very undesirable, and I took pains to encourage all the members of the class to overcome their diffidence, and to take an active part in the exercises. This I considered important, not only as conducive to their present improvement, but as a preparation for their future usefulness in the work of the ministry. My endeavors in this respect were successful only in part.

The shortness of the time allotted to the whole course of Theological study, was a constant hindrance to that degree of attention which every particular part seemed to require. To many subjects, on which we could have profitably spent several months, we could devote but a few days. Indeed it often seemed that the students could do little more during the year, than glance at the several parts of Theological science, and mark out a plan to regulate their studies in after life. But even the short time allotted to the different topics proved to be of great benefit to the students. Many a time did they inform me, that the lectures and the attendant

discussions, on the inspiration of the sacred Scriptures, on the Divinity and humanity of Christ, on the Trinity, the fallen state of man, the Decrees, the Atonement, Regeneration, etc., had removed all their former difficulties and established them in the orthodox faith. And this result was the more to be rejoiced in, when there had previously been strong prejudices against the doctrines of Calvinism.

The exercises in the other departments were conducted on the same general principles with those in Sacred Literature and Theology, varying however according to the nature of the subjects appropriate to each. It is well known what were the chief instructions given on Sacred Rhetoric, as Dr. Porter published the different and very valuable series of lectures, which he delivered to the Senior Class. In the other department there were lectures, recitations, and discussions on ecclesiastical history and pastoral duties.

It will be evident to every one who is competent to judge, that the whole plan of study in the Seminary, and all the exercises in the different Lecture Rooms, were adapted to promote the growth of intellectual knowledge and to aid the students in acquiring the qualifications which are necessary to a minister's usefulness. And if there were essential deficiencies, they must have been owing, not to any material faults in the general plan of instruction and study, but to the shortness of the time allotted to the regular course, or to the want of a well-directed diligence among the students, or of ability or fidelity in the Professors.

But while we attached high importance to literary acquisitions, we gave a still higher place to *spiritual improvement*. We strove to make the impression upon those who became members of the Seminary, that spiritual religion and growth in grace should be their paramount object. Within a few weeks after the opening of the Seminary, I proposed a meeting with the students for religious conversation and prayer; and I at length gained the consent of my colleague, that I should hold a meeting with the students for religious pur-

poses, he himself choosing not to be present. That meeting, which was found to be both pleasant and profitable, was the beginning of the *Wednesday evening Conference*, which became a stated exercise in the Seminary, and proved to be, as we thought, a most important means of growing in grace and in the knowledge of Christ, both to ourselves and to the students. Never can I forget those solemn and delightful seasons, when I went to the Conference Room with Professor Stuart, or with another of my beloved colleagues, and from the fulness of our hearts spoke to our pupils on the great principles of our holy religion, both doctrinal, experimental and practical. Many a time did Professor Stuart say to me, "If we do good in any way it is in this Conference." And ministers of the gospel living in different parts of the country, and missionaries laboring in distant heathen lands, have told me how sincerely they thank God for the benefits they experienced from the Wednesday evening Conference.

This Conference, which was a subject of our annual reports to the Trustees and Visitors, was, in the judgment of Dr. Porter, Professor Stuart, Dr. Emerson and myself, and also of all the Guardians of the Seminary, of such vital consequence, that I cannot satisfy myself without describing it more particularly and fully. It was a settled point with us, that the Conference would not be suited in the best manner to promote the spiritual interests of the Seminary, unless it was strictly a meeting of the Professors and students. It was repeatedly desired by families in the vicinity, that the Conference should be open to all who wished to attend. But this, we knew, would be a restraint upon the freedom of our address to our pupils. They wished for our Christian sympathy in their outward and inward trials, and for our counsel and aid in regard to their peculiar duties and dangers. And it was their conviction, as well as ours, that while preaching on the Sabbath and other public services were indispensable, there ought to be one exercise every week appropriate to them as Theological students. And

this conviction was more and more confirmed by our growing experience.

I have taken from my manuscript the following general but imperfect list of subjects discussed in the Conference.

“1. Intellectual and moral improvement as objects of pursuit in the Seminary—moral improvement the first and highest. 2. Directions for intellectual improvement. 3. Importance of taking care of the health. 4. Right use of time. 5. Duty of repentance as obligatory on Christians. 6. Habitual devotion. 7. Dispensations of Providence, the means of moral discipline. 8. Love to the souls of men as a Christian duty—how to strengthen and manifest it. 9. Revivals of religion—several Conferences touching the nature of genuine revivals—the means of promoting them—cautions to be observed—the work of the Holy Spirit—antecedents and consequences of a revival. 10. Self-examination—treated in several Conferences under the following heads:—importance of the duty—hindrances to the right performance of it—how to conduct it—mistakes to be avoided. 11. Doubts of Christians respecting their own piety—how occasioned and how to be removed. 12. Christian hope, its nature, grounds and influence. 13. Social and secret prayer compared—peculiar advantages of each—both should be united. 14. Different virtues and graces connected—all alike in their nature, and promote each other. 15. Brotherly love—occasion for it among students—its happy effects. 16. Government of the appetites and passions—aids to the duty—need of Divine help. 17. Regard to reputation as a motive to action—when right and when wrong. 18. Conquest of easily-besetting sins. 19. Godly sorrow—its nature and use. 20. Duty of confessing sin, both to God and to man. 21. Danger of little sins, so-called. 22. Special dangers of theological students, as ambition, pride, levity, etc.—remedy for these evils. 23. Eminent holiness to be earnestly sought. 24. Declensions in religion—symptoms—causes—evils consequent. 25. Faith as a principle of the Christian life. 26. Humility. 27. Forgiveness of injuries. 28. Love

of enemies. 29. Reading the Scriptures and other religious books. 30. Strict observance of the Sabbath. 31. Christian conversation and correspondence. 32. Self-denial. 33. Watchfulness. 34. Dependence upon God practically considered. 35. How to treat doubts and difficulties as to the truths of revelation. 36. Living near to God. 37. Good habits. 38. A good conscience. 39. Indwelling sin—its power, deceitfulness and cure. 40. Justification. 41. Importunity in prayer. 42. Grieving the Spirit. 43. Right example—specially important in ministers.”

These, and such as these, were the subjects of the Conference for the winter term, often presented in different forms and with occasional topics intermixed. We aimed not to repeat the same subject during three years. Indeed our range of subjects generally extended over six or seven years. During the summer term we conversed on subjects bearing on the ministry, such as the nature and importance of the sacred office—qualifications for it—its many and arduous duties—difficulties and discouragements of a minister—also his encouragements and comforts—his duty to doubting, dejected Christians—to offenders and backsliders—to children—to the afflicted, the sick, and the dying—wise distribution of his duties—importance of training up Christians to assist him in his work—intercourse with other ministers—attachment to the cause of Missions—plainness and fidelity in preaching—importance of an affectionate manner—how to treat the thoughtless and those who are under conviction of sin—duty of circumspection—great worth of private character—preparation for death.

These and many other subjects were fully discussed during the summer term. We constantly endeavored to adapt the Conference to the circumstances of our pupils. And many a time did they tell us that the exercises on Wednesday evening led them to search their hearts more carefully, and to conceive with greater clearness the danger of self-deception, and the vast importance of practical godliness. They

said the familiarity and directness of our remarks made them specially impressive. It was our purpose to give the students the benefit of all we had learned by reading, reflection, and experience.

We found the Conference the most interesting and useful when conducted in the manner of free conversation, rather than in the way of a studied, formal discourse, or a set speech. The students were invited to ask questions, relative to the subject, in any part of the Conference; and also to propose to us in writing or conversation, any subject which they wished to be introduced as particularly seasonable and adapted to do good in the Seminary.

Professor Stuart, during the last years of his life, often said to me, "If there is any part of our duty as Professors, which we can remember with pleasure on a dying bed, it is what we did in the Wednesday evening Conference." And in a serious review of the time I spent in the Seminary, I have a perfect conviction, that the Conference was indispensable to the highest moral improvement and usefulness of the students, and that the omission of it would have been a great loss to both teachers and scholars. And when, with my present convictions, I review the long period of my Professorship in the Seminary, I cannot but wish that I had still more highly estimated the value of the weekly Conference, and of the other methods employed for promoting experimental and practical godliness.

Another means of spiritual improvement which was manifestly attended with the Divine blessing was the *Seminary Fast*, which was observed once in each term, and was, we trusted, such a fast as God had chosen. I cannot easily describe the deep interest which the Professors and students, for many years, felt in the exercises of that occasion. It was anticipated with many devout feelings, and was observed with deep seriousness. On that day there were great searchings of heart, and humiliations before God, and there were many fervent cries to Him who heareth prayer; and there

were many earnest endeavors to subdue indwelling sin, and to grow in grace. The morning was devoted to secret duties. At ten o'clock there was a general meeting of the students, or a meeting by classes, for free conversation and prayer. At noon the Professors met together for their own special good. I can never cease to remember those precious meetings, and the delightful and heart-moving exercises in which I was so many times engaged with my beloved colleagues, Porter and Stuart, who have now gone to their rest. We unreservedly opened our hearts to each other. We sung devotional hymns. We made confession of sin, and offered up united supplications to God, for ourselves, that He would pardon us, and sanctify us, and make us faithful unto death;—and for the students, that God would graciously dwell among them, and furnish them for the sacred work before them. If we ever knew the blessedness of fraternal love and fellowship, and the higher blessedness of communion with our God and Saviour, it was at those favored seasons. In the afternoon each Professor met, for an hour, with his own class; and our object was by kind and faithful remarks, accompanied by prayer, to guard our pupils against temptation and danger, and to lead them resolutely to pursue their various duties, particularly their religious duties, looking unto Jesus, and relying on His all-sufficient grace.

It was natural to expect, that such seasons of self-examination and Christian fellowship and prayer would be productive of good fruits. And so they were in fact. There generally followed a more tender, subdued feeling in the Seminary, more diligence in study, a more conscientious discharge of all the duties prescribed by the Laws, and more spirituality of mind.

As a further means of good to the students, we recommended to them, what we had found so useful to ourselves, that is, the constant practice of reading, in connection with the Scriptures, the most sound and searching books on experimental and practical religion, such as the works of

Owen on Spiritual-mindedness, and on the 130th Psalm, Baxter's Saints' Rest, Edwards On the Affections, Doddridge's Rise and Progress, The Life of Brainerd, and the works of Howe and Leighton. It was our deliberate opinion that theological students could not neglect this kind of reading, without experiencing an essential loss both as to their present advancement in holiness, and their future usefulness in the ministry.

With a view to the spiritual benefit of the Seminary, we adopted the practice, to a considerable extent, of conversing privately with each student respecting the state of his own heart. For many years I invited each member of my class to spend an hour with me in a free interchange of thoughts on the duties, the conflicts, and the comforts, of the Christian life. From the testimony of many students, as well as from my own experience, I was led to consider those unreserved and devout interviews as eminently conducive to improvement in spiritual things.

I kept the same object in view in my Lectures on Systematic Theology, frequently giving a practical devotional turn to the subject under consideration. I also invited the students to apply freely to me whenever they wished for conversation on the concerns of the soul. This invitation many complied with, and either in my study or in a retired walk revealed to me their doubts and fears respecting their own piety, or the difficulties and discouragements with which they had to contend, on questions of duty which they were not able to solve.

It might be supposed, that a society of educated and pious young men, pursuing together the most sacred studies, meeting every day for devotional exercises, and in the enjoyment of such peculiar privileges, preparing for the holy work of the ministry, would make constant and rapid progress in the divine life. And this was indeed not unfrequently the case. But it was here, as it is elsewhere, that there was a constant tendency to backsliding and

declension in religion. But a merciful God interposed from time to time to revive the languishing spirit of piety. When Divine grace thus visited the Seminary, there was, in consequence, the humble and contrite heart, there was brotherly love, there was the spirit of prayer, and delight in duty. The soul thirsted for God, and aspired after the beauties of holiness. Delightful seasons! when light from above shone upon us and we were constrained to say, "The Lord is here."

As a help to more intimate acquaintance with the students, it was my habit for many years, to invite the members of my class, generally six at a time, to a social meal with my family. At the close of the evening prayers in the Chapel I read from the roll of members the names of the gentlemen next in order, and they usually accompanied me to my home. I have often in later years heard the students remark on these visits as exceedingly pleasant and profitable, and thank me for them.

CHAPTER XI.

DUTIES OF THE TRUSTEES AND VISITORS TO THE FACULTY, IN ACCORDANCE WITH THE STATUTES.

No true and satisfactory history of the Theological Seminary can be written, without referring to the important duties required of the Trustees and Visitors by the Statutes of the Founders.

The Constitution provides that "all the Professors and officers in the Seminary shall be under the immediate inspection and government of the Trustees." And they are authorized to make any additional regulations which they may deem necessary, to carry into effect the general provisions of the Constitution and Statutes. In meeting their obligations, the Trustees must see that the Professors faithfully do their duty; must call them to account for anything amiss in their teachings or their conduct; and must endeavor in every proper way to guard the Institution against the evils to which it may be exposed, and to promote its highest usefulness.

In executing their trust, they have met annually, and more frequently when circumstances have rendered it necessary, to attend to the concerns of the Institution. They have made additional regulations. They have taken care of the funds and buildings belonging to the Seminary, and have watched over all its interests.

In the year 1810 they appointed a Committee to make inquiry of the Professors respecting the discharge of their

official duties. That Committee called the Professors to appear before them, and began to put questions to them, and to write down their answers, with a view to make report of them to the Board. But the Professors objected to such a mode of proceeding, and insisted on the justice and propriety of making their own report to the Guardians of the Seminary. The Trustees acceded to this proposal, and it became the settled practice of the Professors to make annually a joint report on the general concerns of the Seminary; and for each of them to report as to his own department. Besides this, the Trustees occasionally requested the Professors to give their written opinions more at large on particular points touching the welfare of the Institution.

The following are the more important instances in which the Trustees and Visitors have exercised the supervision over the interests of the Seminary which the Constitution and Statutes enjoin.

From 1820 to 1827 evils of a serious nature were found to exist in the Seminary, threatening its peace and prosperity. These evils were more or less known to the Board from their commencement. But in 1827 individual Professors made a particular statement to the Board of the unhappy condition of the Seminary, and urgently requested the Trustees to make inquiry concerning the existing evils, and to adopt proper measures for their removal. Accordingly, at a meeting of the Trustees, Aug. 21, 1827, a committee was appointed to inquire into the state of the Seminary, particularly in regard to difficulties relative to one of the Professors. These difficulties related to his official conduct, but did not affect his Christian character.

On the ground of the Report, the Trustees, acting as Guardians of the Seminary, did, on the 18th of December, 1827, vote to remove him from office.

From this sentence the Professor, as was his right, appealed to the Board of Visitors of the Institution. At a meeting of that Board, Sept. 25, 1828, he had a regular trial

with the aid of counsel. After a patient hearing, the Visitors approved and affirmed the act of the Trustees in removing him from office.

From this decree of the Visitors, he also appealed to the Judges of the Supreme Court in Massachusetts. At the November term (1828) the Judges decided that they had no power to try the case on its merits—that they could only review the doings of the Visitors, and determine whether they had transcended the powers given them by the Founders; or had violated the Statutes of the Institution. After attending to the arguments of the counsel on both sides, the Judges confirmed the decree of the Visitors.¹ This case contains a full recognition by the Supreme Court that the Visitors are lawfully invested with the powers and rights conferred upon them by the Statutes of the Founders of the Institution; and that no appeal can be made to the Court for a new trial upon the merits of the case.

At a subsequent session the Court gave it as their judgment that the dismissal of the Professor from office, and the cessation of his salary, took place, not when the Trustees voted to dismiss him, but at the time when the Visitors approved and affirmed their vote.

This trial also shows that the Trustees have no authority to remove a Professor from office and withhold the payment of his salary, without bringing such charges against him as are specified in the Statutes of the Founders, and giving him a fair and regular trial with the aid of counsel.²

Another case occurred which is worthy of notice. For several years previous to 1825, the feelings of the Trustees and of the religious community extensively had been disturbed, and serious apprehensions respecting the welfare of

¹ See reports of cases determined by the Supreme Judicial Court of Massachusetts, Vol. VII., 2d edition, page 303.

² The foregoing account has been read and approved by the Professor above mentioned.

See reports of cases mentioned above, Supreme Judicial Court of Massachusetts, Vol. XII., page 243.

the Seminary excited, by the degree of attention which the students gave to the writings of lax and infidel writers and commentators, and by the unhappy effect which had already, in some instances, been produced upon the religious opinions of individuals, and upon the spiritual state of the Seminary. The Trustees, being well acquainted with the general facts in the case, appointed Dr. Dana, Samuel Farrar and Dr. J. Edwards, as a committee to make proper inquiry and report on the subject. The committee had some conversation with the Professors, and then requested each of them to state in writing, what, in his view, were the dangers of the Seminary in the matter above mentioned, and what remedies should be applied. After receiving the statements of the Professors, the Committee made the following report, which was adopted by the Board, and communicated to the Faculty, to wit:

“The committee appointed to confer with the Faculty, to inquire whether any important evils have been found by experience to result from the free cultivation of German Literature in the Seminary, and, if this shall be found to be the fact, to point out the means by which, in their opinion, such evils may be mitigated or precluded—have attended to the service assigned them and now submit their Report.

“Your Committee deem it no part of their duty minutely to examine and characterize the theological writings of which the German press has been for the last half century so remarkably prolific. It may be sufficient for them to advert to the general and acknowledged fact, that a great portion of those modern German authors, who have occupied the department of theology, whether as lexicographers, critics, scholiasts, or framers of religious systems, have essentially innovated on all previously established principles; under the general profession of Christianity, they have, in various modes, impugned the miracles of Scripture, its peculiar doctrines, at large, and even its claims to a Divine Inspiration. Still it is admitted that on many points of science and literature,

of philology and natural history, these writers evince much talent, and impart, to the biblical student, much valuable information.

“This brief and very imperfect statement, while it intimates the advantages, suggests, likewise, the dangers of the studies in question. Of all the forms in which religious error presents itself to the aspiring minds of youth, none are so insinuating and seductive as those of literature and philosophy. In the case immediately in view, the danger is increased by the fact, that the study of German authors occurs principally at the very commencement of the theological education of our pupils. If in the familiar and ardent perusal of those writings, the most matured and informed minds have sometimes been shaken, not to say contaminated and poisoned, it cannot surely be expected that minds comparatively immature and unfurnished, should pass through the process without injury. These natural anticipations have been realized in fact. In a very free conference with the Faculty, your Committee have learned, that, in various instances, the unrestrained cultivation of German studies has evidently tended to chill the ardor of piety, to impair belief in the fundamentals of revealed religion, and even to induce, for the time, an approach to universal scepticism. But on this subject, at once delicate and distressing, they forbear to enlarge. Still it is inevitable to remark that evils, of this serious magnitude, require to be counterbalanced by very signal advantages. Do the studies in question present advantages of this imposing character? Has the light which has emanated from modern Germany darted conviction into the minds of infidels and sceptics? Has it encircled any important doctrine of the gospel with new glory? Granting that it has somewhat illustrated the natural and civil history of the Bible, its philosophy and philology, has it brought forth, from a previous concealment, any truth essential to salvation, or powerfully conducive to holiness.

“In a course of legal study the pupil is ordinarily directed,

not to writers of apocryphal character, not to writings containing ingenious and inextricable mixtures of truth and error; but to the first authorities, to the great standard writers, in whom a generous confidence may be reposed with safety. Can it be less important that the student of theology should draw instruction from sources the most pure and uncontaminated?

“It deserves special notice that no small portion of the German writings, in use, are books of reference, such as lexicons, commentaries, etc. If these writings, which are ordinarily consulted as authorities, are of erroneous or mixed character, the evil is very extensive. The infection which taints the fountain will too probably be communicated to the streams.

“In these writings there is an additional source of danger. If, as is undeniable, they frequently treat the most sacred truths of our religion with an irreverence bordering on impiety, their influence goes to corrupt the heart. A pious youth would not choose to hold familiar and daily intercourse with sceptical and profane companions; or if he should, he would not escape from the scene untainted. The danger would not be diminished, but increased, if the deformities of irreligion were gilded by the art of sophistry and fascinations of polite literature.

“Seriously apprehending that the evils described are incident, in a greater or less degree, to the abundant and promiscuous study of German authors, your committee have conceived it a sacred duty to give this distinct but very brief statement.

“It is not, however, their intention to propose an entire abandonment of these studies. Such a measure might be neither practicable nor expedient. There is much reason to believe that the students of the Seminary have an extensive and increasing conviction of the dangers now intimated; and that this conviction has resulted in an increase of caution in their intercourse with the authors specified. This is an

auspicious omen. And it remains for your Committee briefly to suggest some additional means calculated to counteract the evils in view.

“They view it of prime importance, that the members of the Seminary should be frequently reminded, by the Professors, of the inestimable value of religious truth, and of the Bible, as its great source and standard; of the reverence, meekness, simplicity, and implicit submission which should attend all their inquiries at the Divine oracle; of the utter incompetence of human reason, as a religious guide, and of the danger of listening to the suggestions of infidel philosophy. Nor is it less indispensable, that these beloved youth should be admonished to guard their hearts from the intrusions of unbelief, by cultivating a spirit of deep and humble and fervent piety, and by devoutly imploring the light and influence of the Spirit of God, as the only effectual security against dangerous and fatal error.

“Your Committee think it likewise very desirable that the Professors of Christian Theology and of Sacred Literature should freely and frequently give the students their maturest advice respecting the books in their respective departments most proper to be studied, distinguishing between those authors whose general correctness should inspire confidence, and those which should be perused with a degree of cautious interest. In the case of writings combining much acuteness and learning with much error, the time of a Professor might perhaps be profitably employed in occasionally exposing their principal aberrations in point of reasoning or of fact.

“In offering these suggestions, with reference to Professors, your Committee would be far from intimating a suspicion of any defect in past time. It is with satisfaction they announce to the Board, that in the leading views they have presented, both of existing evils and dangers, and of the remedies proper to be applied, they have the decided concurrence of the Faculty. And they think it

highly important that those gentlemen, while laboring to preserve uncontaminated the character of the Seminary, and the minds of the pupils, should feel themselves strengthened by an unequivocal assurance on the part of the Trustees of their cordial countenance and co-operation. They would have it well understood, both by the members of the Seminary and the whole religious public, that this Board, awake to the claims of their high and sacred trust, awake to the demands of Zion, and of the age in which they live, will spare no effort to render the Institution what its Founders intended it should be—a real blessing to the community, an uncorrupted witness for the truth, a light to the church and to the world.

“In conclusion, your Committee would remark, that from the ample materials already before the public, there might undoubtedly be compiled a commentary on the sacred Scriptures, which, while it should embrace whatever is most valuable in the literature and criticism of German writers, should exclude their eccentricities and errors. Such a work cannot but be regarded as a desideratum. It would, under Divine blessing, accomplish much good and probably prevent much evil. To the theological students of this and other seminaries it would save an incalculable amount of precious time. And it would exempt them from that habitual familiarity with error and sophistry which has sometimes proved fatal to common minds, and from which the strongest have not always escaped without essential injury.”—*Andover, Sept. 28, 1825.*

This whole proceeding, as related above, had a salutary influence upon the vigilance and fidelity of the Professors, and upon the intellectual and moral state of the students.

A case occurred nearly twenty years since, in which the Trustees, in the discharge of the duty devolved upon them by the Founders, appointed a Committee to inquire into the

opinions contained in a publication of one of the Professors. That Committee examined the publication, and, in a written communication to the Professor, pointed out various passages which seemed to them inconsistent with the Confession of Faith to which he had given his assent. This they did, not to bring against him the charge of heresy, but to ask of him a satisfactory explanation of what he had published, and to impress upon him the importance of guarding against any deviation, real or apparent, from the doctrinal standard appointed by the Founders.

In this way the Trustees have shown a faithful regard to the highest good of the Seminary. For, in truth, what is there which the Constitution and Statutes of the Founders represent as worthy of more attention than the religious faith of the Professors, and the manner in which they teach the principles of Christianity to their pupils? If the Trustees and Visitors should not keep an ever-watchful eye upon the concerns of the Seminary in this most important respect,—if they should not endeavor, in all suitable ways, to guard against the very beginning of a departure from the doctrines contained in the common and permanent Creed provided by the Founders,—a door would be opened for the gradual introduction of gross and pernicious errors; and the character of this Seminary, like that of other institutions in America and in Europe, might at length be totally changed, and the best hopes of the Founders disappointed.

As this is a matter of such importance, and of such difficulty too, it is most reasonable to expect that every Professor will cheerfully assist the faithful efforts of the Trustees for the welfare of the Institution, and that they will be truly grateful to them for the fidelity with which they labor to execute the duties of their sacred trust.

Here I might be charged with a want of impartiality and frankness should I pass over in silence a matter which occurred more than thirty years ago. My attention has of late been more particularly turned to the subject, on ac-

count of its connection with this part of the History of the Seminary.

My letters to Unitarians, published in 1820, contain several passages which I now look upon with regret, and would here openly retract. I there say,

"In Scripture the word *impute* signifies uniformly, if I mistake not, charging or reckoning to a man that which is his own attribute or act." . . . "We are not fully satisfied with the language used on this subject in the Assembly's Catechism. Though we hold that Catechism, as a whole, in the highest estimation, we could not, with a good conscience, subscribe to every expression it contains in relation to the doctrine of original sin." . . . "We receive the Catechism *generally*, as containing a summary of the principles of Christianity. But that the sinfulness of our fallen state consists, in any measure, in the guilt of Adam's first sin, is what we cannot admit without more convincing evidence" (See Letter 6). Before I wrote these passages I had repeatedly, in presence of the Trustees, made a declaration of my faith in "that form of sound words, or system of evangelical doctrines, drawn from the Scriptures, and denominated the Westminster Assembly's Shorter Catechism"; and had promised to maintain and inculcate the Christian faith, as summarily expressed in that Catechism. I had not said, I believe and will teach the doctrines of the Catechism *generally*, or *as a whole*, or *for substance*. What I had professed to believe and had promised to maintain, was the system of doctrines, *as expressed in the Catechism*. I had done it without making or implying any exception.

Now I must acknowledge that the passages, above quoted from my "Letters," are manifestly inconsistent with my professed belief and my promise, as a Professor. And on reflection I cannot but think it strange, that the Trustees did not exercise the same watchful fidelity in this case, as they did afterwards in the cases above referred to; and that neither they nor the Visitors ever admonished me for

doing what was so plainly at variance with the Constitution of the Seminary.

It was indeed a fact, which I was happy to know, that the Guardians of the Seminary had confidence in my orthodoxy and fidelity. But this on my part was a reason why I should have been the more watchful against delinquencies and mistakes. And on their part it was no reason why they should neglect their duty to the Institution and to me. It was rather a reason why they should have taken serious notice of the impropriety of what I had published, and should at once have called my attention to my sacred obligations as a Professor. They should have labored to preserve me from disregarding, or seeming to disregard, the standard of doctrine and duty to which I was bound to conform.

It is true that faithful friends in the Board and out of the Board did, of their own accord, privately suggest to me their dissatisfaction with the passages above quoted from my Letters, and desired me to give the subject a farther and more careful consideration. This I did. And a more particular examination of the Scriptures and of the best uninspired writings, together with free conversation and correspondence with men of different habits of thinking, gradually satisfied me, that the fault on my part consisted chiefly in overlooking the true and authorized meaning of the words *impute* and *guilt*, and in giving to them a sense different from that in which they were used by standard Calvinistic Divines. The result was, that I became fully satisfied with all the doctrines of the gospel as expressed in the Assembly's Shorter Catechism. And it would have been happy for me, had I, at an earlier period, gone through with a careful examination of the subject, and thus been preserved from the mistakes and inconsistencies above noticed.

The immediate care and instruction of the students, and the execution of the laws, were vested in the Professors. It

was their ordinary practice to hold a regular weekly meeting, on Saturday at 1 o'clock P. M. And it was their standing rule to open the meeting with prayer. For nearly twenty years the Professors presided by turns both in their private meetings, and on all public occasions. But in 1827 the Trustees and Visitors, with the full concurrence of the Faculty, instituted the office of President, and called Dr. Porter to fill that office in addition to his office as Professor. And he continued to hold both offices, until 1832 when, in consequence of great and growing infirmities, he resigned the office of Professor, still retaining the office of President to the close of his life.

The appointment of such a man as Dr. Porter to hold the office of President, connected with that of Professor, prevented the inconvenience which had resulted from a frequent change of the presiding officer, and had a very favorable influence on the business of the Faculty and the order of the Seminary.

It is manifestly of the first importance to the maintenance of good order in such an Institution as this, that the officers should be of one mind. If dissension and strife should be found among them, what could be expected but a serious injury to all the interests of the Seminary? But if the officers unitedly exert their influence for the improvement of the students, and the support of order; who can doubt that, with the Divine blessing, their efforts will be successful? This was happily the case in this Seminary.

The nature and objects of the Institution, as well as its Statutes and Laws, require that the government should be *paternal*. In a good degree it was so from the beginning. But the mode of administering the government was somewhat various. At times the Faculty made efforts to execute the Laws with great exactness and with some degree of vigor, and to maintain order by the direct exercise of their official authority. But although they made this attempt with

the kindest dispositions, and in the kindest manner, the result did not answer their expectations. The members of the Seminary were, with few exceptions, graduates of Colleges, and had generally passed their minority; and many of them had been themselves employed as teachers. Hence it was unpleasant and sometimes irksome to them to be brought under regulations which were minute and exact, and under a supervision which was constant and visible. It better accorded with their feelings, that their Instructors should watch over them less, and confide in them more. Some of them really thought it just and right that they should be allowed to judge for themselves, how frequently it was proper for them to omit the devotional services of the Chapel, morning and evening, and the daily exercises of the Lecture Room, and be absent from the Seminary; and if by an act of authority, or the force of law, they were hindered from following their own convictions in these respects, they made it a subject of complaint. And so it is, that when young men are held under a government which is very strict and unbending, it evinces an uncommonly dutiful and pious temper, if some degree of *resistance* is not waked up, at least in their feelings, and if the multiplication of offences does not follow. On this subject experience taught us useful lessons.

It taught us that the amount of irregularities and offences is likely to be quite as large, to say the least, under a system of uncommon strictness, as under a system of lenity and reasonable indulgence,—and that the exercise of kindness and confidence tends to produce an effect in the minds of students far more favorable to their intellectual and moral improvement, than the exercise of a rigid authority. We also learned from experience that the undue multiplication or frequent change of laws tended to an increase of offences;—and also that the formal, official, and authoritative annunciation of laws, was not well suited to the nature of the Institution, and had a tendency to render them unwelcome and

distasteful, and if it did not beget a spirit of murmuring and rebellion, that it secured at best only a reluctant and partial obedience. We found that the better way was, to give a copy of the printed laws to each student for his own private perusal before his matriculation; and when any new regulation was made, to suggest it informally to each class in the Lecture Room, or to refer to it at the weekly Conference in some apt connection, as what the Trustees thought conducive to the good of the Seminary. When the Professors took suitable pains in the general Conference and in occasional remarks to their respective classes, and in conversation with individuals, to inculcate the importance of attending regularly to their various duties, and of guarding against all unnecessary absences, the students in general were disposed to discharge their duties with a cheerful diligence and punctuality, and to do all in their power to promote the order and prosperity of the Seminary.

When individuals of unexceptionable deportment applied for leave of absence, it was found expedient to give them permission, kindly and unhesitatingly, and in a manner that showed confidence in their good intentions. If, however, any one was absent with uncommon frequency, and for slight reasons, or was in any respect chargeable with irregularities, it was deemed best to take some suitable occasion to converse with him in private, and to apprise him distinctly and seriously of the hurtful effects of the course he was pursuing. In such a case the kindness and indulgence exercised towards him naturally prepared him to receive faithful admonition and counsel, gratefully, and to profit by it.

Finally, it was evidently of essential consequence to the order and prosperity of the Seminary, and especially to the promotion of piety, that the officers should cherish in their hearts, and manifest in all their conduct, the sincerest friendship towards the students, and an earnest desire for their improvement and usefulness; that they should always be disposed to notice and approve what was right in them; to

excuse what was excusable; and as far as might be consistent with fidelity, to overlook what was faulty; and that they should in all respects pursue such a course of conduct towards them as would secure their cordial attachment and respect. In this way the connection of officers and students was generally rendered useful and happy, and the good of the Seminary effectually promoted.

CHAPTER XII.

DUTIES OF THE PROFESSORS TO EACH OTHER.

ACCORDING to the Statutes of the Founders, it devolves upon each of the Professors to mark out the course to be pursued in his own department, both in public and private lectures; and to the Professors together to determine what proportion of the time should be occupied with study in each department—to arrange the exercises so as to avoid interference and confusion, and then submit the result of their thoughts, consultations and experience to the Trustees and Visitors.

A variety of methods were introduced and tried by the Professors, but after a few years it was agreed that the department of Sacred Literature should occupy the substance of the first year; Christian Theology, including Natural Theology, the second year; and the departments of Sacred Rhetoric and Ecclesiastical History the third year.

The speaking exercise on Wednesday afternoon, the Conference on Wednesday evening, the Rhetorical Society on Thursday evening, and some other exercises, were, however, intermixed with the general course pursued.

For a considerable time public lectures were delivered to all the classes of students together, on the plan of completing the course within the term of three years. But it was found that this plan of public instruction was attended with great disadvantages, as the public lectures delivered in this way

would seldom correspond with the particular studies which any of the classes were attending to at the time, and would generally interfere with these studies. Thus the lectures would conduce little to their improvement.

For example, a lecture would be delivered on the "Character and Work of Christ," to all the students, while perhaps some of them were learning Hebrew grammar, or the rules of exegesis; others perhaps had previously attended to the subject of the lecture in their regular course of private study, and were then attending to the positive institutions of Christianity; while others still might be occupied with Whately's Rhetoric, or with Church History.

To avoid this inconvenience, I adopted the plan of delivering all my lectures to the class who were engaged in theological study, making their private studies to correspond with the public lectures. In this way, instead of spreading my lectures through three years, I delivered them all in each successive year. This was indeed an increase of my labor, but a greater increase of benefit to the students.

The other Professors afterward adopted nearly the same method. But it was arranged that the Junior Class should devote Saturday to introductory subjects in the Theological department; the Middle Class, the same time to Sacred Literature. Thus the principal business of each class was, in substance, begun and finished in one year, instead of being intermingled with the studies of the other departments, and extended through the whole term of three years. Different arrangements, we were sensible, had their advantages; but our experience had taught us to prefer the one above described as the most simple, the most convenient for both Professors and students, and conducive to the highest improvement.

After more than fifteen years a question arose as to the *order* in which the different departments should be arranged. This question occasioned a new discussion among both the Professors and Guardians of the Seminary. All however agreed that the study of the sacred Scriptures and the rules

of exegesis, ought to precede Christian Theology, and both these the business of writing sermons. But as to the place which should be assigned to Ecclesiastical History there was some disagreement. On the one side it was thought that the knowledge of Ecclesiastical History is an important means of understanding the doctrines of revelation. On the other side it was admitted that the right understanding of the Scriptures in many instances requires an acquaintance with the history of the Jews and other nations previous to the times, and at the times, when the Scriptures were written. But how, it was asked, can the history of the subsequent opinions and actions of men help us to determine the sense of the sacred writings? Such a history may indeed furnish striking illustrations and exemplifications of various doctrines of the Bible; for example, the doctrine of man's depravity, the necessity of Divine influence, the efficacy of prayer, etc. But if we should undertake to expound the Scriptures, especially those parts which involve subjects more remote from the common range of human thought, by the various clashing opinions and unauthorized practices which have prevailed among Christians since the Apostolic age, we should be greatly perplexed, our faith might be unsettled, and we might fall into many hurtful errors. It is necessary therefore that all men, particularly the young, should have their minds informed and settled in regard to the doctrines of our religion, by carefully searching the Scriptures themselves, before they can with profit, or even with safety, go through the labyrinth of opinions and controversies found in the history of the church. As the Bible itself is our sufficient and only guide and standard, our first business is, to learn what doctrines are taught in that sacred volume taken as a whole. And this can be done most successfully by pursuing the study of the Bible itself, without being embarrassed by any inquiry respecting the opinions of earlier or later uninspired writers. For what can the mere *opinions* of fallible men do towards determining the sense of the inspired volume?

After becoming grounded and settled in regard to the faith once delivered to the saints, from a careful study of the word of God, we shall find it exceedingly interesting and instructive to take a survey of the Christian Church, and to see how the human mind has developed itself, in the various circumstances in which it has been placed, since the publication of the gospel. Ecclesiastical History teaches, with great clearness and force, the lessons contained in other history, and brings out new and important lessons respecting the designs and methods of Divine providence, and the diversified operations of the human mind.

In accordance with the general principles above stated, in which the Trustees agreed with Professors Porter, Stuart and myself, the department of Ecclesiastical History was placed in the order of studies after Christian Theology.

An arrangement was once proposed, which should bring the students, during the first and second year, to attend the exercise in the department of Sacred Rhetoric, in addition to the weekly practice of speaking. And to this no objection was made, provided such exercises should occupy only a moderate portion of time, and should not interfere with the attention and interest called for in the study of Sacred Literature and Christian Theology. But it was found that as the students had attended more or less to rhetorical exercises while at College, and as they were engrossed with their other studies, they felt but little interest in those lighter exercises in Rhetoric, and indeed that they could not turn aside to engage in them at all, without reluctance. And it was on the whole evident that nothing was likely to be done to any good purpose, unless it was at the time made an object of special importance, and pursued with ardor. And after all the experiments which were tried, it appeared that the Professor of Sacred Rhetoric, like the other Professors, would rather choose that the students should do whatever they had to do in his department, except the speaking exercise, during the time in which the business of his department was made

a primary object. It is doubtless as true in that department as in any other, that what is done well, must be done with the undivided strength of the mind. No Professor can exert that power over his pupils, which will contribute to their highest improvement, unless his department, for the time being, holds the first place, and his influence, as an instructor, is unchecked by other objects of attention.

The real importance of all the departments, no one can call in question. But it was a difficult point to determine their *comparative* importance, and especially the proper length of time to be employed in each. The fact that all the departments are provided for in the Constitution of the Founders, and by the appointment of Professors, does not by any means imply, that the studies to be pursued in the several departments are of equal consequence, and certainly not that the same portion of time ought to be assigned to each of them.

After the question as to order of arrangement among the departments, had at the period referred to undergone a new examination, the Professors, except one, were confirmed in the opinion that the arrangement formerly made should be continued, namely; that the first year should be substantially devoted to Sacred Literature; the second to Christian Theology; and the third to Sacred Rhetoric and Ecclesiastical History, afterwards including Pastoral Theology.

Although the different Professors have an obvious and important relation to each other, and their labors tend to one common result, it is still true that their departments of instruction are distinct; and that the Constitution limits each of them to an appropriate class of duties. It is very natural to suppose that the good sense of the Professors and their respect for each other will be sufficient to keep them within the respective province of instruction, and to guard them against interfering with the duties which are appropriate to each one; accordingly it would be unreasonable to suppose that there can be any occasion for a formal stipulation among them as to the principles to be observed in this matter, or for

any question on the subject except what is solved at once by a reference to the Constitution of the Seminary. And the fact was that the labors of the Professors proceeded with great harmony, each one finding *more than* he could do in his own department, and often, both in the Lecture Room and in private conversation with students, waiving this and that particular subject and referring it to another department. And if at any time a Professor was led by the ardor of his feeling to pass over the exact boundaries of his own department and to debate on subjects which belonged more appropriately to the province of other Professors, instead of charging him with an offensive interference, they were grateful for his aid. And if there was a slight difference of opinion among them on some matters of speculation, it was generally over-looked and forgotten in their cordial agreement on the great principles of revelation.

But after a quarter of a century, some remarks of the students and of ministers of the gospel, and some conversation among the Professors, suggested the idea of the desirableness of an unreserved expression of their views on this subject. Such an expression of their views, it was thought, would be perfectly proper, and of good tendency in future time, and what each Professor would naturally wish for, on his own account. Being requested to undertake the business, I prepared a statement, which, after being carefully revised, was approved by the Professors. The statement was as follows,—

“1. All the departments of instruction have a common object, that is, to prepare young men to be pious, sound, able, and successful ministers of the gospel. It is the duty of each Professor, in connection with his colleagues, to endeavor to accomplish this great object.

“2. There is a manifest adaptedness in each department to promote the object of the other departments. This adaptedness, in some of the departments, is direct and essential. For example, the study of exegesis is directly conducive

to the object of Christian Theology, and both of these help to prepare young men for the business of writing and preaching sermons, which is the immediate object of Sacred Rhetoric. (The same is true in a measure of all the departments.)

“3. It is a fact not only that one department is adapted to promote the object of other departments, but that the business of some of the departments does more or less *involve* the business of others. Professors in different departments must in many instances go over the same ground,—must do substantially the same thing. The Professor of Sacred Literature must teach Theology, and the Professor of Theology must be conversant with exegesis. The Professor of Ecclesiastical History passes over the ground of Theology, especially Polemic Theology; and when he teaches Pastoral Theology, he has to do with Christian Theology in its practical bearings. And the Professor of Sacred Rhetoric, while aiding the students in the important business of writing sermons, is continually concerned with the principles of Theology. It is perfectly obvious that different Professors must, in one way or another, pass over the same ground. No one of them can possibly accomplish the business of his own department without having to do, more or less, with what belongs to other departments. And yet, .

“4. The departments are manifestly distinct, and each one has its *appropriate business*. Although there is one great object common to them all, each one has an object peculiar to itself. For example. The Professor of Sacred Literature teaches Theology, but teaches it in the way of *exegesis*. He teaches the doctrines of religion, not in a *didactic*, *systematic*, or polemic manner, but in an *exegetical* manner. The Professor of Theology has to do continually with the interpretation of the Bible, not for the purpose of exegesis or criticism in the restricted or scientific sense, but for the purposes of *didactic*, *systematic*, *controversial* and practical

Theology. The Professor of Ecclesiastical History comes into contact with Exegesis and Theology both, not in the way of directly teaching either exegesis or Theology, but in the way of showing what opinions have at different times been entertained respecting the interpretation of the Scriptures, and the various doctrines and duties of religion, together with the reasons which have been given for those opinions, and the consequences which have resulted from them. The Professor of Sacred Rhetoric is closely connected with exegesis and Theology. It is not, however, his appropriate object to teach his pupils directly and systematically the principles of exegesis, or the doctrines of revelation, but to assist them in teaching these doctrines, in a proper manner, to others. He is to treat the principles of Christianity, not *theologically*, *scientifically*, or *polemically*, but *homiletically* and *rhetorically*. Still, when he comes to the business of superintending and guiding the students in the composition of sermons, it would be very difficult, if not impossible, to limit, by any particular rules, the degree of attention he ought to give to the doctrines of Theology. And any one who seriously considers the matter, in regard to all the departments, will be satisfied, that, after a general statement of principles, it must be left to the discretion of the Professors. If they possess judgment, and propriety of feeling, they will not transgress. If they are wanting in these important qualifications, the result will be different.

“The leading and appropriate object of each department, and its relation to other departments, may be summarily expressed thus. The Professor of Sacred Literature teaches thus the science and art of interpreting the word of God. The Professor of Theology takes the results of exegesis as his groundwork, and builds up a system of Christian doctrines and duties. The Professor of Ecclesiastical History shows how the principles of religion have been regarded by the church at different periods, and what effects different opinions respecting them have actually produced. The

Professor of Sacred Rhetoric shows in what manner the principles of religion are to be taught to all classes of men. Christian Theology presupposes the knowledge of Sacred Exegesis, and rests upon it as its basis; and Sacred Rhetoric presupposes the knowledge of Theology, and shows how its various truths are to be taught by the preacher.

"5. It is evident that every Professor is *liable* to pass over the limits of his own department, and to interfere with the appropriate business of other departments. He may do this inadvertently, and from an earnest desire to promote the improvement of his pupils. And he may do it intentionally, but this is hardly to be expected. A Professor would evidently be chargeable with such an interference, if, besides referring particularly to what appropriately belongs to another Professor, and making it subserve the purposes of his own department, he should formally enter upon it, and treat it at large, as though it belonged appropriately to himself. For example. Suppose the Professor of Sacred Literature enters, of set purpose, into a labored discussion of a doctrine of mental philosophy or Theology, or a principle of Sacred Rhetoric or Ecclesiastical History. Or suppose the Professor of Theology enters into a labored discussion of a principle of exegesis, or of a difficult point of Ecclesiastical History, or of a question as to the structure or delivery of a sermon. Or suppose the Professor of History, when he comes to give the opinions of particular sects on the doctrines of revelation, not only takes occasion briefly to point out the mistakes which have been made, and to express his own opinion as to the merits of the controversy, but goes into a particular and formal discussion of the doctrine itself, and lectures upon it, just as would be proper for a Professor of Theology. Or suppose the Professor of Sacred Rhetoric, finding that a student has given a wrong view of a passage of Scripture, or of a doctrine of Theology or mental philosophy,

not only corrects the mistake and freely sets forth what he believes to be the truth, but goes into a labored discussion of the laws of exegesis, or the principles of mental philosophy or Theology, and treats of them at large, as though they belonged to his own department. Anything like that which has now been supposed would be marked with obvious impropriety. And as the Professors are continually brought into contact with the departments of each other, they cannot but be aware of their exposure to a greater or less degree of interference with each other's appropriate business.

"The practice of interfering, in any considerable degree, with each other's departments, would have an unpropitious influence on the usefulness of the Professors, both individually and collectively, and on all the interests of the Seminary. This influence would be specially unpropitious and hazardous if the Professors should inculcate and defend different and clashing opinions on any of the important doctrines of Christianity. And it would in some cases be a question of very difficult solution, how far a Professor should strenuously maintain opinions which he conscientiously believes, in opposition to the opinions of his colleagues; or whether to avoid the evils of strife, he should pass in silence over the subjects of difference, or at least abstain from a particular discussion of them. One thing must be obvious to all; that is, that some special respect and deference is always due to the opinions entertained by a Professor on those subjects which fall particularly within his own department.

"Against any evils to which the Seminary may be exposed in relation to this subject, there are various safeguards.

"In the first place, the Professors all subscribe to the same *Confession of Faith*, in which all the leading and essential principles of Christianity are set forth. Of course it is to be taken for granted, that, in regard to all these essential principles, there is a substantial agreement among the Professors. Every Professor must be supposed honestly to embrace the

doctrines set forth in the above-mentioned symbol. So that, although there may always be smaller differences among the Professors in their habits of thinking and reasoning,—differences which may be not only safe but very pleasant in their influence; we are not to expect any differences which can be regarded as of essential consequence.

“Another safeguard is, that the Professors, if they are fit for their office, will be sensible of the magnitude and difficulties of the work committed to them; and each of them will most heartily desire all the aid which can be consistently rendered him by his colleagues. And such has actually been the case in the experience of the Professors. In numberless instances the Professor of Theology has felt and openly acknowledged, and he does before his class habitually acknowledge, the important and necessary aid afforded to the business of his department from the department of Sacred Literature. And although anything done in the department of Theology would not so naturally be supposed to contribute to the objects of Sacred Literature; yet so it is, that the Professor of Sacred Literature has from time to time particularly recommended to his class the Lecture which the Professor of Theology published on Quotations.

“This last case presents one of the many instances, in which different Professors, in the regular discharge of their respective duties, may properly discuss, yea, may discuss, the same topic—each one taking care to do it for the purposes of his own department. The manner in which the writers of the New Testament make quotations from the Old Testament is, it is well known, made a matter of objection against their *Inspiration*. Accordingly the Lecture referred to treats the subject of quotations in its bearing upon *Inspiration*; a subject which belongs to the department of Theology. The Professor of Sacred Literature treats the same subject for the purpose of a just exegesis of the passages quoted. There are numberless instances of the same kind. It is indeed a great part of the business of every Professor to take up subjects

which appertain more or less to other departments, and to handle them with special reference to the objects of his own department.

“Another safeguard is the fraternal respect and love which the Professors have felt and must always be supposed to feel for each other, and their desire to render each other respectable, useful, and happy. With that state of mind which the Professors ought to possess, there will, in all probability, be no real interference with each other’s proper department. Or if there should occasionally be some interference, good, rather than evil, would be likely to result from it.

“Again: It is obvious that each Professor must have his hands full, and more than full, with the appropriate duties of his own office, and that he cannot intrude upon the proper business of his colleagues, without a manifest neglect of his own.

“Finally: It is not necessary that Professors should be over strict and scrupulous on this subject. It is impossible to draw very exactly the lines which divide the different departments. And if there is a little too much freedom now and then, where is the harm? The thing will soon work itself right. Should we make particular and exact rules on this subject, the labor of holding ourselves and each other to a strict observance would probably prove to be a far greater evil than would result from the absence of such rules. Mutual respect and confidence among the Professors will do more to keep things right among the different departments, than any attempt to regulate them by a formal agreement.”

CHAPTER XIII.

RETROSPECTIVE AND PROSPECTIVE VIEW OF THE SEMINARY.

It should never be forgotten, that the establishment of this united Seminary, and all the good resulting from it, is owing to the favor of God. If its Guardians and Instructors have wisely and faithfully discharged their respective duties; and if the young men educated here have been qualified intellectually and morally for usefulness; if they have been successful in their labors, whether in the sacred office, or in other important stations; all is to be gratefully ascribed to the ever-present agency of our Father in heaven. While therefore I briefly set forth the principal instances of good, which this Seminary has been the instrument of producing, I only set forth what God has done. To Him be the glory.

I begin with alluding to the influence which this Institution has exerted upon *Classical education*. In many cases, those who first came to the Seminary were found very deficient in the knowledge of the learned languages. This circumstance led us to a free correspondence with Academies and Colleges, in which we endeavored to show the importance of elevating the standard of Collegiate education, particularly in regard to the learned languages. And we had the satisfaction of witnessing a gradual change for the better. An education at our colleges, for the last thirty or thirty-five years, has been widely different from what it was in previous years, particularly in classical learning. And we have reason

to think that this Seminary, in connection with other causes, had its share of influence in producing this result.

The existence of this Institution, which soon became favorably known to the community at large, awakened the attention of pious young men to the work of the ministry, and proved an effectual motive with many to quit their secular employment and seek an education for the sacred office; so that, in a few years, the number of candidates for the ministry was greatly increased. And the increased number of young men preparing for the ministry, together with the circumstance that most of them were in want of pecuniary means, led to the formation of THE EDUCATION SOCIETY. In establishing that important Society, and in promoting its enlargement and usefulness, the Professors of this Seminary, particularly Dr. Porter and myself, had, for many years, a direct and special agency.

THE AMERICAN TRACT SOCIETY originated here. And here its principal agents had their training. And I was for a time employed as one of a committee to solicit funds and to prepare tracts for circulation.

It is well known what influence the officers of this Seminary had in forming THE AMERICAN TEMPERANCE SOCIETY, and how active they were in all the measures which conduced, in one way or another, to the remarkable and happy change which has taken place in the ministry and all respectable society. It devolved on me for several years, as Chairman of the Executive Committee, to engage well-qualified agents, and in all suitable ways to co-operate with others in promoting the object of the Society.

The education of men for the work of FOREIGN MISSIONS was from the first regarded as a prominent object in the founding of this Institution. And shortly after its establishment, the missionary enterprise here commenced. It was here that the young men devoted to that benevolent work studied and prayed, and formed that Missionary Association which was called the Society of Inquiry, and which exerted so direct and so necessary an influence in favor of Foreign

Missions. For ten years all who were sent out by the American Board, except one, were educated here. And in thirty-eight years, above a hundred went from this Theological School to preach the gospel to the unevangelized. The missionaries who have gone from this Seminary into different parts of the world, have as a body acquired a high reputation, not only in the places where they have labored, but among the friends of missionaries generally, both in America and Europe. Their intelligence, zeal, and persevering fidelity, have given character to the missionary enterprise in this country, and have had a powerful influence in awakening the missionary spirit, and advancing the missionary cause. We now regard our widely-extended and prosperous Foreign Missions as among the most precious results of this Institution, and as happily accomplishing the desires of those who had a principal agency in its establishment.

More might be said upon this topic; and also upon the deep interest which has been felt here in the cause of HOME MISSIONS, and upon the large number of laborers who have gone from this place into the destitute parts of our own country. The Lord grant that the spirit of Missions, which has been so predominant in this Seminary, and has exerted so powerful and sanctifying an influence here, may continue and wax more and more fervent and efficacious to the end of time.

A considerable number of the Alumni of this Seminary have been called to be Presidents in our Colleges, and a still larger number to be Professors in Colleges and in Theological Seminaries. Many have been Agents or Secretaries of benevolent Societies, particularly the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Tract Society, the American Home Missionary Society, the American Temperance Society, the Prison Discipline Society, and the American Education Society; and many sustain the office of Instructors in our most important Academies. But the greater part have been Pastors of churches

of the Congregational, Presbyterian, Baptist, Episcopal and Methodist denominations, and are so spread over the country as to be connected, often in large proportions, with most of our clerical and ecclesiastical bodies.

It is one of the most remarkable consequences of the establishment of this Institution, and one of the clearest proofs of the great value attached to it by the community, that so many similar Institutions have in so short a time been founded. These Institutions, not less than fifty in number, belong to all the evangelical denominations in our country, and have contributed to increase, in no small degree, the literary qualifications of gospel ministers.

I shall just hint at another important result. The large number of men educated here, with their higher acquisitions, have in various ways contributed their share to the improvement of our religious literature. This improvement appears in the character of our larger and smaller periodicals, our pamphlets and our volumes; and keeps pace with the progress made during the last fifty years in other departments of human affairs.

The men who have gone from this Seminary have been earnest and successful advocates of popular education, and have exerted an influence for the multiplication and improvement of common schools, Sunday schools and Bible classes, and have in numberless instances been successful promoters of revivals of religion.

The happy effect of this Institution must be looked for, primarily, in the intellectual and spiritual qualifications of those who have been here trained for the ministry; and, secondarily, in the good resulting to others from their faithful labors. If the great body of our students have been here taught to understand and explain the Word of God correctly; if they have obtained clear and consistent views of Christian Theology; if they have learned how to detect the arts of error, and how to make known Jesus Christ and Him crucified—how to preach so that man may be brought low and God

alone exalted; in a word, if they have been effectually taught how to be wise and faithful pastors and missionaries—how to preach and live so as to save themselves and those that hear them;—if this has been the case, and so far as it has been the case, the Seminary has exerted an influence of great intrinsic value and very precious in the sight of God. And this good influence of Christian ministers and missionaries, of teachers in colleges, seminaries and schools, and of active officers in benevolent societies, is by no means limited to the short period of their labors and their life, but will, according to a merciful ordinance of Heaven, extend to succeeding generations, in our own and other countries, down to the end of the world.

If, among the large number of those who have been educated in this Institution, some few have departed from the “faith once delivered to the saints,” and if we have sorrowed over a few who have fallen into gross immorality and have been degraded from the sacred office, and if some others have turned aside more or less from the Scriptural doctrines held by our learned and pious fathers, and have been tainted with the philosophy falsely so called, of either ancient or modern origin;—this is only that mixture of evil with the good which is to be expected in all human affairs, even in the best works of the wisest and best of men. Our comfort is that in this case the good so far exceeds the evil. Who that takes a serious view of all the support which has been given to evangelical truth, and the abundance of blessings which have, through the favor of God, come to our own country and to heathen lands from this School of Theology,—who that impartially weighs this large amount of good against the few incidental evils, will not rejoice and render thanks to God for what has been done on this consecrated hill!

Here I close my historical sketch of the establishment of this Institution, of the Constitution and Statutes, containing the provisions of its Founders and Donors; of the man-

ner in which those provisions were carried into effect; of the progress which the Seminary made during thirty-eight years from the time of its public organization; and finally of its principal results. The history has exhibited the benevolent and pious efforts of those distinguished men who contributed the funds of the Institution; the wisdom, zeal and perseverance of the agents on whom the Founders and benefactors relied, and the doings of the Trustees, Visitors and Professors to whom the conduct of the affairs of the Seminary was committed. The agency of man has been made conspicuous throughout—an agency exhibiting Christian uprightness and fidelity, mingled however with those imperfections and failings which are common to the wise and good. But through all and over all we delight to trace the good hand of God, which shaped all our ends, which crowned our right endeavors with a success surpassing our most elevated hopes, and made even our imperfections and mistakes the means of accomplishing the precious object at which we aimed. God was mercifully present with those generous, active friends of the Seminary who have gone to their rest. All their pious thoughts, purposes, and good endeavors were from Him. We reflect with admiration upon all the way in which God led them, and upon all the happy results which through His blessing have followed from their labors and sacrifices. We honor their memory. But we give to God all the glory of their benevolence and their success in doing good.

Having thus, with joy and thanksgiving, recounted the events which have taken place in the years that are past, we shall turn our thoughts to the future. The pleasing remembrance of what has been, teaches us to cherish a pleasing anticipation of what shall be. The unchangeable goodness of God, which has been so signally displayed towards this Seminary in past time, inspires us with a cheering hope in regard to the future. We delight to

think of what a merciful God may accomplish here long after our decease—of the heavenly influences which may come down upon this school of the Prophets—of the eminent faithfulness and success of Professors, and of the intellectual and spiritual attainments of increasing numbers of young men who may here be trained up for the work of Christian ministers and missionaries. May God so bless the Seminary, in coming time, that its prosperity in preceding years shall hardly be remembered in view of the greater abundance of blessings which shall be here enjoyed, and in view of the more glorious triumphs of the gospel that shall follow the labors and prayers of those who shall from year to year go forth from this sacred Seminary. It is my prayer and my hope that the Institution which, in connection with others, I took so much pains to establish at the beginning of this century, and in which it was my pleasing office for so many years to teach the principles of our holy religion—it is my fervent prayer and my hope, that it may exert a conspicuous influence in bringing all nations under the peaceful reign of Christ.

But who that has been attentive to the lessons of history can think of this Seminary for the next fifty and the following hundred years without having fears mingled with his hopes. If any man should say, “I do not fear,” that also would prove how much he *ought* to fear. I now speak of fear, not for any local or temporary reasons, but for reasons which are of weight in all places and at all times. I would utter the language of fear as well as of hope, of alarm and warning as well as of encouragement, were I to speak of any other school of theology in this land or in any other land. I proceed on the common principles of our nature, as made known by universal experience. Forty-five years ago I entered on the duties of my office in this Seminary with much fear and trembling, and it was with fear and trembling that I and my two beloved colleagues, Porter and Stuart,

labored together for so many years to accomplish the object of this establishment. And I would still use the language of fear and trembling, and talk freely of dangers, though every Professor in the Seminary were an Edwards, a Calvin, or an Apostle. For what would become of an Edwards, a Calvin, or even an Apostle, and what would become of a Seminary under their care, unless a merciful God should continue to grant His illuminating and guiding Spirit, and check the power of unsanctified reason, the desire of pre-eminence, and other unhallowed principles. How soon would the best friends of the Institution have cause to mourn over its declensions! For do we not know that all those Institutions which have in times past been founded by human wisdom and benevolence, and even those founded by special Divine agency, have been perverted by the evil that is in man? We ought to feel this in our inmost heart, and this *was* the solemn feeling of those who planned and founded this Seminary—a feeling which kept hold of them from first to last. With what watchful care, with what studied exactness and unequalled perspicuity, did they make known the particular doctrines of religion to be here taught; the particular errors to be avoided, and the great work to be done! With what solicitude did they labor in all possible ways to guard against the smallest deviation from their design! Those enlightened men had well studied the volume of inspiration and had acquainted themselves with the history of human affairs. They remembered the holy Institutions, the sacred Statutes and Laws, which God gave to the children of Israel; and still how soon corruptions crept in, and to what fearful height they rose. They remembered that, in the time of Josiah, the Priests and Scribes, as well as the young king, even *forgot* that they had the book of the Law in the Temple. They remembered that idolatry and wickedness increased till the justice of heaven awoke, and swept away that apostate people from the land of promise. They remembered that the Christian re-

ligion was planted in its purity by Christ Himself and His Apostles. And they remembered what departures from its purity at once began to appear, and what error, superstition and vice, like a cloud of thick darkness, overspread the church for many centuries. They remembered the Protestant reformation, so evidently the work of the Divine Spirit. And they remembered how deplorably Protestant Christendom has strayed from the path marked out by the first Reformers;—and how far it has failed to carry out its righteous principles. They remembered, too, that the religion of the Bible was planted in Plymouth, in Boston, in New England, by our Puritan ancestors; and they looked abroad and said: *What is New England now, compared with what it was!* Finally, they remembered that school of learning and religion, consecrated so early by our pious fathers to “Christ and the church,” and sustained for a time by the labors of Mathers and Willards; and seeing what departures from the original design had slowly and almost imperceptibly taken place, they exclaimed, “How is the gold become dim, and the most fine gold changed”! These lessons of Scripture and of history penetrated the hearts of the Associate Founders. And I well remember how they were at times greatly discomposed and almost disheartened, and how emphatically they exclaimed, “*What assurance can we have that the Institution we are founding will be kept pure? What assurance that error will not come in by little and little, and that the hopes we have fondly cherished will not by and by fall to the ground?*” They were strong men, men of cheerful and resolute hearts, and always inclined to hope. But strong and full of hope as they were, they were not strangers to fear and trembling. And their good minister and counsellor, feared and trembled more than they did. And so did I, and I have feared and trembled ever since, both for myself and for others. And standing as I do on the threshold of eternity, I most devoutly wish that all the present and all future Professors, and all present and future

students, and all the Guardians of the Seminary, and all its friends far and near, may fear and tremble in like manner, and may never cease to feel, as the Founders and early teachers and Guardians did, that they can put their trust only in God, and may unitedly and fervently pray, that His almighty grace may be perpetually the help and shield of this "School of the Prophets."

In all this I do but repeat the sentiments uttered by one of my colleagues almost thirty-two years ago, at the dedication of Bartlett Hall. This is the language of warning which he used on that public occasion.

"It may indeed be said of us—that we are exalted to heaven. If we fall, we shall plunge deep in perdition. The church may take up a lamentation over us, and say: 'Sons of the morning, how are ye fallen from heaven!' Every pious heart will throb with bitter anguish, and every pious eye will weep in secret places with bitter disappointment and regret. If we sink, we shall sink to rise no more; sink down to the abyss where the Iscariot band who have betrayed their Master with a kiss are plunged. And in view of this, connected with a survey of our duties and obligations, our feebleness and imperfections, we are constrained to cry out: 'Who is sufficient for these things'? 'Lord, save us or we perish!'"

The Professor then proceeded to say, "That all confidence in regard to the security of this Seminary from defection in doctrine and in practice, which is placed in the Constitution and Statutes, or in any of the present Officers, or in the protection of the government under which we live, is unavailing, and not well grounded. This Seminary is indeed consecrated to Christ and the church; it is guarded by all the ramparts which paper Constitutions, and legislative acts and contracts, can erect. So have others been that are now arrayed against the faith which they were established to defend and propagate. Let the majority of our Legislators and Judges, our Trustees and other officers of this Seminary, once come to view the principles on which it is founded as

erroneous or superstitious, and all our paper ramparts vanish, at the first assault."

“For what end, you may ask, is such an attempt to create an alarm? My answer is ready. For this end; that you may see and feel that the safety and purity of this Institution depends, after all, on God only; and be led suitably to acknowledge Him, so that He may direct our paths. Trust not in an arm of flesh. You have, and from the very nature of the case you can have, no other assurance that this Seminary will not be arrayed, the very next generation, against the faith which it now inculcates, but the protection and blessing of Almighty God.”

But feelings like these were not confined to Prof. Stuart. I seem even now to hear the solemn voice of another beloved colleague, who first officiated as a minister of Christ in our Chapel, and who so devoutly dedicated it to God. “Arise,” he said, “O Lord God, thou and the ark of thy strength. Let thy priests be clothed with salvation and let thy saints shout for joy.” On that joyful occasion, *in the presence of the surviving Founders, in the presence of Visitors, Trustees, Professors and students, and in the presence of God and His Anointed*, that dear brother proceeded thus to speak out the fulness of his heart. “Is it reasonable to speak of *danger* connected with this brilliant career of prosperity? Yes, and of danger resulting from this prosperity.” He said it ten years after the opening of the Seminary. He reminded us if we forget our dependence, and ascribe our success to our own doings, God will rebuke our presumption. He said, “We must not imagine that this Institution is free from danger, because it is the object of our own affection and vigilance. While we review its prosperity with cheering anticipations, let us ‘rejoice with trembling.’ The students must of course be familiar with *error* in all its forms,—error as defended by its ablest champions—error as concealed by the subtilty of scholastic refinement, and associated with all the attractions

of genius and erudition. Besides, every human heart is 'deceitful above all things.' Where then is our certainty of exemption from the dangers that await us? In the strength of our own powers? In the elevated motives of our Founders? In the safeguards of our Constitution? Where are *other* Seminaries, which wisdom encompassed with its precautions, and piety consecrated to Christ and the church? Have we forgotten,—can we forget the awful lesson furnished to Christendom from the school of Doddridge? from the schools of Scotland, of Geneva, and of Germany? No, brethren, we are not safe without the presence of God. If He withdraws, the spirit of piety will decline here. Instructors and students will neglect their closets. The pure word of God will be adulterated by unhallowed and adventurous speculations; and this fountain will diffuse streams of pollution and death. And is it possible that a day may come, when these Lecture Rooms and this library will be converted into instruments of hostility to the truth? When these avenues will be trodden by feet that are strangers to the way of holiness? and this chapel and this pulpit be occupied by men who 'deny the Lord that bought them'? Our bosoms throb at the thought that it *is* possible. But, *should* such a day come, the friend of Jesus, instead of lingering with delight, as he passes this hill of Zion, will cast a weeping eye at this Institution, the offspring of faith and prayer, forsaken of heaven. The graves of its benefactors will testify against it. The winds that sweep over these rocks and groves will testify against it. The summits of yonder mountains will testify against it. The prayers, and vows, and tears, of this day will testify against it; and God will inscribe, in broad characters, on the walls of this Temple: 'THE GLORY IS DEPARTED.'"

That good man, however, took a more cheering view of the subject. "We will cleave," he said, "to the precious and consoling assurance, that God is able to guard the sacred interests which we have, this day, solemnly committed to His care and benediction. And we know that, if He is pleased

to bless, with His presence and influence, this beloved Seminary, it will not only be safe, but will flourish, the light and hope of ages to come. Churches, yet to be formed, will look to it for Pastors; and generations of Pagans, yet unborn, will bless the name and memory of those by whose instrumentality it was established. When our heads shall all be laid in the dust, men more devoted than we to the interests of truth and piety will occupy our places; more fervent prayers than ours will ascend from this Temple; and these little elms, that now bend to the breeze, will spread their majestic branches to adorn a seat of sacred learning which the King of Zion has delighted to honor."¹

Such was the language of pious hope, and such the language of solemn warning and fear, uttered so many years ago by those beloved Professors whose voices we can hear no more. They had given a wakeful attention to the teachings of God's word and providence, and had learned the instability and downward tendency of all human characters and all human affairs. They well knew, as we also know, that the frame-work of this Institution was skilfully planned, and that all was done, which man could do, to fortify it on every side against the approach of corruption and error. A *Confession of Faith*, unambiguous and unexceptionable, consisting of the leading truths of revelation as set forth in that form of sound words, the Assembly's Shorter Catechism, connected with the Associate Creed, was appointed by the Founders to be the unalterable standard of instruction in the Seminary; and men, worthy of public confidence, in two distinct Boards, were chosen to be the watchful Guardians of the establishment. But the Founders never indulged the thought, that any provisions of theirs, however wise and multiplied, could afford absolute security. It was their serious conviction, and it should be ours, *that there is no hope for this Seminary, but in God. He is our defence, the only rock of our confidence.*

¹ See sermon of Dr. Porter, at the dedication of the Chapel, Sept. 22, 1818.

As I am now drawing towards the close of this historical sketch and towards the close of my earthly existence, I would humbly thank God that He has continued my life and my health, and enabled me, in compliance with the wishes of many, often expressed, to prepare this brief and imperfect account of this Theological Institution. It has been to me a source of inexpressible delight, to look back upon the way in which the hand of God led us in all that we did towards the founding of this Seminary; to remember the almost endless train of difficulties which we had to encounter, and the many opposing influences which often threatened to baffle all our designs; and yet how God in every instance seasonably came to our help, counteracting opposing influences, and overcoming difficulties;—to remember how often the very things which we regarded as lamentable evils were made the occasion of inestimable good; and how often God caused us to feel our own ignorance and weakness, that we might more fully trust in His wisdom and omnipotence. Let it be written in characters never to be erased, that the first conception in the minds of individuals, of such an Institution as this, was of God; that *He* gave them wisdom to form the plan of it; that *He* brought into its treasury the free-will offerings of the rich; that by His unforeseen but unerring and effectual agency, He directed and combined the conflicting views and endeavors of short-sighted men to the sure accomplishment of a wise and harmonious object, and that amidst our weakness and mistakes, our discouragements and fears, this all-controlling Providence led on, in His own time, to the establishment of this united school of sacred science; and that He has made it the source of blessings, which have been to the glory of His name, and to the abounding joy of His people. Yes, all the benevolence and piety of those who founded this Seminary, the precaution and judgment, the patience and perseverance with which they were endued; the wisdom displayed in their Constitution and Statutes; the soundness of their religious principles, and the success

which has crowned the sacred school which they so earnestly labored to establish, and to whose continued and growing prosperity they so nobly contributed—all this amount of good, and all the good which shall result from this favorite Institution in ages to come, must be ascribed to the all-controlling agency of the only wise God.

But I must close. From the first I regarded this Institution with the warmest affections of my heart. And for nearly forty years it was the object of my most intense and anxious thought. No other object on earth ever produced within me so lively and absorbing an interest. Sincerely, though with great and lamentable deficiencies, I devoted to it the strength of manhood and the labors of advancing age. I knew from experience the weight of a Professor's duties and cares, and the severity of his trials. And I well knew too what it was to be encouraged and animated by the esteem and love of my colleagues, by the affection and prayers of ministers and churches, and by the tokens of the Divine approbation. And now, may the Lord Almighty, who has been the unchangeable Friend of this sacred school, continually grant to it His merciful protection and presence. May He so bless its Professors and Students and Guardians with the effectual influence of His Spirit, that they may faithfully pursue the momentous object for which this Seminary was placed here, and may carry into effect all the provisions of the Constitution and Statutes of the Founders, without the smallest deviation from their pious design. And from one year to another, and from one half century, and one century to another, may the Sun of Righteousness so illuminate this hill of Zion, and the dews and showers of Divine grace so unceasingly come down upon it, that the light of truth and holiness may shine here with increasing brightness, and the fruits of the Spirit more and more abound to the glory of God, and the prosperity and joy of His holy kingdom.

PART SECOND.

I.

Act of Incorporation of Phillips Academy, Andover.

Whereas the education of youth has ever been considered by the wise and good, as an object of the highest consequence to the safety and happiness of a people, as at that period the mind easily receives and retains impressions, is formed with peculiar advantage to piety and virtue and directed to the pursuit of the most useful knowledge; And whereas the Honorable SAMUEL PHILLIPS of Andover in the county of Essex, Esquire, and the Honorable JOHN PHILLIPS of Exeter in the county of Rockingham and State of New Hampshire, Esquire, on the first day of April in the year of our Lord one thousand seven hundred and seventy eight, by a legal instrument of that date, gave, granted and assigned to the Honorable William Phillips, Esquire, and others therein named, and to their Heirs, divers lots and parcels of land in said Instrument described as well as certain other estate, to the use, and upon the trust following, Viz., That the rents, profits and interest thereof be forever laid out and expended by the Trustees in the said Instrument named, for the support of a publick free School or Academy in the town of Andover, and whereas the execution of the generous and important design of the grantors aforesaid will be attended with very great embarrassments, unless by an act of incorporation the Trustees mentioned in the said Instrument and their successors shall be authorized to commence and prosecute actions at law,

and transact such other matters in their corporate capacity, as the interest of the said Academy shall require;

I. *Be it therefore enacted by the Council and House of Representatives in General Court assembled and by the authority of the same,* That there be, and there hereby is, established in the town of Andover and county of Essex an Academy by the name of Phillips Academy, for the purpose of promoting true piety and virtue, and for the education of youth in the English, Latin and Greek languages, together with writing, arithmetic, music, and the art of speaking, also practical geometry, logic, and geography, and such other of the liberal arts and sciences, or languages, as opportunity may hereafter permit and as the Trustees herein after provided shall direct.

II. *Be it further enacted by the authority aforesaid,* That the Honorable Samuel Phillips of Andover, aforesaid, Esquire, the Honorable John Phillips, of Exeter aforesaid, Esquire, the Hon. William Phillips and Oliver Wendell, Esquires and John Lowell, Esquire of Boston in the county of Suffolk and State of Massachusetts Bay, the Rev. Josiah Stearns of Epping in the county of Rockingham aforesaid, the Rev. William Symms of said Andover, the Rev. Elias Smith of Middleton in the said county of Essex, the Rev. Jonathan French, Samuel Phillips, Junior, Esquire, Mr. Eliphalet Pearson, Gentleman, and Mr. Nehemiah Abbot, yeoman, all of Andover aforesaid, be, and they hereby are nominated and appointed Trustees of said Academy; and they are hereby incorporated into a body politic by the name of the Trustees of Phillips Academy; and that they and their successors shall be and continue a body politic and corporate, by the same name forever.

III. *And be it further enacted by the authority aforesaid,* That all the Lands and monies which by a legal instrument, bearing date the first day of April in the year of our Lord one thousand seven hundred and seventy eight, were given, granted and assigned by the afore-mentioned Samuel Phillips and John Phillips unto the said William Phillips, Oliver

Wendell, John Lowell, Josiah Stearns, William Symms, Elias Smith, Jonathan French, Samuel Phillips, Jun., Eliphalet Pearson, and Nehemiah Abbot, and to their Heirs, be and they hereby are confirmed to the said William Phillips and others last named and to their successors as Trustees of Phillips Academy forever, for the uses and purposes and upon the trust which in said instrument are expressed. And the Trustees aforesaid, their successors, and the Officers of the said Academy are hereby required in conducting the concerns thereof, and in all matters relating thereto, to regulate themselves conformably to the true design and intention of the said grantors as expressed in their instrument above mentioned.

IV. *And be it further enacted by the authority aforesaid,* That the said Trustees and their successors shall have one common seal, which they may make use of in any cause or business, that relates to the said office of Trustees of the said Academy, and they shall have power and authority to break, change, and renew the said seal from time to time as they shall see fit; and that they may sue and be sued in all actions real, personal, and mixed, and prosecute and defend the same unto final judgment and execution by the name of the Trustees of Phillips Academy.

V. *And be it further enacted by the authority aforesaid,* That the said Samuel Phillips and others the Trustees aforesaid, and their successors, the longest livers and survivors of them, be the true and sole Visitors, Trustees, and Governours of the said Phillips Academy in perpetual succession forever, to be continued in the way and manner hereafter specified with full power and authority to elect such officers of the said Academy as they shall judge necessary and convenient, and to make and ordain such laws, orders, and rules for the good Government of said Academy, as to them, the said Trustees, Governours and Visitors aforesaid and their successors shall from time to time, according to the various occasions and circumstances, seem most fit and requisite, all which shall

be observed by the officers, scholars, and servants of the said Academy upon the penalties therein contained. *Provided notwithstanding*, That the said rules, laws and orders, be no ways contrary to the laws of this state.

VI. *And be it further enacted by the authority aforesaid*, That the number of the said Trustees aforesaid and their successors shall not at any one time be more than thirteen nor less than eleven, seven of whom shall constitute a quorum for transacting business, and a major part of the members present at any legal meeting, shall decide all questions that shall come before them, except in the instances herein after mentioned. That the principal instructor for the time being shall ever be one of them, that a major part shall be laymen and respectable freeholders, also that a major part shall consist of men who are not inhabitants of the town where the seminary is situate; And to perpetuate the succession of said Trustees;

VII. *Be it further enacted by the authority aforesaid*, That as often as one or more of the Trustees of said Phillips Academy shall die or resign, or in the judgment of the major part of the other Trustees be rendered by age or otherwise incapable of discharging the duties of his office, then and so often the Trustees then surviving and remaining or the major part of them shall elect one or more persons to supply the vacancy or vacancies.

VIII. *And be it further enacted by the authority aforesaid*, That the Trustees aforesaid and their successors be and they hereby are rendered capable in law to take and receive by gift, grant, devise, bequest or otherwise, any lands, tenements or other estate, real and personal, provided that the annual income of the said real estate shall not exceed the sum of five hundred pounds, and the annual income of the said personal estate shall not exceed the sum of Two thousand pounds, both sums to be valued in silver at the rate of six shillings and eight pence by the ounce; To have and to hold the same to them the said Trustees and their successors, on such terms

and under such provisions and limitations as may be expressed in any deed or instrument of conveyance to them made: *Provided always* that neither the said Trustees nor their successors shall ever hereafter receive any grant or donation, the condition whereof shall require them or any others concerned, to act in any respect counter to the design of the first grantors or of any prior donation. And all deeds and instruments, which the said Trustees may lawfully make, shall, when made in the name of the said Trustees, and signed and delivered by the Treasurer, and sealed with the common seal, bind the said Trustees and their successors, and be valid in law.

IX. *And be it further enacted by the authority aforesaid,* That if it shall hereafter be judged upon mature and impartial consideration of all circumstances by two thirds of all the Trustees, that for good and substantial reasons which at this time do not exist, the true design of this institution will be better promoted by removing the seminary from the place where it is founded; in that case it shall be in the power of the said Trustees to remove it accordingly, and to establish it in such place within this state, as they shall judge to be best calculated for carrying into effectual execution the intention of the founders.

(*This act passed, Oct. 4, 1780.*)

II.

JUNE 20, 1807.

An act in addition to an act entitled "An act to incorporate the Trustees of Phillips Academy in Andover."

Whereas the Trustees of Phillips Academy have petitioned this Court for liberty to receive and hold donations of charitably disposed persons, for the purpose of a Theological in-

stitution, and in furtherance of the designs of the pious founders and benefactors of said Academy; and whereas it is reasonable that the prayer should be granted:

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That the said Trustees of Phillips Academy be, and they are hereby empowered to receive, purchase, and hold for the purposes aforesaid real and personal estate, the annual income whereof shall not exceed five thousand dollars in addition to what they are now allowed by law to hold; *provided* the income of said real and personal estate be always applied to said objects agreeably to the will of the donors, if consistent with the original design of the founders of the said Academy.

III.

Incorporation of the Board of Visitors.

JANUARY 17, 1824.

An act in addition to an act entitled "An act to incorporate the Trustees of Phillips Academy in Andover" and the several acts in addition thereto.

SECT. 1. *Be it enacted by the Senate and House of Representatives, in General Court assembled, and by authority of the same,* That Moses Brown, Wm. Bartlett, George Bliss, Calvin Chapin, and Jeremiah Day, Visitors in the Theological Institution in Phillips Academy in Andover, and their successors, be, and they hereby are constituted a corporation, by the name of the Visitors of the Theological Institution in Phillips Academy in Andover, to be the guardians, overseers and protectors of such donations as have been, or hereafter may be

made subject to their inspection, with the assent of the Trustees of said academy, according to the terms and conditions prescribed by the statutes of the founders thereof, agreeably to the intentions of the founders of said academy; and as such corporation may do and perform all acts and things required of them by such statutes: *provided*, that the corporation hereby created shall have no power to take or hold real or personal estate without the consent of the Commonwealth expressly given therefor.

SECT. 2. *Be it further enacted*, That the first meeting of said visitors may be called by either of the members of said board, and at such, or at any future meeting duly called for that purpose, they may establish such rules and regulations for the government of said board as they may think proper: *provided*, the same shall not be repugnant to the constitution and laws of this Commonwealth, nor to the statutes of the founders of said institution.

SECT. 3. *Be it further enacted*, That, if the said visitors shall at any time act contrary to the statutes of the founders of said institution, or exceed the limits of their jurisdiction, the party aggrieved may appeal to the Supreme Judicial Court, to be holden within and for the County of Essex, and the said Supreme Judicial Court, which may be authorized to decide questions of law in civil actions, is hereby authorized to declare null and void any decree or sentence of the visitors, which they may consider contrary to the statutes of the founders, and beyond the just limits of the power prescribed to them thereby: *provided, however*, that nothing herein contained shall be construed to limit or restrain the Supreme Judicial Court from exercising all such jurisdiction in relation to this corporation, as by law they might exercise, had not this special provision been made.

IV.

THE CONSTITUTION OF PHILLIPS ACADEMY.

A SHORT reflection upon the grand design of the great PARENT OF THE UNIVERSE in the creation of mankind, and the improvements, of which the mind is capable, both in knowledge and virtue as well, as upon the prevalence of ignorance and vice, disorder and wickedness, and upon the direct tendency and certain issue of such a course of things, must occasion, in a thoughtful mind, an earnest solicitude to find the source of these evils and their remedy; and a small acquaintance with the qualities of young minds,—how susceptible and tenacious they are of impressions, evidences that YOUTH is the important period, on the improvement or neglect of which depend the most important consequences to individuals themselves and the community.

A serious consideration of the premises, and an observation of the growing neglect of YOUTH, have excited in us a painful anxiety for the event, and determined us to make, in the following Conveyance, a humble dedication to our HEAVENLY BENEFactor of the ability, wherewith he hath blessed us, to lay the foundation of a public free SCHOOL or ACADEMY for the purpose of instructing Youth, not only in English and Latin Grammar, Writing, Arithmetic, and those Sciences, wherein they are commonly taught; but more especially to learn them the GREAT END AND REAL BUSINESS OF LIVING.

Earnestly wishing that this Institution may grow and flourish; that the advantages of it may be extensive and lasting; that its usefulness may be so manifest, as to lead the way to other establishments on the same principles; and that it may finally prove an eminent means of advancing the Interest of the great REDEEMER, to His patronage and blessing we humbly commit it.

KNOW ALL MEN BY THESE PRESENTS, that we SAMUEL PHILLIPS of Andover in the County of Essex and State of Massachusetts Bay, Esquire, and JOHN PHILLIPS of Exeter in the County of Rockingham and State of New Hampshire, Esquire, for the causes and considerations, and for the uses and purposes, herein after expressed, have granted, and do by these presents grant unto the Hon. William Phillips, Esq. Oliver Wendell and John Lowell Esquires of Boston in the County of Suffolk and State of Massachusetts Bay, the Rev. Josiah Stearns of Epping in the County of Rockingham aforesaid, Elias Smith of Middleton, William Symmes and Jonathan French, Clerks, Messrs. Samuel Phillips, jun. and Eliphalet Pearson, Gentleman, and Mr. Nehemiah Abbot, Yeoman, all of Andover aforesaid, and to their heirs, all the Right, Title, and Interest, either of us have in certain parcels of land, hereafter mentioned, viz.

In three several pieces of land, situate in Andover aforesaid; the first of which contains about twelve acres, the second piece contains about twenty eight acres, the third piece contains about thirty acres, being lately part of the Estate of George Abbot Esq. deceased, and conveyed by Capt. Joshua Holt, Administrator on said Estate, to SAMUEL PHILLIPS Esq. aforesaid, March first one thousand seven hundred and seventy seven;—likewise two other parcels of land in said Andover, situate near the two first mentioned pieces, containing about thirty nine acres, conveyed by Solomon Wardwell to said PHILLIPS January twenty fourth one thousand seven hundred and seventy seven, together with all the buildings on said lands;—likewise two other pieces of wood land, situate in said Andover, containing about thirty two acres, conveyed by Nehemiah Abbot to said PHILLIPS January twelfth one thousand seven hundred and seventy eight;—likewise about two hundred acres of land in the town of Jaffrey in the County of Cheshire and State of New Hampshire, conveyed by John Little to said PHILLIPS September fourth one thousand seven hundred and seventy seven.

And the said SAMUEL PHILLIPS and JOHN PHILLIPS do also farther give, assign, and set over unto the said William Phillips, Oliver Wendell, John Lowell, Josiah Stearns, William Symmes, Elias Smith, Jonathan French, Samuel Phillips jun. Eliphalet Pearson, and Nehemiah Abbot, and to their heirs, the sum of one thousand six hundred and fourteen pounds, to have and to hold the same land and the same sum of money to them and to their heirs, to the USE and upon the TRUST, hereafter mentioned.

The lands shall be let out on proper terms, and the said sum of money put to interest on good security, or both improved in such way, as shall be found on the whole most beneficial; and the whole of the Rents, Profits, Issues, and Interest of said land, and of said sum of money, shall be forever appropriated, laid out, and expended, for the support of a public FREE SCHOOL or ACADEMY in the south parish in the town of Andover aforesaid in manner and form following.

The said SAMUEL PHILLIPS and JOHN PHILLIPS shall, together with the beforenamed William Phillips, Oliver Wendell, John Lowell, Josiah Stearns, William Symmes, Elias Smith, Jonathan French, Samuel Phillips jun. Eliphalet Pearson, and Nehemiah Abbot, be TRUSTEES of said School; and hereafter the Master for the time being shall ever be one of the TRUSTEES;—a major part shall be laymen and respectable freeholders;—also a major part shall not consist of the inhabitants of the town, where the Seminary is situate.

The TRUSTEES shall meet on the last Tuesday of April instant; and ever after, once in every year, on such day, as they shall appoint; also upon emergencies, when called thereto, as hereafter directed; and a major part of the TRUSTEES shall, when regularly convened, be a QUORUM; of which QUORUM a major part shall have power to transact the business of their TRUST, except in cases, hereafter excepted; and their first meeting shall be at the dwelling house on the lands, purchased of Capt. Joshua Holt, where Samuel Phillips jun. now resides, at which shall be chosen the Officers of the TRUST;

a name shall be given to this Seminary and its Principal Instructor; and such other business, relating to this Institution, transacted, as the TRUSTEES shall think proper.

There shall be chosen annually a President, Clerk, and Treasurer, as Officers of the TRUST, out of their own number, who shall continue in their respective offices, till their places are supplied by a new election; and, upon the decease of either of them, another shall be chosen in his room at the next meeting. The Master shall not be chosen President, and no member shall sustain the office of Clerk and Treasurer at the same time.

The President shall, in all cases, give his voice and vote in common with any other member; and, whenever there shall be an equal division of the members on any question, it shall determine on that side, whereon the President shall have given his vote, and in his absence, at any meeting of the TRUSTEES, another shall be appointed, who shall be vested with the same power, during such absence;—he shall call special meetings upon the application of any three of the TRUSTEES, or upon the concurrence of any two of the TRUSTEES in sentiment with him on the occasion of such meeting. And upon the decease of the President, a special meeting may be called by any three of the TRUSTEES. All notifications for special meetings shall express the business, to be transacted, if convenient; and be given at least one month previous to such meeting, if not incompatible with the welfare of the Seminary; and, when a special meeting shall be called for the appointment of an Instructor, or to transact other business of material consequence, information shall be given by leaving a written Notification at the house of each TRUSTEE, or in such other way, as that the President, or members notifying, shall have good reason to believe that each member has received the notice.

The Clerk shall record all votes of the TRUSTEES, inserting the names of those present at every meeting. He shall keep a fair record of every Donation, with the name of each Bene-

factor; the purpose, to which it is appropriated, if expressed; and of all Expenditures; and a true copy of the whole shall be taken, and kept in the Seminary, to be open for the perusal of all men; and, if he shall be absent at any meeting of the TRUSTEES, another shall be appointed, to serve in his room, during such absence.

The Treasurer shall, previous to his receiving the Interest of the Seminary into his hands, give Bond for the faithful discharge of his office, in such sum, as the TRUSTEES shall direct, with sufficient Sureties, to the TRUSTEES of the Seminary for the time being by name; said Bond to express the use both in the obligatory part and in the condition. He shall give duplicate Receipts for all monies received, countersigned by one of the TRUSTEES; one to the Donor, the other to be lodged with such member, as the TRUSTEES shall from time to time direct; and the TRUSTEES shall take such other measures as they shall judge requisite, to make the Treasurer accountable, and effectually to secure the Interest of the Seminary.

The TRUSTEES shall let or rent out the lands in such a manner, as they shall find on the whole most profitable. They may make sale of any kind of Estate, make purchases, or improve the property of the Seminary in any way, which they judge will best serve its Interest.

Upon the death, resignation, or removal of the Master, appointed by the said SAMUEL PHILLIPS and JOHN PHILLIPS, the TRUSTEES shall appoint another in his stead; and ever after from time to time, as there shall happen any vacancy in this office, they shall supply it.

Whereas the success of this Institution much depends, under Providence, on a discreet appointment of the principal Instructor, and the human mind is liable to imperceptible bias; it is therefore required, that, when any candidate for election, as a principal Instructor, is so near a kin to any member of the TRUST, as a nephew or cousin, in determining that election, any member, to whom the candidate is so related, shall not sit.

The TRUSTEES are empowered to appoint such Assistant or Assistants in and for the service of the Seminary, as they shall judge will best promote its usefulness, and as may be duly encouraged.

No person shall be chosen, as a principal Instructor, unless a professor of the CHRISTIAN RELIGION, of exemplary manners, of good natural abilities and literary acquirements, of a good acquaintance with human nature, of a natural aptitude for instruction and government; and, in the appointment of any Instructor, regard shall be had to qualifications only, without preference of kindred or friend, place of birth, education, or residence.

The TRUSTEES shall make a contract with each Master and Assistant, before their entrance upon office, as to Salary; of which there shall be no alteration, but in their favour; which the said TRUSTEES are empowered to make, as to them shall appear reasonable, and as the income of the Seminary will admit.

It shall be their duty, to inquire into the conduct of the Master and Assistant, or Assistants; and, if they or either of them be found justly chargeable with such misconduct, neglect of duty, or incapacity, as the said TRUSTEES shall judge renders them, or either of them unfit to continue in office they shall remove the Master or any Assistant, so chargeable.

The TRUSTEES shall determine the qualifications, requisite to entitle Youth to an admission into this Seminary.

As the welfare of the Seminary will be greatly promoted by its members being conversant with persons of good character only; no Scholar may enjoy the privileges of this Institution, who shall board in any family, which is not licensed by the TRUSTEES.

And, in order to preserve this Seminary from the baneful influence of the incorrigibly vicious, the TRUSTEES shall determine, for what reasons a Scholar shall be expelled, and the manner, in which the sentence shall be administered.

The TRUSTEES at their annual meeting shall visit the Seminary, and examine into the proficiency of the Scholars;

examine and adjust all accounts, relative to the Seminary; and make any farther Rules and Orders, which they find necessary, and not inconsistent with any Rule, that is or may be established by the FOUNDERS.

They shall, as the Funds will permit, without affecting the support of the Master or any Assistant, have power to erect such buildings, as they may think necessary; and at a convenient season, when of sufficient ability, shall erect a large, decent building, sufficient to accommodate at least fifty Scholars with boarding, beside the Master and his family; unless it shall be the determination of a major part of the TRUSTEES, that the true design of this Institution may be better promoted by the Scholars boarding in private families, and by some other improvement of the Interest of the Seminary. They shall from time to time order such repairs, as they shall judge necessary.

Upon the death, resignation, or incapacity for the service, by reason of age or otherwise, of any of the TRUSTEES, the remaining TRUSTEES shall supply the vacancy by a new election.

In settling the Salary and Perquisites of the Master, and in the consideration of every other question, in which the Master is particularly interested, he shall not sit. And, if any question shall come before the TRUSTEES, wherein the Town or Parish, where the Seminary is situate, may be a party or particularly interested, and any Minister, belonging to such Town is a TRUSTEE; in the consideration of such question he shall not sit.

At the meetings of the TRUSTEES there shall be made decent, not extravagant entertainment. Economy is to be ever viewed by the TRUSTEES and Instructors, in their respective capacities, as an object, worthy their particular recommendation.

The Master, when appointed, shall receive applications for the admission of Scholars, and determine them agreeably to the Rules, respecting the same.

He shall conform himself to the Regulations, established by the FOUNDERS and TRUSTEES, and have power from time to time to make such other consistent Rules and Orders, as he shall find necessary for the internal management and regulation of the Seminary; which Rules and Orders shall be subject to the examination, amendment, or discontinuance of the TRUSTEES, at their discretion.

It shall be ever considered, as the first and principal duty of the Master, to regulate the tempers, to enlarge the minds, and form the Morals of the Youth, committed to his care.

There shall be taught in this Seminary the English, Latin, and Greek Languages, Writing, Arithmetic, Music, and the Art of Speaking; also practical Geometry, Logic, and any other of the liberal Arts and Sciences, or Languages, as opportunity and ability may hereafter admit, and as the TRUSTEES shall direct.

The Master is to give special attention to the health of the Scholars, and ever to urge the importance of a habit of Industry. For these purposes it is to be a part of his duty, to encourage the Scholars to perform some manual labor, such as gardening, or the like; so far as it is consistent with cleanliness and the inclination of their parents; and the fruit of their labor shall be applied, at the discretion of the TRUSTEES, for procuring a Library, or in some other way increasing the usefulness of this Seminary.

But, above all, it is expected, that the Master's attention to the disposition of the *Minds* and *Morals* of the Youth, under his charge, will exceed every other care; well considering that, though goodness without knowledge (as it respects others) is weak and feeble; yet knowledge without goodness is dangerous; and that both united form the noblest character, and lay the surest foundation of usefulness to mankind.

It is therefore required, that he most attentively and vigorously guard against the earliest irregularities; that he frequently delineate, in their natural colours, the deformity

and odiousness of vice, and the beauty and amiableness of virtue; that he spare no pains, to convince them of their numberless and indispensable obligations to abhor and avoid the former, and to love and practise the latter; of the several great duties, they owe to God, their country, their parents, their neighbour, and themselves; that he critically and constantly observe the variety of their natural tempers, and solicitously endeavour to bring them under such discipline, as may tend most effectually to promote their own satisfaction and the happiness of others; that he early inure them to contemplate the several connexions and various scenes, incident to human life; furnishing such general maxims of conduct, as may best enable them to pass through all with ease, reputation, and comfort.

And, whereas many of the Students in this Seminary may be devoted to the sacred work of the gospel ministry; that the true and fundamental principles of the Christian Religion may be cultivated, established, and perpetuated in the Christian Church, so far, as this Institution may have influence; it shall be the duty of the Master, as the age and capacities of the Scholars will admit, not only to instruct and establish them in the truth of Christianity; but also early and diligently to inculcate upon them the great and important scripture doctrines of the existence of One true GOD, the FATHER, SON, and HOLY GHOST; of the fall of man, the depravity of human nature; the necessity of an atonement, and of our being renewed in the spirit of our minds; the doctrines of repentance toward God and of faith toward our Lord Jesus Christ; of sanctification by the Holy Spirit, and of justification by the free grace of God, through the redemption, that is in Jesus Christ, (in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependence on self righteousness,) together with the other important doctrines and duties of our HOLY CHRISTIAN RELIGION.

And, whereas the most wholesome precepts, without fre-

quent repetition, may prove ineffectual; it is farther required of the Master, that he not only urge and reurge; but continue from day to day, to impress these instructions.

And let him ever remember that the design of this Institution can never be answered, without his persevering, incessant attention to this duty.

Protestants only shall ever be concerned in the TRUST or Instruction of this Seminary.

The election of all Officers shall be by *ballot* only.

This Seminary shall be ever equally open to Youth, of requisite qualifications, from every quarter; provided, that none be admitted, till in common parlance they can read English well, excepting such particular numbers, as the TRUSTEES may hereafter license.

And, in order to prevent the smallest perversion of the true intent of this Foundation, it is again declared, that the *first* and *principal* object of this Institution is the promotion of true PIETY and VIRTUE; the *second*, instruction in the English, Latin, and Greek Languages, together with Writing, Arithmetic, Music, and the Art of Speaking; the *third*, practical Geometry, Logic, and Geography; and the *fourth*, such other of the liberal Arts and Sciences or Languages, as opportunity and ability may hereafter admit, and as the TRUSTEES shall direct. And these Regulations shall be read by the President, at the annual meetings of the TRUSTEES.

Whereas, in the course of human events, the period may arrive, when the prosperity of this Institution may be promoted by removing it from the place, where it is founded; if it shall hereafter be judged, upon mature and impartial consideration of all circumstances, by two thirds of the TRUSTEES, that for good and substantial reasons, which at this time do not exist, the true design, herein expressed, will be better served, by removing the Seminary to some other place; it shall be in their power, to remove it accordingly; provided that, if this event shall ever take place, there shall be fairly and truly entered on the Clerk's records

all the reasons, whereon the determination was grounded; and the same shall be subscribed by the members, who effected the determination; but unless the good of mankind shall manifestly require it, this Seminary shall never be removed from the South Parish in the town of Andover.

And we hereby reserve to ourselves, during any part of our natural lives, the full right, jointly to make any special Rules for the perpetual Government of this Institution; which shall be equally binding on those, whom they may concern, with any clause in these Regulations; provided, no such Rule shall be subversive of the TRUE DESIGN, herein expressed. We also reserve to ourselves a right, jointly to appoint one person, to succeed in the TRUST after our decease or resignation; to whom shall be transferred the same right of appointment, and to his Successors in the said TRUST forever.

In witness whereof we, the Subscribers, have hereunto set our hands and seals this twenty first day of April in the year of our LORD, one thousand seven hundred and seventy eight.

*Signed, sealed, and delivered
in presence of*

JOHN ABBOT,

HANNAH HOLT.

SAMUEL PHILLIPS (S.)

JOHN PHILLIPS (S.)

FOUNDERS.

HON. SAMUEL PHILLIPS, A.M.

HON. JOHN PHILLIPS, LL.D.

ORIGINAL TRUSTEES.

	Exitus.
* Hon. SAMUEL PHILLIPS, A.M.	1791
* Hon. JOHN PHILLIPS, LL.D.	1795
* Hon. WILLIAM PHILLIPS.	Resign. 1802
* Hon. OLIVER WENDELL, A.M.	1820
* Hon. JOHN LOWELL, LL.D.	1802
* Rev. JOSIAH STEARNS, A.M.	Resign. 1781
* Rev. ELIAS SMITH, A.M.	1793

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* Rev. WILLIAM SYMMES, D.D.	Resign.	1795
* Rev. JONATHAN FRENCH, A.M.		1809
* His Honor SAMUEL PHILLIPS, LL.D.		1802
* Rev. ELIPHALET PEARSON, LL.D.		1826
* Mr. NEHEMIAH ABBOT.		1808

ELECTED TRUSTEES.

Accessus.		Exitus.
1771	* Rev. DAVID TAPPAN, D.D.	1803
1791	* His Honor WILLIAM PHILLIPS.	1827
1795	* SAMUEL ABBOT, Esq.	1812
1795	MARK NEWMAN, A.M.	
1795	* Rev. JEDIDIAH MORSE, D.D.	1826
1795	* Hon. JACOB ABBOT.	Resign. 1801
1801	* Hon. JOHN PHILLIPS, A.M. (Andover.)	1820
1802	* Hon. JOHN PHILLIPS, A.M. (Boston.)	1823
1802	Hon. JOSIAH QUINCY, LL.D.	
1802	SAMUEL FARRAR, A.M.	
1804	Rev. DANIEL DANA, D.D.	
1809	Rev. ABIEL HOLMES, D.D., LL.D.	
1811	SAMUEL H. WALLEY, Esq.	
1820	Hon. JONATHAN PHILLIPS.	
1820	Rev. JUSTIN EDWARDS, D.D.	
1823	Hon. SAMUEL HUBBARD, LL.D.	
1826	Rev. BENJAMIN B. WISNER, D.D.	
1826	Rev. JOHN H. CHURCH, D.D.	
1827	Hon. WILLIAM B. BANISTER.	

PRINCIPALS.

Accessus.		Resignavit.
1778	* Rev. ELIPHALET PEARSON, LL.D.	1786
1786	EBENEZER PEMBERTON, A.M.	1793
1795	MARK NEWMAN, A.M.	1809
1810	JOHN ADAMS, A.M.	

V.

CONSTITUTION OF THE THEOLOGICAL
SEMINARY.

IT having pleased the Father of lights and Author of all good to inspire the late Honorable SAMUEL PHILLIPS of Andover in the County of Essex and Commonwealth of Massachusetts Esquire, and the late Honorable JOHN PHILLIPS of Exeter in the County of Rockingham and State of New Hampshire Esquire, with the pious determination to make "a humble dedication to their Heavenly Benefactor of the ability, wherewith He had blessed them," by laying, in the year 1778, in the South Parish in Andover aforesaid, the foundation of a public Academy, for the instruction of youth, not only in the learned Languages and in various useful Arts and Sciences, but principally for the promotion of true PIETY and VIRTUE;—it having also pleased the INFINITE MIND, at subsequent periods, to excite the said JOHN PHILLIPS, and likewise the late Hon. WILLIAM PHILLIPS of Boston in the County of Suffolk and Commonwealth aforesaid Esquire, to make liberal provision, not only for "promoting the virtuous and pious education of indigent youth of genius, and of serious disposition, in said Academy;" but "more especially for the benefit of charity Scholars of excellent genius, good moral character, hopefully pious, and designed for the great and good work of the gospel ministry, who, having acquired the most useful human Literature, may be assisted in the study of Divinity, under the direction of some eminent Calvinistic Minister of the gospel, until such time, as an able, pious, and orthodox Instructor shall be supported in the said Academy, as a Professor of Divinity, by whom they may be taught the important and distinguishing tenets of our HOLY CHRISTIAN RELIGION."

In pursuance therefore of the same benevolent and pious object, and with a desire to devote a part of the substance, with which Heaven has blessed us, to the defense and promotion of the Christian Religion, by making some provision for increasing the number of *learned* and *able* Defenders of the gospel of CHRIST as well, as of *orthodox*, *pious*, and *zealous* Ministers of the New Testament; being moved by the same Spirit, which actuated the Founders and Benefactors aforesaid, and influenced, as we hope, by a principle of gratitude to God and benevolence to man;—

We, PHEBE PHILLIPS of said Andover, Relict of SAMUEL PHILLIPS Esq. late Lieutenant Governor of the Commonwealth aforesaid, and JOHN PHILLIPS, son of the said SAMUEL PHILLIPS and PHEBE PHILLIPS do hereby jointly and severally obligate ourselves to erect and finish, with all convenient dispatch, two separate buildings; one of which to be three stories high, and of such other dimensions, as to furnish convenient lodging rooms for fifty Students; and the other building to be two stories high, and of such dimensions, as to furnish, in addition to a kitchen and private rooms necessary to a Steward's family, three public rooms, one for a dining Hall, one for a Chapel and Lecture room, (each sufficiently large to accommodate sixty Students) and a third for a Library, the said buildings to be located by direction of the TRUSTEES OF PHILLIPS ACADEMY;—and I, SAMUEL ABBOT of Andover aforesaid Esquire, with the same views, and in furtherance of the same design, do hereby give, assign, and set over unto the TRUSTEES aforesaid the sum of twenty thousand dollars, in TRUST, as a Fund for the purpose of maintaining a Professor of Christian Theology (reserving to myself the right of appointing the first Professor on this Foundation) and for the support and encouragement of Students in Divinity; both the said buildings and the interest or annual income of the said sum of money to be forever appropriated and applied by the TRUSTEES aforesaid for the use and endowment of such a public THEOLOGICAL

INSTITUTION in PHILLIPS ACADEMY, as is herein after described, and on the following express conditions, viz. that the said INSTITUTION be accepted by the TRUSTEES aforesaid, and that it be forever conducted and governed by them, and their Successors, in conformity to the following general Principles and Regulations, which we unitedly adopt and ratify as the CONSTITUTION of the same, reserving to ourselves, however, during our natural lives the full right, jointly to make any additional Regulations, or to alter any Rule, herein prescribed; provided such Regulation or Alteration be not prejudicial to the true design of this Foundation, viz.

FIRST. This INSTITUTION or SEMINARY shall be equally open to Protestants of every denomination for the admission of young men of requisite qualifications.

SECOND. Every Candidate for admission into this Seminary shall produce satisfactory evidence, that he possesses good natural and acquired talents, has honorably completed a course of liberal education, and sustains a fair moral character. He shall also declare that it is his serious intention to devote himself to the work of the gospel ministry, (unless in certain peculiar cases it appear to the TRUSTEES, or a Committee of their appointment, that the object of this INSTITUTION will be promoted by excusing a pious Applicant from making this declaration) and exhibit proper testimonials of his being in full communion with some Church of CHRIST; in default of which he shall subscribe a declaration of his belief of the Christian Religion.

THIRD. The Students in this Seminary shall be aided in their preparation for the ministry by able Professors; whose duty it shall be, by *public* and *private* instruction, to unlock the treasures of divine knowledge, to direct the Pupils in their inquiries after sacred truth, to guard them against religious error, and to accelerate their acquisition of heavenly wisdom.

FOURTH. The *public* instruction shall be given in Lectures on Natural Theology, Sacred Literature, Ecclesiastical History, Christian Theology, and Pulpit Eloquence.

FIFTH. In the Lectures on *Natural Theology*, the existence, attributes, and providence of God, shall be demonstrated; the soul's immortality and a future state, as deducible from the light of nature, discussed; the obligations of man to his Maker, resulting from the divine perfections and his own rational nature, enforced; the great duties of social life, flowing from the mutual relations of man to man, inculcated; and the several personal virtues deduced and delineated; the whole being interspersed with remarks on the coincidence between the dictates of reason and the doctrines of revelation, in these primary points; and, notwithstanding such coincidence, the necessity and utility of a divine revelation stated.

SIXTH. Under the head of *Sacred Literature* shall be included Lectures on the formation, preservation, and transmission of the Sacred Volume; on the languages, in which the Bible was originally written; on the Septuagint version of the old Testament, and on the peculiarities of the language and style of the new Testament, resulting from this version and other causes; on the history, character, use, and authority of the antient versions and manuscripts of the old and new Testaments; on the canons of biblical criticism; on the authenticity of the several books of the sacred Code; on the apocryphal books of both Testaments; on modern translations of the Bible, more particularly on the history and character of our English version; and also critical Lectures on the various readings and difficult passages in the sacred writings.

SEVENTH. Under the head of *Ecclesiastical History* shall be comprised Lectures on Jewish antiquities; on the origin and extension of the Christian church in the first three centuries; on the various sects and heresies in the early ages of Christianity; on the character and writings of the Fathers; on the establishment of Christianity by Constantine, and its subsequent effects; on the rise and progress of popery and mahometanism; on the corruptions of the church of

Rome; on the grounds, progress, and doctrines of the reformation; on the different denominations among Protestants; on the various constitutions, discipline, and rites of worship, which have divided, or may still divide the Christian church; on the state and prevalence of paganism in our world; and on the effect, which idolatry, mahometanism, and Christianity have respectively produced on individual and national character.

EIGHTH. Under the head of *Christian Theology* shall be comprehended Lectures on divine revelation; on the inspiration and truth of the old and new Testaments, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts; on the great doctrines and duties of our holy Christian Religion, together with the objections, made to them by unbelievers, and the refutation of such objections; more particularly on the revealed character of God, as Father, Son, and Holy Ghost; on the fall of man and the depravity of human nature; on the covenant of grace; on the character, offices, atonement, and mediation of Jesus Christ; on the character and offices of the Holy Spirit; on the Scripture doctrines of regeneration, justification, and sanctification; on evangelical repentance, faith, and obedience; on the nature and necessity of true virtue or gospel holiness; on the future state, the immortality of soul and body, and the eternity of future rewards and punishments, as revealed in the gospel; on the positive institutions of Christianity; on the nature, interpretation, and use of prophecy; and on personal religion, as a qualification for the ministry; each Lecture under this head to be preceded and followed by prayer.

NINTH. Under the head of *Pulpit Eloquence* shall be delivered a competent number of Lectures on the importance of oratory; on the invention and disposition of topics; on the several parts of a regular discourse; on elegance, composition, and dignity in style; on pronunciation, or the proper management of the voice and correct gesture; on the immense importance of a natural manner; on the rules, to be observed in composing a sermon, and on the adaptation

of the principles and precepts of antient rhetoric, to this modern species of oration; on the qualities in the speaker, in his style, and in his delivery, necessary to a finished pulpit Orator; on the methods of strengthening the memory, and of improving in sacred eloquence; on the character and style of the most eminent Divines and best models for imitation, their respective beauties and excellencies in thought and expression; and above all, on the transcendent simplicity, beauty, and sublimity of the SACRED WRITINGS.

TENTH. It shall be the duty of the Professors, by *private* instruction and advice, to aid the Students in the acquisition of a radical and adequate knowledge of the sacred scriptures in their original languages, and of the old Testament in the Septuagint version; to direct their method of studying the Bible and all other writings; to superintend and animate their pursuits by frequent inquiries and examinations, relative to their progress in books and knowledge; to assign proper subjects for their first compositions, and to suggest a natural method of treating them; frequently and critically to examine their early productions, and in a free, but friendly manner, to point out their defects and errors, in grammar, method, reasoning, style, and sentiment; to improve them in the important art of reading, and to give them opportunities of speaking in public, favoring them with their candid remarks on their whole manner; to explain intricate texts of Scripture, referred to them; to solve cases of conscience; to watch over their health and morals with paternal solicitude; and by every prudent and christian method, to promote the growth of true piety in their hearts; to give them friendly advice with relation to their necessary intercourse among men in the various walks of life, and especially with respect to the manner, in which it becomes a minister of the meek and lowly JESUS to address both God and man, whether in the assembly of his saints, or in the chamber of sickness and of death.

ELEVENTH. Every Professor in this Seminary shall be a

Master of Arts, of the Protestant reformed religion, in communion with some Christian Church of the Congregational or Presbyterian denomination, and sustain the character of a sober, honest, learned, and pious man; he shall moreover be a man of sound and orthodox principles in Divinity, according to that form of sound words or system of evangelical doctrines, drawn from the Scriptures, and denominated the Westminster Assembly's shorter Catechism, and more concisely delineated in the CONSTITUTION OF PHILLIPS ACADEMY.

TWELFTH. Every person therefore, appointed or elected a Professor in this Seminary, shall on the day of his inauguration into office, and in the presence of the said TRUSTEES, publicly make and subscribe a solemn Declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, as summarily expressed in the Westminster Assembly's shorter Catechism; and he shall farthermore solemnly promise, that he will open and explain the Scriptures to his Pupils with integrity and faithfulness; that he will maintain and inculcate the Christian faith, as above expressed, together with all the other doctrines and duties of our holy religion, so far as may appertain to his office, according to the best light, God shall give him; and in opposition, not only to Atheists and Infidels, but to Jews, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Unitarians, and Universalists, and to all other heresies and errors, antient or modern, which may be opposed to the gospel of CHRIST, or hazardous to the souls of men;—that by his instructions, counsels, and example, he will endeavor to promote true PIETY and GODLINESS; that he will consult the good of this INSTITUTION and the peace of the churches of our Lord Jesus Christ on all occasions; and that he will religiously observe the Statutes of this INSTITUTION, relative to his official duties and deportment, and all such other Statutes and Laws, as shall be constitutionally made by the TRUSTEES OF PHILLIPS ACADEMY, not repugnant thereto.

THIRTEENTH. The preceding Declaration shall be repeated

by every Professor in this Seminary, in the presence of the said TRUSTEES, at the expiration of every successive period of five years; and no man shall be continued a Professor in this INSTITUTION, who shall not continue to approve himself, to the satisfaction of the said TRUSTEES, a man of *sound* and *orthodox* principles in *Divinity*, agreeably to the system of evangelical doctrines, contained in the aforesaid Catechism. Accordingly, if at any meeting, regularly appointed, it should be proved to the satisfaction of a majority of the whole number of the said TRUSTEES, that any Professor in this INSTITUTION has taught or embraced any of the heresies or errors, alluded to in the Declaration aforesaid; or, should he refuse to repeat the same, as herein required, he shall be forthwith removed from office.

FOURTEENTH. Every Professor in this INSTITUTION shall be under the immediate inspection of the said TRUSTEES; and by them be removed, agreeably to the will of his Founder, for gross neglect of duty, scandalous immorality, mental incapacity, or any other just and sufficient cause.

FIFTEENTH. Whenever a Professor in this Seminary shall be removed by death or otherwise; the said TRUSTEES shall elect a Successor within twelve months.

SIXTEENTH. The TRUSTEES aforesaid, in conformity to the Statutes of every Founder, shall assign to the Professors in this Seminary their respective departments of instruction, the times for reading their lectures, and their several public and private duties, in such manner, as, after consultation with the said Professors, shall to the said TRUSTEES appear most convenient and useful; provided however, that the course of lectures in each department be always completed within the space of three years.

SEVENTEENTH. The necessary expenses of indigent Students at this Seminary, for board, lodging, washing, fuel, and light, will be defrayed out of funds, appropriated to this purpose, agreeably to the Regulations, in such case provided, and as said funds may permit.

EIGHTEENTH. No person shall be admitted a Student on the charitable Foundation, who is not distinguished by natural abilities, literary acquirements, unblemished morals, and hopeful piety; a certificate of which qualities will be required from known and respectable characters, in order to the enjoyment of this charity.

NINETEENTH. To be entitled to the maintenance aforesaid, each Student on the charitable Foundation, unless prevented by sickness, must reside at this Seminary eight months at least in each year, regularly attending the exercises aforesaid as well, as diligently prosecuting the studies prescribed, and in all respects conforming to the Rules of this Constitution, and to the Laws and Orders of the said TRUSTEES.

TWENTIETH. Whatever may be the number of vacations, the aggregate thereof shall not exceed twelve weeks in any one year; and the constant presence of the Professors and Students will be expected in term time.

TWENTY FIRST. Every Student in this Seminary shall constantly, punctually, and seriously attend the religious exercises of the chapel morning and evening, and all the public lectures of the several Professors; and, to increase the reverence, due to religious institutions, as well, as to give weight to public instruction, it is expected, that the Professors not only frequent the chapel at morning and evening prayers, but that they constantly attend each other's public lectures.

TWENTY SECOND. Every Student in this Seminary is required to devote so much time to the study of the learned languages, as shall increase his knowledge of them, especially of the Greek and Hebrew languages; to pay due attention to Philology, Rhetoric, and Oratory; to read the best treatises on natural and revealed Religion, and on the fundamental doctrines of the Gospel; to make himself master of the principal arguments and evidences of the truth of Christianity; to pay due attention to ecclesiastical History, and to the canons of biblical Criticism. But above all, it is

required, that he make the BIBLE the object of his most attentive, diligent, and prayerful study.

TWENTY THIRD. It will be the duty of the Professors in this Seminary to prepare a list of such books, and to point out such a course of study, as in their opinion may be most congenial to the true design of this Institution, and most beneficial to the Students in it; which list of books and course of study, being approved by said TRUSTEES, said Students shall pursue; they shall also frequently ask the advice and assistance of the Professors with reference to their studies; and often submit their theological compositions, especially their first essays, to the friendly inspection and faithful remarks of one or more of the said Professors.

TWENTY FOURTH. Each Student, once at least in every year, shall acquaint the Professors with the books, he has read, and with his course of study, during said year; and shall also be examined in the original languages of the Old and New Testament, and in the Sepuagint version of the former; also with reference to the leading sentiments and arguments of the principal authors he has perused; but especially with respect to the style, character, and design of those sacred writers, which agreeably to direction he has particularly studied.

TWENTY FIFTH. If upon due and impartial examination it be found, that any Student on the charitable Foundation aforesaid, has not made reasonable proficiency in the studies, prescribed him, he shall be continued thereon no longer; and, if any Student whatever in this Seminary shall be guilty of any gross immorality, or of any insult or oppugnation to the said TRUSTEES, or to any Professor or Officer of this Seminary, he shall be cut off from all the advantages and benefits of this INSTITUTION, unless he make reasonable and immediate satisfaction for his offence.

TWENTY SIXTH. Whenever a Student shall have honorably finished his term and course of study under the direction of the Professors, and such Student shall request it; a Certificate, signed by the Professors, specifying how long such

Student has studied under the direction, and attended the lectures of the Professors, that he has prosecuted his studies with diligence, and sustained a good moral character, shall be given him; provided always, that his conduct, and his proficiency in theological knowledge be such, as to merit the same.

TWENTY SEVENTH. After the expiration of the first three years from the opening of this INSTITUTION, it will be required of all persons, who may wish to enjoy the advantages of the same, that they statedly reside at the Seminary three full years, vacations excepted; a period scarcely sufficient for acquiring that fund of knowledge, which is necessary for a minister of the gospel. No Student therefore, after the expiration of the first three years of the INSTITUTION, shall be entitled to the Certificate aforesaid; nor can any one leave the Seminary in an honorable manner, within the term of three years of such residence, except by permission, specially obtained of the TRUSTEES, in case of necessity.

TWENTY EIGHTH. Every morning and evening, during term time, religious exercises shall be performed in the chapel, and these exercises shall usually be, as follows. The divine assistance and blessing shall be first implored in a short prayer; a devotional chapter or psalm shall then be read, accompanied with pious and practical reflections; or, instead of this, once at least in every week, an exposition shall be given upon some deeply interesting passage of scripture; to this shall succeed a piece of genuine psalmody; and the services be concluded by an appropriate prayer. In these exercises the Professors shall preside, and ordinarily officiate; but Students of two years standing may occasionally perform them in whole or in part, according to the desire and direction of the Professors. Moreover as soon, as circumstances will permit, a regular Church will be formed in this Seminary, consisting chiefly of the Professors, Students, and families, connected with this Seminary and PHILLIPS Academy; after which, if not before, divine services will be publicly celebrated in the chapel of the Seminary, in the forenoon and

afternoon of every LORD's day, during term time. These services shall be usually performed by the Professors; but sometimes by such senior Students, as may have obtained permission of the Professors to preach occasionally; and they shall be attended by all the Students of this INSTITUTION, and by as many of the families of the Professors and Officers, connected with it, or with PHILLIPS Academy, as may wish for this privilege, and by as many pupils of said Academy, as may be deemed expedient by the TRUSTEES aforesaid.

TWENTY NINTH. The senior Students will be required, not only to prepare sermons, but occasionally to deliver them in public, both in the Seminary and in neighbouring congregations, as may be judged expedient by the said Professors. No Student however shall presume to preach, before, upon thorough examination of his qualifications and motives for preaching, he shall have obtained a written permission therefor, subscribed by the Professors, or a major part of them. This permission however is never to supersede the customary approbation or license of some regular Association or Presbytery.

THIRTIETH. Sacred Music, and especially Psalmody, being an important part of public, social worship; and, as it is proper for those, who are to preside in the assemblies of God's people, to possess themselves so much skill and taste in this sublime art, as at least to distinguish between those solemn movements, which are congenial to pious minds, and those unhallowed, trifling, medley pieces, which chill devotion; it is expected, that serious attention will be paid to the culture of a true taste for genuine Church Music in this Seminary; and that all Students therein, who have tolerable voices, will be duly instructed in the theory and practice of this celestial art; and, whenever it shall be in the power of either of the said Professors, it shall accordingly be his duty to afford this necessary instruction; and, whenever this shall not be the case, it is expected, that an Instructor will be procured for this purpose.

THIRTY FIRST. All Professors, Officers, and Students in this

Seminary, and all other persons, employed in its service, together with the Lands, Buildings, Library, Funds, and all other Property, thereto belonging; shall be under the immediate inspection and government of the TRUSTEES aforesaid; and be regulated and managed by them in strict conformity to this Constitution, and to the *Statutes* and *Will* of every FOUNDER of a *Professorship*, or *Benefactor* of this INSTITUTION. And the said TRUSTEES are hereby authorized and empowered to make such additional Regulations, (not inconsistent with the Regulations, established in this *Constitution*, nor with the *Statutes* or *Will* of any *Founder* or *Donor*, nor with the object of this Institution, nor in any degree avoiding them or either of them) as they in their wisdom shall deem necessary to give the fullest efficacy to these provisions, or to the consistent provisions of future BENEFACTORS; whether such Regulations may relate to the conduct of the Professors, the government of the Students, their various duties and exercises, their lodging and diet, the prevention and punishment of offences, the preservation of health, the promotion of order, peace, and harmony, to the safety of the Buildings, or to the security of the Funds, which last are to be effectually guarded against all loss and diminution; in a word, to do every thing, under the foregoing limitations, which, upon serious and mature deliberation, may appear to them necessary to secure and promote the true object of this INSTITUTION.

THIRTY SECOND. Notwithstanding this Seminary is placed by this Constitution under the immediate care and government of the TRUSTEES of PHILLIPS ACADEMY; it is always to be understood, and it is hereby expressly declared, that every FOUNDER of a Professorship, Scholarship, or any other Living whatever, in this INSTITUTION, will have the exclusive right of prescribing the Regulations and Statutes, to be observed by the said TRUSTEES in conducting the concerns of the same, said Regulations and Statutes being always consistent with the principles and object of this INSTITUTION; and also the right, for the term of his life, of appointing in the original

deed or grant, such local VISITOR or VISITORS, as he may think proper, and to endow him or them with all visitatorial powers and authorities, necessary to secure and enforce due observance and execution of his said Regulations and Statutes.

THIRTY THIRD. Whereas the necessary business of this Seminary will be sufficient to employ the said TRUSTEES one day at least in every year; they are requested to hold an annual meeting for transacting the same, on such day in each year, as they may appoint; and likewise to meet as much oftener, as the good of said Seminary may require; and at each annual meeting to read this Constitution. The rules and modes of doing business at all such meetings shall be the same, *mutatis mutandis*, which are prescribed in the Constitution of PHILLIPS ACADEMY. Decent, not extravagant entertainment shall be made for the TRUSTEES, while attending such meetings; reasonable compensation made to the Treasurer of said Academy for his services; and other necessary expenses of this INSTITUTION defrayed out of the income of its Funds. It is also particularly requested, that all the transactions of the said TRUSTEES, relative to the said THEOLOGICAL INSTITUTION, be recorded in a distinct book; and likewise that all property given, devised, or bequeathed for the support of this Seminary, be separated, and forever kept distinct from all other property, to the TRUSTEES aforesaid in any way or for any other purpose entrusted, being never blended therewith, in any part or degree, by loan or purchase; and that the said Treasurer accordingly keep all his accounts and entries, relative to these Funds, in distinct books; and all monies, evidences of property, receipts, papers, and books of account, appertaining to this INSTITUTION, in a separate trunk or chest, prepared for prompt removal on any emergency; and that the accounts of said Treasurer be annually audited by a Committee, for this purpose appointed, who shall report to the said TRUSTEES in writing.

THIRTY FOURTH. Confiding in the wisdom and fidelity of the said TRUSTEES and their Successors in office, and with the

pleasing hope and expectation, that they will religiously appropriate the aforesaid Buildings, and the income of the aforesaid Fund, and of all future Donations for the same pious purpose, to the great object of supporting a Theological Seminary, such as herein contemplated and described, agreeably to the Principles and Regulations, contained in this Constitution; we do now, under God, cheerfully commit this our Foundation to their pious and watchful care; trusting that no exertion on their part will be wanting to the success of an INSTITUTION, so intimately connected with the glory of God, the advancement of the Redeemer's kingdom, and the salvation of their fellow men.

But, while we thus express our conviction of the necessity and utility of this INSTITUTION, it is our earnest prayer, that our own minds, and the minds of the TRUSTEES, Professors, Students, and all connected therewith, may be ever penetrated by a deep sense of the necessity of the DIVINE direction, influence, and blessing, to render even the wisest provisions and the best human instructions ultimately successful.

To the SPIRIT of truth, to the Divine AUTHOR of our faith, to the only Wise GOD, we desire in sincerity to present this our humble offering; devoutly imploring the FATHER of lights, richly to endue with wisdom from above all his servants, the TRUSTEES of this SEMINARY; and with spiritual understanding the Professors therein; that, being illuminated by the HOLY SPIRIT, their doctrine may drop, as the rain, and their speech distil, as the dew; and that their Pupils may become trees of renown in the courts of our God, whereby HE may be glorified.

In witness whereof we, the Subscribers, have hereunto set our hands and seals this thirty first day of August in the year of our Lord one thousand eight hundred and seven.

Signed, sealed, and delivered in presence of

SAMUEL STEARNS,

JOSEPH PHELPS,

AMOS BLANCHARD.

PHÆBE PHILLIPS (S.)

JOHN PHILLIPS, Jun. (S.)

SAMUEL ABBOT (S.)

VI.

ADDITIONAL STATUTES.

WE, the Subscribers, having made some provision for the establishment of a THEOLOGICAL INSTITUTION in connexion with PHILLIPS ACADEMY, by covenanting to erect certain Buildings therefor, and by laying a Foundation for a Professorship of Christian Theology therein; and having given a Constitution, containing Principles and Regulations for the management of the said INSTITUTION, which has been accepted by the TRUSTEES of said ACADEMY; in which we “reserved to ourselves, during our natural lives, the right jointly to make any additional Regulations, or to alter any Rule, therein prescribed, provided such Regulation, or alteration, be not prejudicial to the true design of said Foundation.”—We do now, agreeably to the said reserved right, and in furtherance, as we trust, of our original design, therein expressed, make and ordain the following Articles, to be added to, and taken, as a part of our said Constitution; Provided the said TRUSTEES shall accept the Statutes and Foundation of the ASSOCIATE FOUNDERS, so called, viz., of MOSES BROWN and WILLIAM BARTLETT Esquires of Newbury Port, and the Honorable JOHN NORRIS Esquire of Salem, which are now executed, and to be laid before the said TRUSTEES, at their approaching meeting, for their acceptance; and to continue of full force, as a part of our said Constitution, so long, as the said Associate Foundation shall continue attached to our said INSTITUTION, and no longer.

FIRST. Having provided in the twelfth Article of our said Constitution, that “every person, appointed or elected a Professor in the said Seminary, shall on the day of his inauguration into office publicly make and subscribe a Declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel of Christ, as summarily

expressed in the Westminster Assembly's Shorter Catechism;" We now ordain the following addition, to be inserted in said Article, in connexion with the said clause, viz., "and as more particularly expressed in the following Creed, to wit,

"I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to those Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are Three Persons, the FATHER, the SON, and the HOLY GHOST; and that these THREE are ONE GOD, the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that ADAM, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the DIVINE SPIRIT, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his CREATOR, which was lost in ADAM, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a REDEEMER; that the only REDEEMER of the elect is the eternal SON of God, who for this purpose, became man, and continues to be God and man in two distinct natures and one person forever; that CHRIST, as our Redeemer, executeth the office of a Prophet, Priest, and King;

that, agreeably to the covenant of redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation; that the righteousness of CHRIST is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the HOLY SPIRIT, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the HOLY SPIRIT makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to CHRIST, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire

and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all, that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise Him; and that all the evil, which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure."

SECOND. That the trust aforesaid may be always executed agreeably to the true intent of our said Foundation; and that we may effectually guard the same, in all future time, against all perversion, or the smallest avoidance of our true design, as therein expressed;—We do hereby constitute a Board of VISITORS, to be, as in our place and stead, the Guardians, Overseers, and Protectors of our said Foundation, in manner, as is expressed in the following provisions; that is to say, we appoint and constitute the Honorable CABEL STRONG, Esquire, late Governor of the Commonwealth of Massachusetts, the Reverend TIMOTHY DWIGHT, D.D., President of Yale College, and the Reverend SAMUEL SPRING, D.D., of Newbury Port, VISITORS of the said Foundation; who with their Successors in office, to be chosen, as herein after directed, shall be a perpetual body for this purpose, with all the powers and duties, in them herein vested, and on them enjoined; but we do nevertheless reserve to SAMUEL ABBOT, one of the Subscribers, the right of visiting, in connection with the said Board, and dur-

ing his natural life, the said Foundation; and we do moreover confer on MOSES BROWN and WILLIAM BARTLETT, Esquires, of Newbury Port, and the Honorable JOHN NORRIS, Esquire, of Salem, the ASSOCIATE FOUNDERS, above named, the right of visiting the said Foundation in the same manner with the said SAMUEL ABBOT, during their natural lives respectively; each of the said four FOUNDERS, so long as he shall retain his seat at the Board, shall possess and exercise all the rights and powers, herein given to a VISITOR of the said Foundation; though upon the resignation or demise of either of the said FOUNDERS, his place shall not be supplied by election of a VISITOR, to succeed him; and, after the demise or resignation of the said four persons, last above named, as FOUNDERS, the said Board shall never consist of more than three members; and it is farther expressly provided, that the perpetual Board of VISITORS, first herein named, shall consist of two Clergymen and one Layman, all of whom shall be men of distinguished talents and piety.

THIRD. We do farther provide and ordain, that no person shall be eligible, as a VISITOR, under the age of forty years; nor shall any person, except the seven, herein just named, hold the office of VISITOR after the age of seventy years; and whenever, with the exception aforesaid, any VISITOR shall have completed the sixty ninth year of his age, the Board shall, within the year next ensuing, choose some suitable person, to succeed him; but the VISITOR elect shall not take his seat at the Board, before his said Predecessor shall have completed his seventieth year, or formally resigned his office of VISITOR; and no resignation of any member at an earlier age shall be accepted by this Board, before a Successor shall have been chosen.

FOURTH. The Board of VISITORS shall meet on the seventeenth day of May current at Andover, and ever after once in every year at the aforesaid THEOLOGICAL INSTITUTION, to execute the business of their appointment, on such day, as they shall assign; also upon emergencies, when called there-

to, as herein after directed; and a majority of the VISITORS, when regularly convened, shall be a Quorum, of which Quorum a major part shall have power to transact the business of their Commission; and, in case of an equivote, the question shall determine on that side, on which the presiding member shall have voted.

FIFTH. There shall be annually chosen by ballot a President and Secretary, as Officers of the Board, out of their own number; who shall continue in their respective offices, till their places be supplied by new elections; and, upon the decease of either of them, another shall be chosen in his room at the next meeting.

SIXTH. The President, or in case of his death, resignation, or absence from the country, the Secretary shall, upon all necessary occasions, call special meetings of the Board; and his notifications shall express the business, to be transacted at such meetings, and be given as early, as possible; and in the absence of the President, at any meeting, the Secretary shall preside.

SEVENTH. The Secretary shall keep a fair record of all the transactions of the VISITORS at every meeting of the Board, inserting the names of the members present; and in his absence another shall be appointed in his room.

EIGHTH. The VISITORS shall remove any member of their Board for immorality, incapacity, or signal neglect of duty.

NINTH. Upon the death, resignation, or removal of a VISITOR, (except only upon the demise or resignation of a FOUNDER) the Board of VISITORS shall at their next meeting, by ballot, elect another in his stead; and ever after from time to time, as a vacancy shall take place in this Board, they shall supply it; and every person, so elected, previously to his taking his seat at the Board, shall make and subscribe the following Declaration, namely; "Approving the Constitution of the THEOLOGICAL INSTITUTION, I solemnly declare in the presence of God and of this Board, that I will faithfully exert my abilities to carry into execution the Regulations, therein contained

and to promote the great object of the INSTITUTION;"—And shall moreover in like manner subscribe the same theological Creed, which every Professor elect is required to subscribe; and a Declaration of his faith in the same Creed shall be repeated by him at every successive period of five years; and, if in the course of events the number of VISITORS shall, by any special providence of God, be reduced to one, the remaining VISITOR shall have power to appoint one suitable person, to be a VISITOR of the said Foundation; and these two VISITORS shall at their first regular meeting supply the remaining vacancy in the Board.

TENTH. The power and duties of the Board of VISITORS, thus constituted and organized, shall be, as follows, namely, to visit the said Foundation once in every year, and at other times, when regularly called thereto; to inquire into the state of the said fund, and the management of the said Foundation, with respect to the said Professor; to determine, interpret, and explain the Statutes of the said Foundation in all cases, brought before them in their judicial capacity; to redress grievances with respect to the said Professor; to hear appeals from decisions of the Board of TRUSTEES, and to remedy upon complaint, duly exhibited in behalf of the said Professor; to review and reverse any censure, passed by said TRUSTEES upon any Professor on said Foundation; to declare void all Rules and Regulations, made by the said TRUSTEES, relative to said Foundation, which may be inconsistent with the original Statutes thereof; to take care, that the duties of each Professor on said Foundation be intelligibly and faithfully discharged, and to admonish or remove him, either for misbehaviour, heterodoxy, incapacity, or neglect of the duties of his office; and in general to see, that our true intentions, as expressed in our said Constitution, in relation to said Professor, be faithfully executed; always administering justice impartially, and exercising the functions of their office in the fear of God, according to these Regulations, the Provisions of the said Constitution, and the Laws of the land.

ELEVENTH. Every election of a Professor on said Foundation shall within ten days be presented to the VISITORS; who are hereby vested with the power and right of approving or negating, at a regular meeting, every such election. But, if any such election be not thus either approved or negated by the said VISITORS within twelve months from the commencement of a vacancy in said Professorship; such election shall be considered, as approved by the VISITORS, and shall accordingly be deemed constitutional and valid; provided always, that such election shall have been regularly communicated to the President or Secretary of the Board of VISITORS ten days at least previously to the expiration of the twelve months aforesaid.

TWELFTH. The Board of VISITORS in all their proceedings are to be subject to our Statutes, herein expressed, and to those, contained in our said Constitution, and to conform their measures accordingly; and, if they shall at any time act contrary thereto, or exceed the limits of their jurisdiction and constitutional power, the party aggrieved may have recourse by appeal to the JUSTICES of the SUPREME JUDICIAL COURT of this Commonwealth, for the time being, for remedy; who are hereby appointed and authorized to judge in such case; and, agreeably to the determination of the major part of them, to declare null and void any decree or sentence of the said VISITORS, which upon mature consideration they may deem contrary to the said Statutes, or beyond the just limits of their power, herein prescribed; and by the said JUSTICES of the SUPREME JUDICIAL COURT, for the time being, shall the said Board of VISITORS at all times be subject to be restrained and corrected in the undue exercise of their office.

THIRTEENTH. At all meetings of the VISITORS decent entertainment shall be made by direction of the Board, and at the expense of the Foundation.

FINALLY. Commending the said INSTITUTION, and all, concerned in the management thereof, to the blessing of HEAVEN; and in witness of what is contained in this and the seven

preceding pages, we hereunto set our hands and seals, this third day of May in the year of our Lord one thousand eight hundred and eight.

Signed, sealed, and delivered in presence of us,

MOSES WOOD,

AMOS BLANCHARD.

SAMUEL ABBOT (S.)

PHÆBE PHILLIPS (S.)

JOHN PHILLIPS, Jun. (S.)

VII.

ASSOCIATE STATUTES.

SERIOUSLY reflecting upon the fatal effects of the apostasy of man without a Savior, on the merciful object of the Son of God in assuming our nature and dying for our salvation, and upon the wisdom of his appointment of an order of men, to preach his Gospel in the world; considering also that, notwithstanding this appointment, by far the greatest part of the human race is still perishing for lack of vision; and that even in countries, where the Gospel is enjoyed, infidelity, error, and immorality greatly abound; feeling it to be our duty, to conspire with the benevolent design of this appointment; and being desirous of contributing according to our ability towards its success, and of expressing in this imperfect manner our sense of obligation to our compassionate REDEEMER; We, MOSES BROWN and WILLIAM BARTLETT, both of Newbury Port, Merchants, and JOHN NORRIS of Salem Esquire, all of the County of Essex and Commonwealth of Massachusetts, being influenced, as we hope, by a principle of gratitude to God and benevolence to man, have determined to devote a part of the substance, with which Heaven has blessed us, to the defense and promotion of the Christian Religion, by making some provision for increasing the num-

ber of learned and able Defenders of the Gospel of CHRIST as well, as of orthodox, pious, and zealous Ministers of the New Testament; and we do accordingly hereby give, assign, and set over to the TRUSTEES of PHILLIPS ACADEMY, and to their Successors in office, the sum of ten thousand dollars each, amounting to thirty thousand dollars; to which sum I, WILLIAM BARTLETT, add the farther sum of ten thousand dollars,¹ for the purpose of supporting one of the two Professors, herein after named, (the whole amounting to forty thousand dollars,) in SACRED TRUST, as a capital Fund, to be disposed of in the manner and for the purposes following; that is to say, the said sum of money to be kept out at interest on good security, or otherwise in whole or in part vested, as the said TRUSTEES shall deem best, in productive real estate, or in sure and permanent Funds; and the interest or annual income of said capital Fund to be applied to the maintenance of two Professors in the THEOLOGICAL INSTITUTION or SEMINARY, lately founded in the Town of Andover, and County aforesaid; who shall, agreeably to the permanent Creed, herein after mentioned, faithfully teach that revealed Holy Religion only, which God constantly teaches man by his glorious works of Creation, Providence, and Redemption; whose professional duties shall be assigned, according to the Constitution of the Seminary, in such manner, as shall most directly and effectually promote the great object of the INSTITUTION; reserving to ourselves the right, jointly to make the first appointment of one of the said Professors, and to the said WILLIAM BARTLETT severally the right, to make the first appointment of the other of the said Professors; and also toward the maintenance of such Students in Divinity, as may be proper Candidates for gratuitous support, and shall be approved and recommended by the Board of VISITORS, herein after constituted, or by a Committee of their appointment, agreeably to the following STATUTES, namely,

¹ To this sum an addition of ten thousand dollars was made by the Founder soon after the execution of these Statutes.

FIRST. The Fund aforesaid shall be kept distinct from all other property, to the same TRUSTEES belonging, being never blended therewith by loan or purchase; and their Treasurer shall accordingly keep all accounts, relative thereto, in distinct books; and all monies, evidences of property, receipts, papers, and books of account, appertaining to said Fund, in a trunk, or chest, prepared for prompt removal.

SECOND. Every Professor on the ASSOCIATE FOUNDATION shall be a Master of Arts, of the Protestant Reformed Religion, an ordained Minister of the Congregational or Presbyterian denomination, and shall sustain the character of a discreet, honest, learned, and devout Christian; an orthodox and consistent Calvinist; and after a careful examination by the VISITORS with reference to his religious principles, he shall, on the day of his inauguration, publicly make and subscribe a solemn Declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel, as expressed in the following Creed; which is supported by the infallible Revelation, which God constantly makes of HIMSELF, in his works of creation, providence, and redemption; namely,

I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to these Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the GODHEAD are three Persons, the FATHER, the SON, and the HOLY GHOST; and that these THREE are One God, the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that ADAM, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience,

all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the DIVINE SPIRIT, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his CREATOR, which was lost in ADAM, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of misery by a REDEEMER; that the only REDEEMER of the elect is the eternal SON of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that CHRIST, as our Redeemer, executeth the office of a Prophet, Priest, and King; that, agreeably to the covenant of redemption, the SON of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation; that the righteousness of CHRIST is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the HOLY SPIRIT, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the HOLY SPIRIT makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments and prayer; that repentance unto life, faith to feed upon CHRIST, love to God, and new obedience, are the appropriate qualifications for

the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to CHRIST, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all, that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that He will cause the wrath and rage of wicked men and devils to praise Him; and that all the evil, which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure.—And farthermore I do solemnly promise that I will open and ex-

plain the Scriptures to my Pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all the other doctrines and duties of our holy Religion, so far, as may appertain to my office, according to the best light, God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabelians, Unitarians, and Universalists; and to all heresies and errors, antient or modern, which may be opposed to the Gospel of CHRIST, or hazardous to the souls of men; that by my instruction, counsel, and example, I will endeavour to promote true Piety and Godliness; that I will consult the good of this INSTITUTION, and the peace of the Churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the Constitution and Laws of this SEMINARY, and to the Statutes of this Foundation.

THIRD. The preceding Creed and Declaration shall be repeated by every Professor on this Foundation at the expiration of every successive period of five years; and no man shall be continued a Professor on said Foundation, who shall not continue to approve himself a man of sound and orthodox principles in Divinity agreeably to the aforesaid Creed.

FOURTH. Professors on this Foundation shall be allowed an honorable maintenance, regulated, as circumstances may require, by the current prices of the necessaries of life, agreeably to original contract.

FIFTH. It is required, that every public Lecture be preceded and followed by prayer; that the Associate Professors in their preaching to the Students of the INSTITUTION on the LORD'S Day be devout, practical, doctrinal, and pungent, rather than speculative and metaphysical; and no Professor on this Foundation shall ever preach for hire, or take the pastoral charge of any church or congregation. And it is farthermore expected, that the Professors on this Foundation will faithfully devote their time and talents, to qualify their

Pupils for able ministers of the Gospel. Beside, therefore, guiding them in the peaceful ways of wisdom and discretion by Christian precept and example, directing the course of their reading the Scriptures and other instructive books, critically inspecting and correcting their theological compositions, and teaching them the appropriate style and manner of pulpit address, it is confidently expected, that the Professors confer with them freely and frequently on those subjects, which are calculated to expand and enrich the minds and hearts of the theological Students, and prepare them for the work of the Ministry.

SIXTH. Upon the death, resignation, or removal of a Professor on this Foundation, a Successor shall be chosen by the TRUSTEES aforesaid within six months, and the choice presented to the VISITORS for their approbation. But, if this choice be negatived, another election shall in like manner be presented, and *toties quoties*, till an election be made, which shall be approved by the VISITORS; and this within twelve months from the commencement of a vacancy in either of the said Professorships.

SEVENTH. All Applicants for the advantages of this Foundation shall be introduced by letters of recommendation from devout and influential characters, and shall exhibit satisfactory evidence of their distinguished abilities and gracious sincerity; and by an examination in the learned languages shall evince that in these respects they are qualified to enter upon theological studies.

EIGHTH. Every Applicant, after examination by the standing Committee, to be appointed, as herein after provided, and after reading the Constitution of the SEMINARY and the Statutes of the ASSOCIATE FOUNDERS, shall make and subscribe the following Declaration, viz, ‘Deeply impressed with the importance of an extensive fund of knowledge and prudence to the ministerial character, and of being correctly instructed in the Gospel, and consequently of attending a regular course of theological education, I solemnly promise,

by the aid of Divine grace, to improve in a faithful and Christian manner the advantages, furnished by this INSTITUTION; and to be uniformly subject to the authority and laws of the same, with a single view to my being qualified for the Gospel Ministry.'

NINTH. Strict and devout attention to the Sabbath and all stated solemnities is required of the Associate Students; and every neglect of the means of grace or religious improvement will be duly noticed by the Professors.

TENTH. It is strictly enjoined upon the Associate Students, to treat the PROFESSORS, TRUSTEES, and VISITORS with due respect; and each other and all persons with friendship and decorum; any failure in these and similar instances will be deemed censurable; and, if persisted in, a forfeiture of the privileges of the INSTITUTION.

ELEVENTH. Tuition and room shall be *gratis* to all approved Applicants and Students on this Foundation; and other gratuitous aid, such as diet, fuel, light, washing, and lodging, shall be granted, in whole or in part, according to the direction of the VISITORS, and as the state of the said Funds may permit; and no Student in the SEMINARY may ever be charged for the Instruction of any Professor on our Foundation.

TWELFTH. That the trust aforesaid may be always executed agreeably to the true intent of this our Foundation; and that we may effectually guard the same in all future time against all perversion, or the smallest avoidance of our true design, as herein expressed; We, the aforesaid FOUNDERS, do hereby constitute a Board of VISITORS, to be as in our place and stead the *Guardians, Overseers, and Protectors* of this our FOUNDATION in manner, as is expressed in the following Provisions, that is to say, We appoint and constitute the Honorable CALEB STRONG, Esquire, late Governor of the Commonwealth of Massachusetts, the Rev. TIMOTHY DWIGHT, D.D., President of Yale College, and the Rev. SAMUEL SPRING, D.D., of Newbury Port aforesaid, VISITORS of the said Foundation;

who, with their Successors in office, to be chosen, as herein after directed, shall be a perpetual body for this purpose, with all the powers and duties, in them herein vested and on them enjoined; but we do nevertheless reserve to ourselves the right of visiting in connection with the said Board, and during our natural lives respectively, this our Foundation. And we do moreover confer, on SAMUEL ABBOT, Esquire,¹ one of the FOUNDERS of the THEOLOGICAL INSTITUTION aforesaid, the right of visiting this our Foundation in the same manner with ourselves, during his natural life; each of the said four FOUNDERS so long, as he shall retain his seat at the Board, shall possess and exercise all the rights and powers, herein given to a VISITOR of this Foundation; though upon the resignation or demise of either of the said FOUNDERS his place shall not be supplied by election of a VISITOR to succeed him; and after the demise or resignation of the said four persons, last above named as FOUNDERS, the said Board shall never consist of more than three members; and it is farther expressly provided, that the perpetual Board of VISITORS, first herein named, shall consist of two Clergymen and one Layman, all of whom shall be men of distinguished talents and piety.

THIRTEENTH. We do farther provide and ordain that no person shall be eligible, as a VISITOR, under the age of forty years; nor shall any person, except the seven herein just named, hold the office of VISITOR after the age of seventy years; and whenever, with the exception aforesaid, any VISITOR shall have completed the sixty ninth year of his age, the Board shall, within the year next ensuing, choose some suitable person to succeed him; but the VISITOR elect shall not take his seat at the Board, before his said Predecessor shall have completed his seventieth year, or formally resigned his office of VISITOR; and no resignation of any member at an earlier age shall be accepted by this Board, before a Successor shall have been chosen.

¹ Who had previously resigned his seat at the Board of TRUSTEES.

FOURTEENTH. The Board of VISITORS shall meet on the seventeenth day of May next at Andover, and ever after, once in every year, at the aforesaid THEOLOGICAL INSTITUTION, to execute the business of their appointment, on such day, as they shall assign; also upon emergencies, when called thereto, as herein after directed; and a majority of the VISITORS, when regularly convened, shall be a *Quorum*, of which *Quorum* a major part shall have power to transact the business of their Commission; and in case of an equivote, the question shall determine on that side, on which the presiding member shall have voted.

FIFTEENTH. There shall be annually chosen, by ballot, a President and Secretary, as Officers of the Board, out of their own number; who shall continue in their respective offices, till their places be supplied by new elections; and, upon the decease of either of them, another shall be chosen in his room at the next meeting.

SIXTEENTH. The President, or in case of his death, resignation, or absence from the country, the Secretary shall, upon all necessary occasions, call special meetings of the Board; and his notifications shall express the business to be transacted at such meetings, and be given as early, as possible. In the absence of the President, at any meeting, the Secretary shall preside.

SEVENTEENTH. The Secretary shall keep a fair record of all the transactions of the VISITORS at every meeting of the Board, inserting the names of the members present; and in his absence another shall be appointed in his room.

EIGHTEENTH. The VISITORS shall remove any Member of their Board for immorality, incapacity, or neglect of duty.

NINETEENTH. Upon the death, resignation, or removal of a VISITOR, except only upon the demise or resignation of a FOUNDER, the Board of VISITORS shall at their next meeting, by ballot, elect another in his stead; and ever after, from time to time, as a vacancy shall take place in this Board, they shall supply it; and every person so elected, previously

to taking his seat at the Board, shall make and subscribe the following DECLARATION, namely, "Approving the Statutes of the aforesaid THEOLOGICAL INSTITUTION, and those of the ASSOCIATE FOUNDERS, I solemnly declare, in the presence of GOD and of this Board, that I will faithfully exert my abilities, to carry into execution the Statutes of the said FOUNDERS, and to promote the great object of the INSTITUTION." And he shall moreover in like manner subscribe the same theological Creed, which every Professor elect is required to subscribe; and a Declaration of his faith in the same Creed shall be repeated by him at every successive period of five years; and, if in the course of events the number of VISITORS shall by any special providence of GOD be reduced to one, the remaining VISITOR shall have power to appoint one suitable person, to be a VISITOR of this Foundation; and these two VISITORS shall at their first regular meeting supply the remaining vacancy in the Board.

TWENTIETH. The power and duties of the Board of VISITORS, thus constituted and organized, shall be as follows; namely, to visit the Foundation once in every year, and at other times, when regularly called thereto; to inquire into the state of this our FUND, and the management of this Foundation, with respect both to Professors and Students; to determine, interpret, and explain the Statutes of this Foundation in all cases, brought before them in their judicial capacity; to redress grievances, both with respect to Professors and Students; to hear appeals from decisions of the Board of TRUSTEES, and to remedy upon complaint, duly exhibited in behalf of the said Professors or Students; to review and reverse any censure, passed by said TRUSTEES upon any Professor or Student on this Foundation; to declare void all Rules and Regulations, made by the said TRUSTEES, relative to this Foundation, which may be inconsistent with the original Statutes thereof; to take care, that the duties of every Professor on this Foundation be intelligibly and faithfully discharged, and to admonish or remove him, either for

misbehaviour, heterodoxy, incapacity, or neglect of the duties of his office; to examine into the proficiency of the Students, and to admonish, suspend, or deprive any Student for negligence, contumacy, or any heinous crime, committed against the laws of God or the Statutes of this Foundation; and in general, to see that our true intentions, as expressed in these our Statutes, be faithfully executed; always administering justice impartially, and exercising the functions of their office in the fear of God, according to the said Statutes, the Constitution of this SEMINARY, and the Laws of the land.

TWENTY FIRST. Every election of a Professor on this Foundation shall within ten days be presented to the VISITORS; who are hereby vested with the power and right of approving or negating, at a regular meeting, every such election. But, if any such election be not either approved or negated by the said VISITORS, within twelve months from the commencement of a vacancy in any Professorship; such election shall be considered, as approved by the VISITORS, and shall accordingly be deemed constitutional and valid; provided always, that such election shall have been regularly communicated to the President or Secretary of the Board of VISITORS ten days at least, previously to the expiration of the twelve months aforesaid.

TWENTY SECOND. The VISITORS shall appoint a standing Committee, to ascertain the qualifications of Applicants for the advantages of this Foundation. Those, whom they approve, may be recommended for admission, as resident Applicants on *trial* for two months; and, if at the expiration of this term the Faculty approve them, they may be placed on the list of *resident* Students, till the next annual meeting of the VISITORS; and, if upon examination by the Board of VISITORS they be then approved, they shall be registered, as *associate* Students; but, if not approved by the VISITORS, after careful examination and the best information respecting them, they shall be dismissed from the Foundation.

TWENTY THIRD. No Applicants, except Congregationalists and Presbyterians, shall be admitted upon this Foundation; and a College education shall be ever deemed an essential condition of admission, except only in some rare case of distinguished talents, information, and piety.

TWENTY FOURTH. At all meetings of the VISITORS decent entertainment shall be made by the direction of the Board, and at the expense of the Foundation; and all other necessary expenses, attending the management of this Foundation, shall be defrayed out of the income of the said Fund.

TWENTY FIFTH. The Board of VISITORS in all their proceedings are to be subject to our Statutes, herein expressed, and to conform their measures thereto; and, if they shall at any time act contrary to these, or exceed the limits of their jurisdiction and constitutional power, the party aggrieved may have recourse by appeal to the JUSTICES of the SUPREME JUDICIAL COURT of this Commonwealth, for the time being, for remedy; who are hereby appointed and authorized to judge in such case; and, agreeably to the determination of the major part of them, to declare null and void any decree or sentence of the said VISITORS, which upon mature consideration they may deem contrary to the said Statutes, or beyond the just limits of their power, herein prescribed; and by the said JUSTICES of the SUPREME JUDICIAL COURT, for the time being, shall the said Board of VISITORS at all times be subject to be restrained and corrected in the undue exercise of their office.

TWENTY SIXTH. Every annual meeting of the Board of VISITORS shall be introduced with prayer; after which these Statutes shall be read by the President.

TWENTY SEVENTH. It is strictly and solemnly enjoined, and left in sacred charge, that every article of the above said Creed shall forever remain entirely and identically the same, without the least alteration, addition, or diminution. But we reserve to ourselves the right, as FOUNDERS, jointly to make, in concurrence with the said TRUSTEES, and within the term

of seven years, such amendments or additional articles, in perfect consistence with the true object of these Statutes, as upon experience and due consideration shall be deemed necessary, the more effectually to secure and promote the real design of this our Foundation.

TWENTY EIGHTH. Though the FOUNDERS, first above named, coalesce with the FOUNDERS of the aforesaid THEOLOGICAL INSTITUTION, in the manner herein described, with a view more effectually to promote the cause of *Evangelical Truth*, and with an ardent hope, that the coalition will terminate in a perfect and indissoluble union; yet, if after an experiment of seven years' coalition, upon Visitatorial principles, it shall appear to the Board of VISITORS that the Visitatorial system is either unsafe or inexpedient; the coalition may nevertheless be continued upon such other principles, or system, as may be agreed on by the TRUSTEES and VISITORS aforesaid, in consistency with the original design of this our FOUNDATION; or the said VISITORS may withdraw the said Fund, (the said TRUSTEES however not to be responsible for any unavoidable loss from depreciation of the current medium, or from the Providence of God,) as upon mature consideration may to them appear most conducive to the glory of God. Or, if at any time within the said term of seven years, contrary to our most sanguine expectation, the said VISITORS shall by the TRUSTEES aforesaid be denied or deprived of the regular and proper exercise of the power, authority, rights, or privileges, in them hereby vested, agreeably to the true meaning of these our Statutes; then the said Fund (saving any unavoidable loss, as above expressed) shall revert to the said VISITORS, to be appropriated by them, as they shall judge most consistent with the original design of this our Foundation. But, if at the expiration of the seven years' experiment, or within the said term of seven years, the Board of VISITORS and the TRUSTEES aforesaid be well satisfied with the safety and expediency of the Visitatorial system, and that a perpetual coalition is important and desirable; Union shall be established

upon Visitatorial principles, to continue, as the SUN and MOON, forever.

Confiding in the prudent and faithful inspection of our VISITORS, and in the wisdom and fidelity of the said TRUSTEES; and with the pleasing hope, that they will religiously appropriate the income of the Fund aforesaid to the great object of this Foundation, as herein described, agreeably to the Statutes, herein contained; we do, under God, cheerfully commit this our Foundation to their pious care, under the limitations before mentioned, trusting that no exertion on their part will be wanting to the success of an INSTITUTION, so immediately connected with the salvation of men and the glory of God.

To the SPIRIT of truth, to the divine AUTHOR of our faith, to the only wise GOD, we desire in sincerity to present this our humble offering; devoutly imploring the FATHER of lights, richly to endue with wisdom from above all his servants, the VISITORS of this Foundation and the TRUSTEES of the SEMINARY, and with spiritual understanding the Professors therein; that, being illuminated by the HOLY SPIRIT, their doctrine, may drop as the rain; and that their Pupils may become trees of renown in the Courts of our GOD, whereby He may be glorified.

In witness whereof we have hereunto set our hands and seals this twenty first day of March, in the year of our LORD one thousand eight hundred and eight.

Signed, sealed, and delivered in the presence of us,

SAMUEL SPRING.

JEDIDIAH MORSE,

MOSES BROWN (S.)

WILLIAM BARTLETT (S.)

JOHN NORRIS (S.)

VIII.

LAWS OF THE THEOLOGICAL INSTITUTION
AS PUBLISHED IN 1811,

WITH

AMENDMENTS AS PER LAWS PUBLISHED IN 1817 APPENDED.

CHAP. I.

OF ADMISSION.

I. "THIS Institution shall be equally open to Protestants of every denomination for the admission of young men of requisite qualifications."

II. "Every Candidate for admission into this Seminary," previously to his examination, shall produce to the Faculty satisfactory testimonials, from persons of information and respectability, "that he possesses good natural and acquired talents, has honorably completed a course of liberal education, sustains a fair moral character, and that he is in full communion with some church of Christ; in default of which he shall subscribe a declaration of his belief of the christian religion," in the following words, "I do solemnly declare that I believe the christian religion is of divine original, and that the scriptures of the Old and New Testament contain a perfect rule of faith and practice."

III. Every Candidate, thus introduced, shall be carefully examined by the Faculty in the learned languages, and with reference to his object in pursuing theological studies; and, if in their judgment found duly qualified for such pursuit, he shall then subscribe the following declaration and promise, viz, "I declare it to be my serious intention to devote myself to the work of the gospel ministry; and I

solemnly promise that so long, as I shall be a member of the Theological Institution, I will obey the laws of the same; that I will pay due respect and obedience to the Professors, Trustees, and Visitors; that, by aid of divine grace, I will improve in a faithful and christian manner the advantages of this Institution; that I will conduct toward my fellow Students, as brethren; and toward all men, as becomes the gospel of Christ;" upon which he may be admitted a member of this Seminary. Provided nevertheless, that such applicant may be admitted, as shall produce from the Trustees or a Committee of their appointment a Certificate, testifying that it appears to them, that the peculiarity of his case is such, that the object of this Institution may be promoted by excusing him from the declarative part of the foregoing subscription.

IV. For admission upon any charitable Foundation of the original Institution, every Candidate shall moreover exhibit to the Trustees, or to a Committee of their appointment, "a Certificate from known and respectable characters, that he is distinguished by natural abilities, literary acquirements, unblemished morals, and hopeful piety."

V. "For admission on the Associate Foundation every Applicant shall be introduced by letters of recommendation from devout and influential characters, and shall exhibit satisfactory evidence of his distinguished abilities and gracious sincerity, and by an examination in the learned languages shall evince that in these respects he is qualified to enter upon theological studies; which examination shall be made by a standing Committee, for this purpose appointed by the Visitors of this Foundation. Moreover no Applicants, except Congregationalists and Presbyterians, shall be admitted upon this Foundation; and a College education shall be ever deemed an essential condition of admission, except only in some rare case of distinguished talents, information, and piety. After examination by the standing Committee, and after reading the Constitution of the Seminary and the

Statutes of the Associate Founders, every Applicant shall make and subscribe," in the presence of the said Committee, the following Declaration, viz. "deeply impressed with the importance of an extensive fund of knowledge and prudence to the ministerial character, and of being correctly instructed in the doctrines of the gospel, and consequently of attending a regular course of theological education, I solemnly promise, by the aid of divine grace, to improve in a faithful and christian manner the advantages, furnished by this Institution; and to be uniformly subject to the authority and laws of the same, with a single view to my being qualified for the gospel ministry;" after which any Candidate, "approved by said Committee, may be recommended for admission, as a resident Applicant on trial for two months; and, if at the expiration of this term the Faculty approve him, he may be placed on the list of resident Students till the next annual meeting of the Visitors; and, if upon examination by the Board of Visitors he be then approved, he shall be registered, as an Associate Student. But, if not approved by the Visitors, after careful examination and the best information respecting him, he shall be dismissed from the Foundation."

CHAP. II.

OF DEVOTIONAL EXERCISES.

I. "Every morning and evening, during term time, religious exercises shall be performed in the Chapel in the following manner. The divine assistance and blessing shall be first implored in a short prayer; a devotional chapter or psalm shall then be read, accompanied with pious and practical reflections; or, instead of this, once at least in every week, an exposition shall be given upon some deeply interesting passage of scripture; to this shall succeed a genuine piece of psalmody; and the service be concluded by an appropriate prayer. In these exercises the Professors shall

preside, and ordinarily officiate; but Students of two years standing may occasionally perform them in whole or in part, according to the desire and direction of the Professors."

II. "Every Student in this Seminary," and all Licentiates, resident within its walls, "shall constantly, punctually, and seriously attend the religious exercises of the Chapel morning and evening." All tardinesses and absences of Students from these exercises shall be noted by Monitors, appointed by the Faculty for this purpose.

III. "Strict and devout attention to the Sabbath and all stated Solemnities is required of all Students" and Residents.

IV. During the winter term, morning prayers shall be attended at seven, and evening prayers at five o'clock; and during the summer term, at six o'clock morning and evening.

CHAP. III.

OF THE STUDIES AND EXERCISES OF STUDENTS.

I. "Every Student in this Seminary is required to devote so much time to the study of the learned languages, as shall increase his knowledge of them, especially of the Greek and Hebrew languages; to pay due attention to Philology, Rhetoric, and Oratory; to read the best treatises on natural and revealed Religion, and on the fundamental doctrines of the gospel; to make himself master of the principal arguments and evidences of the truth of christianity; to pay due attention to ecclesiastical History, and to the canons of biblical Criticism. *But above all it is required, that he make the BIBLE the object of his most attentive, diligent, and prayerful study.*"

II. "Each Student shall pursue the course of study, read the books, and perform the exercises, constitutionally prescribed him by the Professors; frequently ask their advice and assistance with reference to his studies; and often submit his theological compositions, especially his first essays, to their friendly and faithful inspection."

III. "Each Student, once at least in every year, shall acquaint the Professors, when so required, with the books he has read, and with his course of study, during said year; and shall also be examined in the original languages of the Old & New Testament, and in the Septuagint version of the former; also with reference to the leading sentiments and arguments of the principal authors, he has perused; but especially with respect to the style, character, and design of these sacred writers, which agreeably to direction he has particularly studied."

IV. Every Student is required to reside constantly at the Seminary, during term time, unless prevented by sickness; and no Student may go out of town without the permission of the Professor or Professors, whose Lecture or Lectures may occur during the time, for which absence is desired. For every night's absence after the expiration of a vacation, or of any permission to be absent in term time, every Student shall give a satisfactory excuse, when called for by the Professors, or be liable to admonition for default.

V. The stated hours of study are to be reckoned from morning prayers to twelve o'clock, except one hour for breakfast and necessary exercise, and from two o'clock P. M. to evening prayers, and from nine o'clock in the evening it is expected, that the Students will be in their respective rooms.

VI. All Students in town shall punctually attend every public Lecture in the Chapel; and every Student in each class shall in like manner attend the stated private Lectures, given to his class; unless prevented by sickness or other sufficient reason; which reason must be offered to the Professor, whether it be for absence or tardiness, at or before the next Lecture.

VII. Every Student, whose voice and health will permit, shall devote so much time to the study and practice of sacred Music, as will enable him with understanding and spirit to take an active part in sounding the high praises of God in seasons of public devotion.

VIII. "The senior Students will be required to prepare

sermons, and occasionally to deliver them in public, both in the Seminary and in neighbouring congregations, as may be judged expedient by the Professors." Each Student in the course of his senior year shall be required to write, not less than four,¹ nor more than six sermons, on subjects assigned by the Professors, each of which sermons shall be² submitted to each of the Professors for his private, "free, and friendly correction in grammar, method, reasoning, style, and sentiment;" and each sermon, after such correction, shall be transcribed and re-examined as often, as the Professors shall deem necessary.

IX. No Student, who, with a view to his own improvement, agreeably to the twenty ninth Statute of the Constitution, may be permitted occasionally to preach publicly in the Chapel and vicinity shall be at liberty to preach in any neighbouring congregation, without special permission, previously obtained from the Faculty; and no sermon shall be thus delivered by such Student, which has not been examined and corrected, as required in the preceding law; and which has not received the following license inscribed upon it, and signed by one or more of the Professors,

Prælegere licet. A.—B.—

X. There shall be two vacations in every year, of six weeks duration each, the first commencing³ the fourth Wednesday in September, and the second the first Wednesday in May.

CHAP. IV.

OF THE POWER AND DUTY OF THE PROFESSORS.

I. Applicants are to be admitted into the Institution by the Faculty.

II. The immediate care and instruction of the Students and the execution of the Laws are vested in the Professors or Faculty.

III. The Professors shall statedly reside near the Seminary, that, during term time, they may attend and perform the religious services of the Chapel, and other duties of their station as required by the Constitution.

IV. The Professors shall, each in his own department, instruct the Students by public Lectures, delivered at such times and places, as shall be assigned by the Trustees.

V. "It shall be the duty of the Professors by private instruction and advice, to aid the Students in the acquisition of a radical and adequate knowledge of the sacred scriptures in their original languages, and of the Old Testament in the Septuagint version; to direct their method of studying the BIBLE and all other writings; to superintend and animate their pursuits by frequent inquiries and examinations relative to their progress in books and knowledge; to assign proper subjects for their first compositions, and to suggest a natural method of treating them; frequently and critically to examine their early productions, and in a free and friendly manner to point out their defects and errors in grammar, method, reasoning, style, and, sentiment; to improve them in the important art of reading, and to give them opportunities of speaking in public; favoring them with their candid remarks on their whole manner; to explain intricate texts of scripture, referred to them; to solve cases of conscience; to watch over their health and morals with paternal solicitude; and by every prudent and christian method to promote the growth of true piety in their hearts; to give them friendly advice with relation to their necessary intercourse among men in the various walks of life; and especially with respect to the manner, in which it becomes a minister of the meek and lowly Jesus to address both God and man, whether in the assembly of his saints, or in the chamber of sickness and of death."

VI. The annual examination of the Students, required by the Constitution, shall be made by the Professors at the time and places, appointed by the Trustees.

VII. It will be expected of the Professors, that they

encourage and cultivate social, friendly, and familiar intercourse with their Pupils individually; not only by inviting them at seasonable hours to call at their respective houses, for the purpose of free conversation on theological subjects and personal religion; but likewise by visiting them at their rooms for the same important purpose.

CHAP. V.

OF BENEFICIARIES.

I. To be placed or continued on either of the charitable Foundations, a Student must produce to the Trustees or Visitors a joint certificate from the Faculty, that he possesses the qualifications, severally required by the Statutes of the Institution and of the Associate Foundation.

II. "To be entitled to maintenance from the Funds of the Institution, a Student, unless prevented by sickness, must reside at the Seminary eight months at least in each year, regularly attending the exercises and diligently prosecuting the studies prescribed, in all respects conforming to the Statutes of the Institution, and to the laws and orders of the Trustees."

III. "If upon due and impartial examination it be found, that any Student on a charitable Foundation has not made reasonable proficiency in the studies prescribed him, he shall be continued thereon no longer."

CHAP. VI.

OF THE LIBRARY.

I. The Library shall be committed to the immediate care of a Librarian, who shall give bond for the faithful discharge of his trust in such sum, and with such surety or sureties, as the Trustees shall direct; who shall be allowed a reasonable

compensation for his services and be chosen for a term not exceeding three years, subject nevertheless to removal for misbehaviour or neglect of duty, within the said term, at the discretion of the Board; and on his removal, or at the expiration of his term, he shall give an account of the condition of the Library to the Trustees, or to a committee of their appointment, who shall inspect the Library, and see that all the books are in proper state and order, before another choice; and if, through his neglect, the Library shall have suffered damage, it shall be made good out of his salary or otherwise at his expense.

II. The Librarian may nominate a Substitute, who, being approved by the Trustees, shall, in the absence and at the expense of the Librarian, perform his duty.

III. A Print of some emblematical engraving, with the name of the donor inscribed, shall be pasted in the beginning of every volume;⁴ and books, given in behalf of the Associate Foundation, shall also be distinguished by an appropriate mark.

IV. The disposition of all books in the Library shall be made by a special committee, appointed by the Trustees; and there shall be constantly kept in the Library an alphabetical Catalogue, in which the title, size, place, and number of copies and volumes of every author shall be noted.

V. Whereas certain books may be of such value and nature, that they ought not to be taken from the Library, but always kept there for occasional consultation, such as *Biblia Polyglotta* &c. the particular books of this description shall be determined and marked by a committee for this purpose appointed, no one of which shall be loaned by the Librarian, without special permission of the Trustees.

VI. No person shall go into the Library without the Librarian or his Substitute, except as provided in the ninth Article of this Chapter; and no other person may have a key of the Library.

VII. No persons shall have a right to borrow books, except Founders, Visitors, Trustees, Professors, Instructors of

Phillips Academy, resident Licentiates, and Students of the Theological Seminary.

VIII. No book shall be loaned or returned without the knowledge and presence of the Librarian or his Substitute, who shall note the state of every book at its delivery and return, and see that it is properly covered with paper. He shall also keep a fair record of the person borrowing or returning a book, of the time when, and of its title, and size; which record shall be signed by the borrower. But a Professor, Trustee, Founder, Visitor, or Instructor of Phillips Academy, may borrow books by proxy, producing a written order therefor, and subscribing the record in his behalf.

IX. The Librarian or his Substitute will attend upon gentlemen in the government of the Institution and Academy, for the delivery and receipt of books, at such times, as may best suit their convenience; and will give his attendance, or lend the key of the Library to a Professor, who may have occasion to consult, in the Library, any author in the line of his Profession.

X. The stated time for loaning books to Students shall be from two to four o'clock of every Saturday afternoon in term time.

XI. No Student may have on loan, at one time more than three books, in addition to such necessary classical books, as, by a written order from a Professor, he may be authorized to borrow; nor shall a student exchange a book within a week, or retain one longer than three weeks from the time it was loaned, except by a like order; and no other person may have on loan at one time more than three books, nor retain the same more than three months, except a Professor, who may have twelve volumes at one time.

XII. All books, borrowed by a resident Licentiate or Student, not present during a vacation, shall be returned previously to his leaving the town; and no book, borrowed from the Library by either, shall be carried out of the town. And once in every year, viz., on the Tuesday pre-

ceding the first Wednesday in May, all books, by whomsoever borrowed, shall be punctually returned, for the purpose of a careful inspection of the whole Library.

XIII. Any person, wishing to borrow a book, already loaned, may leave his name and the title of the book with the Librarian; and it shall be reserved for an applicant within the town one week, or for one without the town two weeks.

XIV. If a book, while loaned to any person, be injured or defaced, the borrower shall make reasonable compensation therefor, to the satisfaction of a committee for that purpose appointed by the Trustees; or, if any person detain a book beyond the time limited by law, he shall not borrow another, before he have returned the former.

XV. When there shall be more than one copy of the same book, the least elegant shall be lent first.

XVI. During the hours, assigned for the loan of books, the Librarian may not permit more than four Students to be in the Library at one time.

XVII. The Library shall be well aired one day in a week, if weather permit, and swept and dusted once a month; and previously to the annual inspection of the Library the books on each shelf shall be taken down and carefully dusted, and the shelf well brushed.

XVIII. The Librarian shall from time to time make a fair entry in a book of record, for this purpose provided, of the name of each Benefactor of the Library, and of the books by him presented, which Record shall be open to the inspection of all men.

CHAP. VII.

OF STEWARD AND COMMONS.

I. It shall be the duty of the Steward to measure, weigh, receive, and store provisions and other necessities for the Institution; to see that three meals of good victuals

be well cooked, and served up in the Hall, each day in a term; to keep an exact account of the time, each Student is in commons in a term; to fence and cultivate the lands, appropriated to the Institution; and to have the immediate care of all the produce, stores, utensils, and property, connected with his department; agreeably to such directions, as he may from time to time receive.

II. The Steward shall cause all the rooms, occupied by the Students, and the entries of Phillips Hall, to be cleanly swept twice in a week, and their beds made every day; he shall also take care, that their bed linen and clothes be well washed, mended, and ironed as often as necessary.

III. During the winter term, breakfast shall be served up in the Hall at half past seven, and in the summer term at seven o'clock; and, during both terms, dinner shall be made ready at half past twelve, and supper at the close of evening prayers.

IV. The department of Steward and all persons employed in it are placed under the immediate inspection and direction of a Superintendent, who shall have authority to make and conclude all contracts for stated and occasional help; whose duty it shall be, not only to superintend this department, but to make or direct all purchases of provisions and other necessities; to keep fair and regular accounts of all purchases and expenditures for the department; and to make out proper term bills, agreeably to direction of the Trustees.

V. Every resident Licentiate and every Student, previously to his dieting in the Hall, shall give bond to the Trustees of Phillips Academy in the penal sum of two hundred dollars and to the satisfaction of the Treasurer, conditioned to pay all sums, rightfully charged against him in every term bill of his, within six weeks after it shall become due; and every bill, not paid within six weeks from its date, shall bear interest from the end of said six weeks till paid.

VI. Every resident Licentiate and every Student, upon his admission, return after vacation, or any occasional absence, shall enter his name in the Steward's book; and, when going out of town for two or more nights, he shall enter his name in like manner; and, if he neglect such entry, he shall be liable to be charged for commons during his absence.

VII. No Student shall board out of commons without permission, first obtained from the Faculty, for special and sufficient reasons.

VIII. It is expected, that at meals the Students sit in classical order; and that no Student take his seat at table, before a blessing be asked; or leave the Hall, before thanks be returned; both which duties to be performed by the oldest Licentiate or the senior Student present, or some other person at his request.

IX. Previously to the close of each term, the Steward shall furnish the Committee for ascertaining the expenses, incurred in the same, a schedule of the time, each Student has dined in the Hall; also of the stock, fuel, and stores on hand; and likewise of the furniture of the Hall and the Kitchen, and other utensils; noting such articles, as may have been broken, lost, worn out, or purchased within the term.

X. A Committee of two persons shall be appointed by the Trustees, who, with the assistance of the Superintendent shall ascertain and adjust the current expenses of each term; in which shall be included the salaries of the Superintendent and Steward, the wages given for stated and occasional help, and the prime cost of the provisions, fuel, and other necessities, consumed in the same; the aggregate of all which shall be averaged upon the Students, according to the time, each Student has been in commons during the term, and the bills made out accordingly by the Superintendent.

CHAP. VIII.

MISCELLANIES.

I. The assignment of rooms and studies in the Hall shall be made by the Faculty.

II. All the Theological Students shall live in the Hall and board in commons, special cases excepted.

III. For prayers the bell shall be rung and tolled, and for commons tolled by the Steward, or by his order; but for Lectures it shall be tolled by some Student according to direction of the Professors.

IV.⁵ No Student shall apply to any Association or Presbytery for license to preach, but in virtue of a Certificate, signed by the Professors, specifying how long he has diligently studied under their direction and attended their Lectures, and that he sustains a good moral character; and also expressive of their consent to such application. This Certificate however shall never be given, but in cases, in which license cannot be obtained within one month after the expiration of such Student's regular course in the Institution; nor shall such application be made, but at the latest period in said course, in which such license can be obtained; and, when obtained, such Student shall not preach in virtue of it, before he shall have regularly completed his course in the Institution.

V. No Student shall leave the Seminary, or be entitled to receive the Certificate, named in the twenty sixth Statute of the Constitution, before he shall have produced to the senior Professor a Certificate from the Treasurer, that he has discharged all dues, charged in his term bills; and from the Librarian, that he has returned in good order, or replaced the books, he had borrowed from the Library.

VI. "Whenever a Student shall have honorably finished his term and course of study under the direction of the

Professors, and such Student shall request it, a Certificate, signed by the Professors, specifying how long such Student has studied under the direction, and attended the Lectures of the Professors, that he has prosecuted his studies with diligence, and sustained a good moral character, shall be given him; provided always, that his conduct and his proficiency in theological knowledge be such, as to merit the same."

VII. In future no Student, who may have been permitted to deliver sermons in the Seminary and in neighbouring congregations, shall ever preach for compensation of any kind, direct or indirect, or on supply, or at the distance of more than ten miles from the Seminary, except for a Visitor or Trustee, and in his presence; and it is recommended to the Professors not to permit any such Student to preach more than six times in his senior year.

VIII. No Student in either of the two lower classes may officiate in the sacred desk on the Lord's day, or act the part of a religious instructor at any religious meeting.

AMENDMENTS AS PER LAWS PUBLISHED IN 1817.

¹ "Three" instead of "four."

² "Submitted to the private and friendly correction of each Professor within the limits of his own department."

³ "The Thursday following the fourth Wednesday in September, and the second, on the Thursday following the first Wednesday in May."

⁴ "Remainder of paragraph omitted."

⁵ Entire section omitted, and the following substituted therefor—"No student shall preach in the Seminary or any neighboring congregation, before he shall have obtained a written permission therefor, subscribed by the Professors, or a major part of them; and also the approbation of some regular Association or Presbytery; concurring with such permission."

LAWS OF THE THEOLOGICAL INSTITUTION AS PUBLISHED IN 1827,

WITH

AMENDMENTS AS PER LAWS PUBLISHED IN 1837
AND 1846 APPENDED.

CHAP. I.

ADMISSION.

SECT. I. This Institution shall be equally open to Open' to all Protestants Protestants of every denomination, for the admission of young men of requisite qualifications.

II. Every candidate for admission into this Sem- Qualifica- tions for admission. inary shall, previously to his examination,¹ produce to the Faculty satisfactory testimonials, from persons of information and respectability and reputed piety, that he possesses good natural and acquired talents; that he has been regularly educated at some respectable College or University, or has otherwise made literary acquisitions which, as preparatory to theological studies, are substantially equivalent to a liberal education, and that he sustains a fair moral character, is of a prudent and discreet deportment, and is hopefully possessed of personal piety. He shall also exhibit to the Faculty proper testimonials of his being in full communion with some Church of Christ; in default of which, he shall subscribe a Declaration of his belief in the Christian Religion, in the following words. "I ——— — do solemnly declare, that I believe the Christian Religion is of divine original, and that the Scriptures of the Old and

New Testaments contain a perfect rule of faith and practice."

Examina-
tion for ad-
mission.

III. Every candidate thus introduced shall be carefully examined by the Faculty in the learned languages,² and in the Hebrew Grammar and such portions of the Hebrew Scriptures as shall, from time to time, be required to be studied previously to admission, and also with reference to his personal piety, and his object in pursuing theological studies.

Trial for
two months

IV. Those applicants whose testimonials and examination have been satisfactory to the Faculty shall be furnished with a copy of the Laws of the Institution, and received on trial for two months, during which term they shall enjoy all the privileges and conform to all the laws of the Seminary. In special cases of doubtful character, the Faculty may extend the term of trial to six months.

Not admit-
ted if trial
is not satis-
factory.

V. If, at the close of the term of trial, the Faculty shall be satisfied respecting any individual that,—from deficiency of evidence of personal piety, or of prudence, or of natural talent, or of disposition to make diligent application to study, or from any other just and sufficient cause,—it is not expedient that he should prosecute theological studies, he shall not become a member of the Institution.

Repeat and
subscribe
declaration.

VI. Those who are approved at the close of the term of trial, shall repeat in the presence of the Faculty, and subscribe in a suitable book provided for the purpose, the following Declaration. "Deeply impressed with the importance of an extensive fund of knowledge and prudence to the ministerial character, and of being correctly instructed in the Gospel, and consequently of attending a regular course of theological education, and having carefully read the Laws of this Institution, I solemnly promise that, with a single view to my being qualified for the Gos-

pel Ministry, I will faithfully endeavor to arrange my plans and engagements in such a manner that, unless prevented by some unforeseen and unavoidable necessity,^a I shall go through a three years' course of theological study; that by the aid of divine grace, I will, so long as I shall be a member of this Institution, conscientiously obey all its Laws, pay due respect and obedience to the Officers, Trustees and Visitors, improve, in a faithful and Christian manner, the advantages of the Institution, and conduct toward my fellow students as brethren, and toward all men as becomes the Gospel of Christ:"—upon which they shall be considered members of this Seminary. ^{Admitted to membership.} Provided nevertheless, that such pious applicant may be admitted, as shall have been introduced and passed through the term of trial in the manner prescribed in the preceding sections, and shall produce to the Faculty a Certificate, from the Trustees or a Committee of their appointment, testifying that it appears to them, that the peculiarity of his case is such, that the object of this Institution may be promoted by excusing him from that part of the foregoing declaration and subscription which expresses an intention to devote himself to the work of the Gospel Ministry; in which case the words, "with a single view to my being qualified for the Gospel Ministry" will be omitted in said Declaration. ^{Pious persons not intending to preach admitted.} If any candidate for admission to the Seminary shall continue, for the space of two weeks, to refuse to make the above declaration and subscription, after having been regularly called upon by the Faculty to do so, he shall cease to enjoy the privileges of the Institution.

CHAP. II.

CHARITABLE AID.

Assistance
to indigent
students.

I. The necessary expenses of indigent students at this Seminary, will be defrayed out of funds appropriated to this purpose, agreeably to the Regulations in such case provided, and as said funds may permit.

Certificate
of qualifi-
cation for
charitable
aid.

II. To be placed or continued on any charitable foundation in this Seminary, a student must produce, to the Trustees or Visitors as the Statutes of that foundation may require, a Certificate from the Faculty that he possesses the qualifications severally required, by the Statutes of the Institution, and of the Foundation from which they recommend that he should receive charitable aid.*

Qualifica-
tions for
charitable
aid.

III. To be entitled to maintenance from the Funds of the Institution, a student, unless prevented by sickness, must reside at the Seminary nine^a calendar months at least in each year, regularly attending the exercises, and diligently prosecuting the studies, prescribed, and, in all respects, conforming to the Statutes of the Institution, and to the Laws and Orders of the Trustees.

Discontin-
ued if un-
worthy.

IV. If, upon due and impartial examination, it be found that any student on a charitable Foundation has not made reasonable proficiency in the studies prescribed him, he shall be continued thereon no longer.

To refund if
they leave
before com-
pleting
course.

V. Any student that has received support from any charity fund, who shall leave the Seminary, or be cut off from it, before completing the course of studies prescribed by the Statutes and Regulations

* See Appendix A (page 316).

of the Trustees, shall be holden to repay to the Treasurer the full amount of all bills that have been remitted to him, unless in some special case the Trustees shall make an exception.

CHAP. III.

THE FACULTY.

I. The President of the Seminary and the Professors shall constitute the Faculty.

II. The President shall be appointed by the Trustees, with the approbation of the Visitors. He shall, <sup>Appoint-
ment of</sup> President. in all cases, be an ordained Minister of the Congregational or Presbyterian denomination, and shall, ordinarily, be also a Professor in the Seminary. If the President be not also a Professor in the Seminary, <sup>Qualifica-
tions.</sup> he shall possess the qualifications, and shall at the time of his induction into office, and at the expiration of every successive period of five years, make, in the presence of the Trustees, the Declaration prescribed for Professors, by the Constitution.

III. Professors are to be appointed by the Trustees <sup>Choice of
Professors.</sup> and approved by the Visitors in the manner prescribed by the Statutes.

IV. Every Professor in this Seminary shall be a <sup>Qualifica-
tions of Pro-
fessors.</sup> Master of Arts, of the Protestant Reformed Religion, in communion with some Christian Church of the Congregational or Presbyterian denomination, and sustain the character of a discreet, sober, honest, learned and pious man; and shall be of sound and orthodox principles in Divinity, according to that form of sound words, or system of evangelical doctrines, drawn from the Scriptures, and denominated The Westminster Assembly's Shorter Catechism. If

On Associ-
ate Foun-
dation.

on the Associate Foundation, he must also be an ordained Minister of the Congregational or Presbyterian denomination, and must, previously to his inauguration, be carefully examined by the Visitors with reference to his religious principles.

Make and
subscribe
Declara-
tion.

V. Every person appointed or elected a Professor in this Seminary, shall, on the day of his inauguration into office, and in the presence of the Trustees, publicly make and subscribe the following Declaration.

“I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that, agreeably to those Scriptures, God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are three Persons, the FATHER, the SON, and the HOLY GHOST; and that these THREE are one GOD, the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness, and holiness; that the glory of God is man’s chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that ADAM, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the DIVINE SPIRIT, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his CREATOR, which was lost in ADAM, every man is justly exposed

to eternal damnation; so that, except a man be born Declaration again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a REDEEMER; that the only REDEEMER of the elect is the eternal SON of GOD, who for this purpose became man, and continues to be GOD and man in two distinct natures and one person forever; that CHRIST, as our Redeemer, executeth the office of a Prophet, Priest, and King; that, agreeably to the covenant of redemption, the SON of GOD, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation; that the righteousness of CHRIST is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the HOLY SPIRIT, and that supreme love to God constitutes the essential difference between saints and sinners; that, by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the HOLY SPIRIT makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness

Declaration is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to CHRIST, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all, that God, requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise Him; and that all the evil, which has existed, and will forever exist, in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure.—And furthermore, I do solemnly

promise that I will open and explain the Scriptures ^{Declaration} to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office, according to the best light God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Unitarians, and Universalists, and to all other heresies and errors, ancient or modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men; that, by my instructions, counsels and example, I will endeavour to promote true piety and godliness; that I will consult the good of this Institution, and the peace of the churches of our Lord Jesus Christ, on all occasions; and that I will religiously conform to the Constitution and Laws of this Seminary, and to the Statutes of my Foundation."—Professors on the Associate Foundation will add to the promissory part of the preceding Declaration, the word "Papists" between the words "Jews" and "Mahometans," and the word "Sabellians" between the words "Socinians" and "Unitarians."

The preceding Declaration shall be repeated by every Professor in this Seminary, in the presence of ^{Declaration to be repeated.} the Trustees, at the expiration of every successive period of five years; and no man shall be continued as President or Professor in this Institution who shall not continue to approve himself, to the satisfaction of the Trustees, a man of sound and orthodox principles in Divinity, agreeably to the system of evangelical doctrines contained in the said Westminster Shorter Catechism, and more concisely delineated in the afore-said Creed. Accordingly, if at any meeting regularly appointed, it should be proved to the satisfaction of a

majority of the whole number of the said Trustees, that the President, or any Professor in this Institution, has taught or embraced any of the heresies or errors alluded to in the Declaration aforesaid, or should he refuse to repeat the same as required by this Article, he shall be forthwith removed from office.

Duties of
President
and Profes-
sors to be
assigned.

VI. The Trustees shall prescribe the duties of the President; they shall also, in conformity to the Statutes of every Founder, assign to the Professors their respective departments of instruction, the times for delivering their lectures, and their several public and private duties, in such manner as, after consultation with the said Professors, shall, to the said Trustees, appear most convenient and useful.

President
and Profes-
sors may be
removed.

VII. The President, and every Professor in this Institution, shall be under the immediate inspection of the Trustees, and by them be removed, agreeably to the Statutes, for gross neglect of duty, scandalous immorality, mental incapacity, or any other just and sufficient cause. The Board of Visitors also have power to admonish or remove any Professor, in conformity to the Statutes of his Founder, for misbehaviour, heterodoxy, incapacity, or neglect of the duties of his office.

Duties of
President
and Pro-
fessors.

VIII. The immediate care and inspection of the students and the execution of the Laws are vested in the President and Professors of the Institution; who will be expected, while they firmly, promptly and uniformly enforce the Statutes of the Founders and the Regulations of the Trustees, to give to their administration as much of a paternal character as possible. They shall encourage and cultivate social, friendly and familiar intercourse with their pupils individually; carefully watch over their health and morals; and constantly and diligently endeavour, by inculcating practical religion as opportunity may

offer, in their Lectures and other public exercises, by taking suitable occasions to converse with the students privately on this most important subject, by giving them friendly advice in relation to their necessary intercourse with men in the various walks of life, and by every other prudent and Christian method, to promote the growth of true piety in their hearts, and fit them to be devoted, acceptable and useful Ministers of the Gospel.

IX. The instruction of the students shall be given by the President and Professors and such Assistants as shall be appointed by the Board of Trustees, agreeably to the requisitions of said Board: and no person may undertake the business of instruction within the limits under the control of the Trustees without first obtaining their consent.

Students to be instructed by President and Professors.

X. Each Instructor shall prepare a list of such books, and point out such a course of study, in his department, as, in his opinion, may be most congenial to the true design of this Institution, and most beneficial to the students; which list of books and course of study shall be submitted to and approved by the Trustees.

Course of Study to be pointed out.

XI. The President and Professors shall statedly reside near the Seminary, that, during term time, they may regularly perform the duties of their several stations as required by the Statutes and Laws.

President and Professors to reside near Seminary.

XII. Every public lecture shall be preceded and followed, and every private lecture preceded, by prayer.

Prayer at Lectures.

XIII. The President is to be regarded as the chief executive officer of the Institution; and, as such, shall watch over and inspect all its interests and concerns. He shall preside, in all meetings of the Faculty, at the semiannual examinations, and on all

Powers and Duties of the President.

public occasions. He shall call special meetings of the Faculty, whenever he shall judge it expedient, or shall be requested to do so by any two members; and in all meetings of the Faculty, he shall have the privilege of expressing his views and giving his vote like any other member. He shall, in the manner prescribed by the Laws, assign the students their rooms in the Halls of the Institution; grant permission to reside out of the Seminary and to board out of Commons^b; direct as to the manner in which the students shall conduct devotional exercises at morning and evening prayers and at meals; give leave of absence from the Seminary; call students to account for tardiness in returning after vacations, and for delinquencies in regard to recitations and other public exercises that shall be reported to him by the Monitors; give certificates and recommendations to the students not otherwise provided for; perform a due proportion of the public services of the sabbath and at public prayers; regulate the preaching of the Senior students; and, in short, perform all executive duties not assigned to the Faculty or to any other individual officer. He shall also act as Senior⁴ Pastor of the church in the Seminary; and shall take the special charge of Resident Licentiates. In the absence of the President, his appropriate duties shall be performed by the Senior Professor.⁴

Duties of
the Faculty.

XIV. The Faculty shall, in the manner prescribed by the Laws, receive and act upon all cases of application for admission to the Institution, and for charitable aid; examine and license the Senior students to preach in the Seminary; give certificates to Senior students about to apply to Ecclesiastical Bodies for license, and previously to their leaving the Institution after completing their course; investigate and determine all cases of exception allowed to any re-

quisitions of the Statutes or Laws, and referred to their decision; and hear and judge in all cases of discipline not within the province of an individual officer. They shall have power to prescribe regulations respecting hours of study and exercise for the students. They shall report, annually, to the Trustees, the state of the Seminary, suggesting subjects which appear to them to require the attention of the Board; and shall investigate and give their opinion on all questions submitted to them by the Trustees or Visitors. The Faculty shall have power to fix the times of their stated meetings, and to form rules for the regulation of their proceedings; and shall keep a fair record of their doings, which shall at all times be subject to the inspection and revision of the Trustees and Visitors. Questions considered in meetings of the Faculty shall be determined by the vote of a major part of the members present; and, when the members present shall be equally divided in opinion, the question shall determine on the side on which the President voted.

XV. The Professors will have the special oversight and direction of the Classes attending on their instructions. They shall give to the members of those classes all necessary advice and direction in relation to their studies, and see that they are diligent in their studies, and regular and punctual in their attendance on lectures and recitations. They shall see that the Monitors of the classes under their instruction discharge their duties, and shall call over the Monitors' bills as required by the Laws. They shall attend the public examinations, and also, except when excused by the Trustees, perform the parts assigned them in the public services of the Sabbath, and at the daily public prayers. They shall consider themselves bound, as they have opportunity, to watch

Duties of
individual
Professors.

over the conduct and promote the improvement of all the students. They may admonish any student, as they shall judge requisite, in private, or before his Class if under their instruction; and shall report to the Faculty those whose delinquencies have not been remedied by their individual counsel and discipline.

CHAP. IV.

REGULAR EXERCISES AND DUTIES OF THE STUDENTS.

Students must reside three years at the Seminary. I. All persons who may wish to enjoy the advantages of this Institution will be required to reside statedly at the Seminary three full years, vacations excepted; nor can any student leave the Seminary in an honourable manner, within the term of three years of such residence, except by permission specially obtained of the Trustees, in case of necessity.^a

Students must be present in term time. II. Every student shall reside constantly at the Seminary during term time, unless prevented by sickness; and no student may go out of town, to be absent from any lecture or other exercise of his class, without permission from the President,^d or in the absence of the President, from the Professor who has the charge of his Class, or in the absence of that Professor, from the senior Professor in town. For every night's absence after the expiration of a vacation, or of any permission to be absent in term time, every student shall give a satisfactory excuse to the President.

Students must live in rooms assigned. III. All the students shall live in the Halls of the Institution, occupying the rooms assigned them, special cases excepted; nor shall any student change his place of residence without permission from the President.

IV. The students shall, at all times, treat the Officers, Trustees and Visitors with due respect, and each other with friendship and decorum: any failure in these and similar instances will be deemed censurable, and, if persisted in, a forfeiture of the privileges of the Institution.

Treatment
of Officers
and fellow
students.

V. Each student shall pursue the course of study, read the books, and perform the exercises constitutionally prescribed him by the Instructors; frequently ask their advice and assistance with reference to his studies; and often submit his theological compositions, especially his first essays, to their friendly and faithful inspection.

Duties in
respect to
studies.

VI. The students shall at all times, pay a strict regard to the regulations relative to hours of study and exercises which shall be prescribed by the Faculty.

To observe
hours of
study.

VII. All students in town shall punctually attend every public lecture; and every student in each Class shall, in like manner, attend the stated private lectures and recitations of his Class, unless prevented by sickness, or by some lawful and necessary engagement which cannot be performed at another time. No student shall attend the instructions of any person not an officer in this Seminary without permission from the Trustees.

Attendance
upon lect-
ures public
and private.

VIII. The students shall respectfully and promptly give their reasons for absence or tardiness when it shall be required of them, by a Professor, or by the President.

Give rea-
sons for ab-
sence.

IX. The bell for the lectures and recitations of each Class shall be tolled by some member* of the Class, according to the direction of its Instructor.

Bell to be
tolled.

X. The members of the Junior and Middle Classes shall write compositions as shall be directed by the Board of Trustees, on subjects approved by the Instructors of those Classes; said compositions to be submitted to the criticism of the officer to whom that

Composi-
tions and
sermons to
be written.

duty shall be assigned by the Board. Each student in the course of his Senior year, shall write, not less than four sermons, on subjects approved by the officer by whom they are to be examined; each of which sermons shall be submitted to the private and friendly criticism of the Instructor to whom this duty shall be assigned; and each sermon, after such criticism, shall be transcribed and re-examined, as often as the officer to whom it has been submitted shall deem necessary.

Sacred music.

XI. Every student whose voice and health will permit, shall devote so much time to the study and practice of Sacred Music as will enable him, with understanding and spirit, to take an active part in performing this duty of public devotion.

Students not to be Instructors without leave.

XII. No student of this Institution may undertake the business of instruction in the immediate vicinity without the approbation of the Trustees.⁵

Certificate to those who finish their course.

XIII. Whenever a student shall have honourably finished the term of three years residence⁶ at the Seminary and the course of studies prescribed by its Laws, a Certificate, signed by the President in behalf of the Faculty, shall be given him, specifying how long^a he has been connected with the Seminary; that he has prosecuted his studies with diligence, and sustained a good moral and Christian character; provided always, that his conduct and his proficiency in theological knowledge be such as to merit the same.

Treasurer's and Librarian's accounts to be settled.

XIV. No student about to discontinue his connection with the Seminary, at the close of the course, or at any other time, shall receive the Certificate prescribed of his standing and character, or leave the Institution, before he shall have produced to the President a certificate from the Treasurer that he has discharged all dues charged in his term bills, and a certificate from the Librarian that he has returned in good order, or replaced, the books he had borrowed from the Library.

XV. If any student in this Seminary shall be guilty of any gross immorality, or of any insult or oppugnation to any Trustee, or Visitor, or Officer of the Institution, he shall be cut off, by the Faculty, from all the advantages and benefits of the Institution, unless he make reasonable and immediate satisfaction for his offence. And if any student shall neglect his regular studies, or be guilty of any indiscretion, or exhibit in his general deportment a levity or indifference in regard to practical religion, or shall in any way violate the Laws of the Institution, he shall be tenderly and faithfully admonished, in private, or, when judged expedient, before his Class, if under the instruction of the officer to whom the fact is known, or when the case shall seem to require it, by the President in the presence of the Faculty. And if any student, after due admonition, shall continue to exhibit an unbecoming deportment or violate any Law of the Institution, he shall be suspended for a term not exceeding three months. And if he shall still neglect or refuse to give satisfaction, he shall be cut off from the Seminary. Provided always, that any student who shall, for any of the above named causes, be suspended or cut off from the Seminary by the Faculty, shall have the right of appeal to the Board of Trustees at or before their next meeting.

Students to
be cut off for
gross mis-
conduct.

To be ad-
monished
or suspen-
ded for va-
rious of-
fences.

Right of ap-
peal.

CHAP. V.

LICENSE TO PREACH, ORDINATION, AND DELIVERY OF SERMONS.

I. The Senior students will be required occasionally to deliver sermons in public, in the Seminary, and in neighbouring congregations, as shall be judged expedient by the Faculty, and in conformity with the regulations of the Trustees.

Seniors to
preach pub-
licly.

Licensed to
preach in
Seminary.

II. As soon after the commencement of the winter term as may be deemed expedient, the Faculty, having thoroughly examined the Senior Students as to their qualifications and motives for preaching the Gospel, shall give, to each student who shall be approved, a Certificate,¹ stating that, after due examination by the Faculty, he has their permission to preach in the Seminary according to the Laws; and no student shall preach publicly in the Seminary before he shall have received such a permission.

Not to
preach out
of Seminary
without li-
cense.

III. No student shall preach out of the Seminary before he shall have obtained a license to preach, in the customary form, from some regular Ecclesiastical Body.

Not to be li-
censed be-
fore spring
vacation.

IV. No student shall receive a license to preach from any Ecclesiastical Body until near the close of the winter term of his senior year, and no student shall be ordained before the expiration of his regular course in the Seminary, except in cases of special urgency, to be judged of by the Faculty.

Not to ap-
ply for li-
cense with-
out Certifi-
cate.

V. No student shall apply to any Ecclesiastical Body for license to preach, or for ordination, but in virtue of a Certificate from the Faculty, specifying how long¹ he has been connected with the Seminary and attended to the studies prescribed by the Laws of the Institution, and stating that he sustains a fair Christian character, and that he has the consent of the Faculty to his making such application.

Preaching
directed by
President.

VI. Those students who have the permission of the Faculty to preach publicly in the Seminary, shall perform that duty as shall be directed by the President.

Limits of
Seniors'
preaching.

VII. No student who has been regularly licensed by an Ecclesiastical Body, shall ever preach out of the Seminary at a greater distance from the

Institution than twenty five miles, except in the Spring vacation of the Senior year, and when, by previous permission of the Faculty or from unavoidable necessity to be judged of by the Faculty, not residing at the Seminary in term time. No student shall preach out of the Seminary within the distance of twenty five miles^k in term time, without permission from the President; and it is recommended to the President not to permit any student to commence preaching out of the Seminary, in term time, until the seventh Sabbath preceding the anniversary at which he is to complete his course of study.

VIII. No sermon shall be publicly delivered in the Seminary by any student, in term time, which has not been examined and approved by a Professor.

Sermons to
be exam-
ined.

IX. Any student who shall violate either of the above regulations respecting license and ordination and the delivery of sermons,⁶ shall be, forthwith, cut off, by the Faculty, from the Institution; he having the right of appeal to the Trustees.⁶

Students
cut off who
violate the
above laws.

CHAP. VI.

RESIDENT LICENTIATES.

I. One or more of those students who shall, in each year, have completed their course of three years' study in this Institution, and shall have evidenced the greatest diligence and the most valuable acquisitions, added to the strongest powers of mind, may be placed or continued on the Abbot Foundation, agreeably to the provisions of said Foundation, for the purpose of continuing their theological studies and literary researches. [See App. B.]

Abbot Resi-
dents.

II.⁷ Other students who have honourably passed a regular course of theological study may also be

Resident
Licentiates.

permitted, by the Faculty, to reside at the Seminary, with the privilege of having access to the Library and to the instructions of the officers and to other exercises of the Institution.

Under the
President.

III.^s Persons thus connected with the Seminary shall be under the special charge of the President, and, when in town, shall be under the same obligation as the Students to attend the devotional exercises of the Seminary: and those on the Abbot Foundation shall pursue such studies as shall be prescribed by the Faculty.

CHAP. VII.

DEVOTIONAL EXERCISES.

It should be regarded, by every student and Resident Licentiate in this Seminary, as an object of primary importance to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the sentiment that, without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of Christ. He must remember too, that this is a species of improvement which must, of necessity, be left, in a great measure with himself, as a concern between God and his own soul. It is proper however to delineate the path of duty, to express the wishes and expectations of the Founders of the Institution and of the Trustees, and to make such requisitions as the nature of the subject will permit.

Devout ex-
ercises.

I. It is expected that every student and Resident Licentiate connected with this Seminary will daily spend a portion of time, in devout meditation, reading the Scriptures with a view to a personal and practical application, and in humble and fervent prayer.

The Sabbath is to be employed in religious duties, ^{Observance of Sabbath.} social and secret. Walking abroad for exercise, and conversation, and pursuits not adapted directly to promote personal piety, are, on this day, to be avoided. Associations for prayer and praise, and for religious conference, are proper for this day, subject to such regulations as the President may see fit to prescribe.

II. Every morning and evening, during term ^{Morning and evening prayers.} time, religious exercises shall be performed in the Chapel, in the following manner. The divine assistance and blessing shall be first implored in a short prayer; a devotional chapter or psalm shall then be read from the Scriptures, accompanied, when an officer officiates, with pious and practical reflections; or, instead of this, once at least in every week, an exposition shall be given upon some deeply interesting passage of Scripture; to this shall succeed a piece of genuine psalmody; and the services shall be concluded by an appropriate prayer. In these exercises the President or a Professor shall preside and ordinarily officiate; but Students of two years standing may occasionally perform them in whole or in part, according to the regulations prescribed by the President. The singing shall be performed by those ^{Students to sing.} students who attend to the study and practice of sacred music.

III.⁹ Morning prayers shall be attended at seven o'clock, from the commencement of the winter term ^{Time of morning and evening prayers.} till January 15th; from Jan. 15th to February 1st, at a quarter before seven; from Feb. 1st to Feb. 15th at half past six; from Feb. 15th to March 1st, at a quarter past six; from March 1st to the end of the year, at six o'clock. Evening prayers shall be attended, from the commencement of the winter term till March 20th, at the going down of the sun, and during the remainder of the year at six o'clock.

Chapel services on the Sabbath.

IV. Divine services shall be publicly celebrated in the Chapel of the Seminary, in the forenoon and afternoon of every Lord's day, during term time. There shall also be service in the Chapel on the days appointed by the Civil Authority for public thanksgiving, and for fasting, humiliation and prayer. These services shall usually be performed by the President and Professors, but sometimes by such Senior students as may have received permission from the Faculty to preach in the Seminary: the proportion of such services performed by said students not to exceed one fourth part.

Weekly Conference.

V. The Faculty may appoint at least one general weekly Conference, for the purpose of promoting, among the students, practical piety and preparation for the active duties of the ministry. And, whenever the good of the Seminary may seem to require

Days of Fasting.

it, the Faculty may set apart a day for special humiliation and prayer by the officers and members of the Institution, to be spent in such exercises as the President shall direct.

Duty to attend.

VI. Every student in this Seminary, shall constantly, punctually and seriously attend, morning and evening prayers; the public services of the Chapel on the Sabbath, and on days of fasting and of thanksgiving; and on all stated and occasional Conferences, and seasons of special devotion, appointed by the Faculty.

CHAP. VIII.

ANNIVERSARY AND PUBLIC EXAMINATIONS.

Anniversary.

I. At the close of the second term, in September, in each year, there shall be a public Anniversary; the exercises of which shall be confined to the Senior

Class, and shall embrace all the departments of instruction in the Seminary. Copies of the written performances at the Anniversaries shall be furnished to the President, by the respective performers, to be deposited in the Library.

II. There shall be annually, at the close of the winter term, a particular and thorough examination of the classes in the several branches taught in the Seminary; and there shall be, at the close of the year, an examination of the several classes in the studies of the previous term.

III. All the students shall regularly attend the public examinations of their several Classes. Any student who shall be absent from, or shall not satisfactorily pass, the examination at the close of either term, shall be examined by the Faculty, at the commencement of the following term, or on his return, in the same things in which his class were last examined. And if any Student shall not be prepared for, or shall not satisfactorily pass, this special examination when required of him, he shall be directed to make up his deficiencies; in default of which, he shall not, except in very special cases, be permitted to proceed with his class in their course.

IV.^m A Committee of Examination shall be formed in the following manner, viz., the Visitors shall annually elect one member of their Board; the Trustees shall annually elect three members of their Board; and these four, or the Faculty at their request, shall¹⁰ elect three or more distinguished literary and religious characters, as they shall judge expedient;¹¹ and, according to the direction of this Committee, and in their presence, and in presence of the Faculty, the examination shall be conducted by the Instructors.

V. The above described Committee shall report the results of their examinations to the respective Boards.

CHAP. IX.

MONITORS.

Monitors' Bills.

I. A Monitor's bill shall be kept, with reference to all the exercises, public and private, in each department, and all the public devotional exercises of the Seminary, and all other stated exercises prescribed by the Laws, or by the Faculty in conformity with the Laws.

Monitors appointed by Instructors.

Compensation.

II. Each Instructor having special charge of a Class, shall appoint a Monitor for that class, to serve at least for one term; he to receive such compensation for the service as the Trustees shall prescribe.

Monitors' duty.

III. The Monitor of each Class shall carefully note the cases of tardiness and absence in the members of his class, from each exercise of the Seminary which they are required to attend by the Laws.

Bills to be called over.

IV. The Monitor's bill of each Class shall, generally, be called over, by the Instructor of that class, at its first classical exercise in each week.

Bills to be returned monthly and at end of term.

V. Each Monitor shall present to the President, on the first Monday in every month, his bill for the preceding month, with the total view, in one column, of the delinquencies marked against each name; and, in another column, a total of delinquencies unexcused. And at the end of each term, a similar total shall be made out for the whole term, and inspected by the Faculty before the usual certificate for charity is given.

Chairman of Monitors.

VI. The Monitor of the Senior Class shall be considered as chairman of the Monitors, and endeavour to promote uniformity and punctuality, in the performance of their duties.

CHAP. X.

TREASURER.

I. A Treasurer shall be annually chosen by the Trustees, out of their own number, who shall continue in office till his place is supplied by a new election. Treasurer chosen.

II. The Treasurer shall, previously to his receiving the Interest of the Seminary into his hands, give Bond for the faithful discharge of his office, in such sum as the Trustees shall direct, with sufficient Sureties, to the Trustees of the Seminary for the time being by name; said bond to express the *use* both in the obligatory part and in the condition. He shall give duplicate receipts for all monies received, countersigned by one of the Trustees, one to the Donor, the other to be lodged with such member as the Trustees shall from time to time direct; and the Trustees shall take such other measures as they shall judge requisite, to make the Treasurer accountable, and effectually to secure the interests of the Seminary. Treasurer's duty.

CHAP. XI.

LIBRARY.

I. The Library shall be committed to the immediate care of a Librarian: who shall give bond for the faithful discharge of his trust; in such sum, and with such surety or sureties as the Trustees shall direct; who shall be allowed a reasonable compensation for his services, and be chosen for a term not exceeding three years; subject, nevertheless, to removal for misbehaviour or neglect of duty, within the said term, at the discretion of the Board; and on his removal, or, at the expiration of his term, he shall give an account Librarian chosen. Duty.

of the Library to the Trustees, or to a committee of their appointment; who shall inspect the Library, and see that all the books are in proper state and order, before another choice; and if, through his neglect, the Library shall have suffered, it shall be made good out of his salary, or otherwise at his expense.

May ap-
point sub-
stitute.

II. The Librarian may appoint a Substitute; who shall, in the absence of the Librarian, perform his duty.

Engraving
and donor's
name.

III. A print of some emblematical engraving, shall be pasted in the beginning of every volume belonging to the Library: in volumes presented to the Library, the name of the Donor shall be inscribed.

Disposition
of Books
and Cata-
logue.

IV. The disposition of all books in the Library shall be made by a special committee appointed by the Trustees; and there shall be constantly kept in the Library an alphabetical Catalogue, in which the title, size, place and number of copies and volumes of every author shall be noted.

Books not
to be loan-
ed.

V. Whereas certain books may be of such value and nature that they ought not to be taken from the Library, but always kept there for occasional consultation, such as *Biblia Polyglotta*, &c.; the particular books of this description shall be determined and marked by¹² a Committeeⁿ for this purpose appointed, no one of which shall be loaned by the Librarian without special permission of the Trustees.

Librarian
or substi-
tute pres-
ent.

VI. No person shall go into the Library without the Librarian or his Substitute, except as provided in the ninth Section of this Chapter;¹³ and no other person may have a key of the Library.

Who may
borrow
books.

VII. Founders, Visitors, Trustees, the President, Professors and other Instructors in the Seminary, Instructors of Phillips Academy, Resident Licentiates, Students of the Seminary, settled Ministers of the

Gospel in the town of Andover, and such other persons as may obtain a special license for the purpose from a Committee appointed by the Trustees,¹⁴ may borrow books from the Library.

VIII. No book shall be loaned,¹⁵ or returned without the knowledge and presence of the Librarian or his Substitute; who shall note the state of every book at its delivery and return. He shall also keep a fair record of the person borrowing or returning a book; of the time when, and of its title; which record shall be signed by the borrower.^o But a Founder, Visitor, Trustee, the President, a Professor, or an Instructor of Phillips Academy, may borrow books by proxy, producing a written order therefor, and subscribing the record in his behalf. The President and the Professors may, in special cases, be excused from signing the record.

IX. The Librarian or his Substitute will attend upon gentlemen in the government of the Institution and Academy,¹⁶ for the delivery and receipt of books, at such times as may best suit their convenience; and he will give his attendance, or lend the key of the Library to the President or to a Professor, when he may have occasion to consult, in the Library, any book in the line of his profession.

X.¹⁷ The stated time for loaning books to Students and Resident Licentiates shall be from two to four o'clock of every Saturday afternoon in term time.

XI. No student or Resident Licentiate may have on loan at one time, more than three books, in addition to such necessary classical books as, by a written order from an Instructor, he may be authorized to borrow; nor shall any Student or Resident Licentiate exchange a book within a week, or retain one longer than four weeks, from the time it was loaned, except by a like order.

Manner
in which
books may
be loaned
or returned

Librarian
to attend
gentlemen.

Time of
loaning
books to
students.

Number to
be borrow-
ed and how
long kept.

Books to be
returned.

XII. All books borrowed by a Student or Resident Licentiate not present during a vacation, shall be returned previously to his leaving town; and no book borrowed from the Library by either shall be carried out of the town. And once in every year, viz. at the close of the winter term, all books, by whomsoever borrowed, shall be punctually returned, for the purpose of a careful inspection of the whole Library.

Not to be
carried out
of town.

Books in-
jured or lost
to be made
good.

XIII. If a book, while loaned to any person, be injured or defaced, the borrower shall make reasonable compensation therefor, to the satisfaction of a Committee for that purpose appointed by the Trustees. If any person detain a book beyond the time limited by Law, he shall not borrow another before he shall have returned the former. If any person shall lose a book belonging to the Library, he shall furnish a similar volume; or, in default of this, pay its full value; and, if it belong to a set, he may, if the Librarian think proper, be required to take the remaining volumes, and replace or pay for the whole set.

Tax for use
of Library.

XIV. Each Student shall pay for the use of the Library three dollars a year; two dollars to be taxed in his bill for the winter term, and one dollar in his bill for the summer term.

Library to
be aired, &c.

XV. The Library shall be well aired one day in a week, if weather permit, and swept and dusted once a month; and, previously to the annual inspection of the Library, the books on each shelf shall be taken down, and carefully dusted, and the shelf well brushed.

Record of
Benefac-
tors.

XVI. The Librarian shall, from time to time, make a fair entry, in a book of record for this purpose provided, of the name of each BENEFACITOR of the Library, and of the books by him presented; which Record shall be open to the inspection of all men.

CHAP. XII.^a

COMMONS.

I. The Commons shall be under the direction of a ^{Superintendent of Commons.} Superintendent chosen by the Trustees. The Superintendent shall have power to appoint a Steward; and shall have the immediate inspection and direction of ^{Duty.} the department of Steward, and all persons employed in it: he shall, also, make and conclude all contracts for stated and occasional help, make and direct all purchases of provisions and other necessities, keep fair and regular accounts of all purchases and expenditures for the department, and make out proper term bills agreeably to the direction of the Trustees.

II. It shall be the duty of the Steward, to see to ^{Duty of Steward.} the ringing and tolling of the bell for Prayers and for Commons; to measure, weigh, receive, and store provisions and other necessities for the Institution; to see that three meals of good victuals be well cooked and served up in the Hall, each day in term time, dinner at half past twelve o'clock, breakfast and supper immediately after morning and evening prayers. He shall, also, keep an exact account of time each Student and Resident Licentiate is in Commons in a term; fence and cultivate the lands appropriated to the Institution; and have the immediate care of all the produce, stores, utensils, and property connected with his department, agreeably to such directions as he may, from time to time, receive from the Superintendent.

III. The Steward shall cause all the rooms occupied by Students and Resident Licentiates in the ^{Care of rooms and clothes.} Halls of the Institution, and the entries of said Halls, to be cleanly swept twice in a week, and their beds made every day. He shall also take care that their

bed linen and clothes be well washed, mended, and ironed, as often as necessary.

Students to
board in
Commons.

IV. All the Students shall board in Commons, special cases excepted; and no Student shall board out of Commons, or change his place of boarding, without permission from the President.

Names
must be
entered in
Steward's
books.

V. Every Student and Resident Licentiate, upon his admission, return after vacation, or any occasional absence, shall enter his name in the Steward's book; and when going out of town for three or more nights, he shall enter his name in like manner; and, if he neglect such entry, he shall be liable to be charged for Commons during his absence. If any one shall board in Commons without previously entering his name in the Steward's book, he shall be charged double the price of board in Commons during the time he shall neglect such entry. And every Student shall be held liable to pay for board in Commons who shall without permission board out of Commons.

Duties of
the table.

VI.¹⁸ No Student or Resident Licentiate shall take his seat at table before a blessing is asked, or leave the Hall, except in case of necessity, before thanks are returned; which duty shall be performed in such manner as the President shall direct.

Time in
Commons
to be made
out by Stew-
ard.

VII. Previously to the close of each term, the Steward shall furnish the Committee for ascertaining the expenses incurred in the same, a schedule of the time each Student and Resident Licentiate has dined in the Hall; also of the stock, fuel, and stores on hand.

Price of
Commons
to be fixed.

VIII. A Committee of two persons shall be appointed by the Trustees, who, with the assistance of the Superintendent, shall ascertain and adjust the current expenses in each term; in which shall be included, the wages given for stated and occasional help, and the prime cost of provisions, fuel, and other

necessaries, consumed in the term; the aggregate of all which shall be averaged upon the Students and Resident Licentiates according to the time each has boarded in Commons during the term; and the bills shall be made out accordingly by the Superintendent. And, inasmuch as the salaries of the Superintendent and Steward are a permanent expense not affected by the numbers boarding in Commons, and for the purpose of diminishing as much as possible the price of board in Commons, these salaries shall be assessed upon the whole body of the Students.¹⁹

IX. Every bill for board in Commons which is not paid at the close of the term, shall bear interest from that time until paid. Interest to be paid.

X. It shall be the duty of every Student or Resident Licentiate forthwith to repair any window glass which he may break, to repair or replace any furniture which may be broken or injured in the room occupied by him, and to make good any damage he may do to the buildings or other property of the Institution. The Superintendent shall see to the execution of this regulation. Glass and Furniture broken to be repaired.

CHAP. XIII.

VACATIONS.

I.²⁰ There shall be two vacations in every year, each of five weeks duration; the first, commencing on the Thursday following the fourth Wednesday in September; the Second, on the last Wednesday in April. Vacations.

II. All the Students shall be amenable to the government of the Institution for their conduct and deportment during the vacations. Conduct in Vacation.

Punctual
return.

III. All the Students shall return to the Seminary on or before the first day of each term. They shall not, in vacation, make any engagement whatever, without the previous permission of the President, that will interfere with a strict conformity to this requirement. And no excuse shall be received for absence after the commencement of a term, but sickness, or other unavoidable necessity, to be judged of by the President.

APPENDIX.

A.

Provisions of the Associate Statutes respecting Charitable Aid.

“For admission on the ASSOCIATE FOUNDATION, every Applicant shall be introduced by letters of recommendation from devout and influential characters, and shall exhibit satisfactory evidence of his distinguished abilities and gracious sincerity; and by an examination in the learned languages, shall evince that, in these respects, he is qualified to enter upon theological studies; which examination shall be made by a Standing Committee for this purpose appointed by the VISITORS of this Foundation. Moreover, no applicants except Congregationalists and Presbyterians shall be admitted upon this Foundation; and a College education shall be ever deemed an essential condition of admission, except only in some rare case of distinguished talents, information and piety. After examination by the Standing Committee, and after reading the Constitution of the Seminary and the Statutes of the ASSOCIATE FOUNDERS, every Applicant shall make and Subscribe,” the Declaration inserted Chap. I. Sect. 6; “after which, any Candidate, approved by said Committee, may be recommended for admission as a *Resident Applicant* on trial for two months; and if, at the expiration of this term, the Faculty approve him, he may be placed on the list of *Resident Students* till the next annual meeting of the VISITORS; and if, upon examination by the Board of VISITORS, he be then approved, he shall be registered as an *Associate Student*. But, if not approved by the VISITORS, after careful examination and the best information respecting him, he shall be dismissed from the Foundation.”

B.

Extract from the Will of the late Samuel Abbot Esq. of Andover.

“Whereas the cause of Christianity may be essentially promoted by encouraging a few young men, eminently distinguished by their talents, industry and piety to continue their theological studies and literary researches, at an Institution where, with the assistance of able Professors, they may enjoy the singular advantage of exploring a public Library abounding in books on general science and richly endowed with rare and costly writings, in various languages, on subjects highly interesting to the cause of sacred truth; my will further is, that the Trustees and Professors aforesaid have liberty and power to select, and to continue or place, at their discretion, on my said Foundation, for the purpose aforesaid, and for the term of one year, or longer if deemed useful and best, one or more such students as shall have completed their course of three years’ study in said Institution, and shall have evidenced the greatest diligence and the most valuable acquisitions, added to the strongest powers of mind; provided always, that the number of such selected students shall never exceed, in any year, the proportion of one in seven of the whole number of students on my said Foundation; that the selection never be made but upon full conviction that the Interests of true religion will be thereby specially promoted; that the said selected students conform to all the regulations and requisitions, herein provided, or by the said Trustees hereafter provided, relative to said selected students; and that the said selected students in no case be thus continued on my said Foundation more than four additional years: and my will further is, that the support and allowance annually made to students thus selected and continued be the same, and regulated in the same manner, with the support and allowance herein before prescribed for students on this my Foundation; and moreover, that such selected students be permitted to preach on hire one third part of each year in which they may be thus continued; and that the attendance of said selected students on the Lectures of the said Professors be optional.”

Explanatory Note, by the Faculty, to Chap. V.²¹

“By the term *preaching* the Faculty understand the Laws to mean such a delivery of a discourse, with or without notes, in the pulpit or elsewhere, as is commonly expected from a duly author-

ized preacher of the gospel; or such as will be likely to make on the hearers the impression, that he who delivers it, is an authorized, religious teacher or minister.

“The man who conducts the worship of an assembly, essentially as is customary in the exercises of a regular minister, especially if he speaks from a passage of Scripture, and closes with a benediction, will be understood, to appear before that assembly in the sacred office, and will make the impression that he is authorized to preach; which ought not be done by any one who has not been regularly licensed as a public preacher. Students not thus licensed, ought uniformly to decline to enter the pulpit at *regular seasons of worship*, unless it be simply to perform the exercises appropriately styled devotional, or, in addition to this, to read a printed sermon. And in *occasional religious meetings*, they ought to make only such addresses as are expected at such meetings from pious and intelligent laymen.”

AMENDMENTS AS PER LAWS PUBLISHED IN 1837.

¹ Sect. II., Chap. I., word “examination” changed to “matriculation.”

² Sect. III., Chap. I., omit following words, “and in the Hebrew Grammar, and such portions of the Hebrew Scriptures as shall from time to time be required to be studied previously to admission.”

³ Sect. III., Chap. II., “nine” changed to “eight.”

⁴ Sect. XIII., Chap. III., “senior” omitted, “senior Professor” omitted, and the following inserted, “such Professor as may be designated by the Trustees.”

⁵ Sect. XII., Chap. IV., following words added, “and no society shall be formed or continued among the members of the Seminary, without the approbation of the Faculty.”

⁶ Sect. IX., Chap. V., the following words inserted after the word “sermons,” “unless he shall make reasonable and immediate satisfaction,” also, after the word “Trustees,” “at or before the next meeting.”

⁷ Numbers of Sections, from II. onwards, Chap. VI., changed. The following new Sect. II. inserted,—“To be entitled to maintenance on the above Foundation, Licentiates shall reside at the Seminary eight calendar months in a year; allowing for absence over the Sabbath to preach, as much as is permitted by the Statutes of the Founders.”

Sect. II. of Laws of 1827 changed to Sect. III. in Laws of 1837.

⁸ Sect. III. of the Laws of 1827 omitted, and the following new sections substituted therefor:—

“III. Other students who have honorably passed a regular course of theological study may also be permitted, by the Faculty, to reside at the Semi-

nary, with the privilege of having access to the Library, and to the instructions of the officers, and to other exercises of the Institution.

"IV. In special cases, persons of reputed piety, and promising talents and acquirements, who have not passed through a regular course of Theological study, and have the ministry or missionary service in view, may be permitted by the Faculty, with the approbation of the Committee of Exigencies, to enjoy the privilege of Resident Licentiates, not on the Abbot Foundation.

"V. Persons thus connected with the Seminary shall be under the special charge of the President, and, when in town, will be expected, in ordinary circumstances, to attend the devotional exercises of the Seminary; and those on the Abbot Foundation shall pursue such studies as shall be prescribed by the Faculty, and shall report to the President at the close of the year how much they have been absent, and how much they have preached on hire.

"VI. Resident Licentiates shall be liable to a suspension of their privileges for negligence or misbehavior, according to the judgment of the Faculty."

⁹ Sect. III. of Chap. VII. omitted, and the following substituted therefor, "Morning and evening prayers shall be attended at such hours as the Faculty shall prescribe."

¹⁰ Sect. IV., Chap. VIII., "shall" changed to "may."

¹¹ Sect. IV., Chap. VIII., all after "they shall judge expedient" omitted, and the following substituted therefor, "This Committee shall conduct the examination in the presence of the Faculty, employing as the Committee shall deem proper, the agency of the Instructors."

¹² Sect. V., Chap. XI., after "marked by," "the Librarian with the consent of the Committee on the Library," "and no one" instead of "a Committee for this purpose appointed, no one of which," etc.

¹³ Sect. VI., Chap. XI., instead of "this chapter" say "these laws."

¹⁴ Sect. VII., Chap. XI., instead of "a Committee appointed by the Trustees," say "the Faculty."

¹⁵ Sect. VIII., Chap. XI., instead of "be loaned," say "taken from the Library"; also third line omit "note the" to word "also" in the next sentence; also, seventh line of same section after word "signed" insert "each time," also, seventh line after word "borrower" insert "nor shall any book be delivered, but to the borrower in person, except that a," and omit in Laws of 1827 "but a Founder," also, ninth line omit "of Phillips Academy," also last sentence of same section omitted.

¹⁶ Sect. IX., Chap. XI., third line "and Academy" omitted, also same section third line, "receipt" changed to "return," also next line after the word "times" insert "during all Library hours."

¹⁷ Instead of Sections X., XI., XII., XIII., insert the following sections:—

"X. The Library shall be opened for the purposes of reading and consultation every day (except Sundays and other special days) during term time, at one o'clock in the afternoon; * and continue open at least one and a half hours during the winter term and two hours during the summer term, except when this will interfere with other standing exercises of the Seminary. The stated times for loaning books shall be on Tuesdays and Fridays, at such times during Library hours as the Librarian may appoint.

"XI. No person except a Visitor, Trustee, the President, a Professor, or other Instructor in the Seminary shall have on loan at one time more than four books; unless upon a general order from the Faculty signed by the President, by which he may be authorized to borrow to the amount of eight books

* See Amendment 9, page 322.

in all. In special cases also the Librarian, with the written consent of the President, may loan extra books for a specific time and purpose. Nor shall any student or resident Licentiate retain any book longer than four weeks from the time it was loaned, without a like order from the Faculty. The Librarian may also, at his discretion, require that any book shall be covered by the person borrowing it.

“XII. No book borrowed from the Library by a student or Resident Licentiate shall be carried out of town; nor shall this be done by any other person, except with the express knowledge and assent of the Librarian. At the close of each term and not later than the last Saturday of the term, all books, by whomsoever borrowed, shall be punctually returned, for the purpose of a careful inspection of the whole Library. It is also expected that every person who borrows books from the Library, will in all cases return them so soon as he shall have ceased to use them.

“XIII. Every person who borrows books from the Library shall be held personally responsible for them. If a book, while loaned to any person, be injured or defaced by writing, or marking in it, or in any other way, the borrower shall make reasonable compensation therefor, to the satisfaction of the Librarian and the Committee on the Library, or he shall furnish a similar volume. If any person detain a book beyond the time limited by law, he shall pay to the Librarian a fine of six and one quarter cents a volume for every half week that it is so detained; and if any person neglect to cover a book when required by the Librarian he shall pay a like fine, nor shall he borrow any other book until he shall have returned every such volume, and paid all fines. If any person shall lose a book belonging to the Library, he shall furnish a similar volume; or in default of this, pay its full value; and if it belong to a set, he may, if the Librarian think proper, be required to take the remaining volumes, and replace or pay for the whole set.”

¹⁸ Sect. VI., Chap. XII., omitted, and the following substituted therefor,—
“A blessing shall be asked, and thanks rendered in the Hall at each meal; which duty shall be performed in such a manner as the President shall direct.”

¹⁹ Sect. VIII. of Chap. XII., last sentence omitted.

²⁰ Sect. I. of Chap. XIII. omitted, and the following substituted therefor,—
“There shall be two vacations in each year; the first of seven weeks from the Thursday following the first Wednesday in September; and the second of five weeks from the Wednesday preceeding the last Wednesday in April.

²¹ Explanatory note by the Faculty to Chap. V. omitted, and the following substituted therefor:—

“By the term *preaching*, the Faculty understand the Laws to mean such a delivery of a discourse, with, or without notes, in the pulpit or elsewhere, as is commonly expected from an authorized preacher of the Gospel, or such as will be likely to make the impression on the hearers, that he who delivers it, is an authorized religious teacher or minister.

“The man who conducts the worship of an assembly as is customary in the exercises of a regular minister, especially if he speaks from a passage of Scripture and closes with a benediction, will be understood to appear before that assembly in the sacred office, and will make the impression that he is authorized to preach; which ought not to be done by any one not regularly licensed as a public preacher. In regard to other public religious exercises of students, which may approximate more or less to preaching, but which are not particularly noticed in the Laws, and concerning which conscientious students have often

been in doubt how far they may properly go; the judgment of the Faculty is expressed in the following particulars.

"1st, *In occasional religious meetings*, students not regularly licensed ought to make only such addresses as are expected at such meetings from pious and intelligent laymen.

"2d, That at all seasons of *regular public worship*, whether on the Sabbath or at other times, when, according to common usage, a sermon would make a part of the services, those who are not authorized preachers ought to decline taking the lead in public worship, unless it be simply to perform the exercises appropriately styled devotional, or in addition to this, to read a printed sermon.

"3d, It will not be deemed an irregularity for a student, whether licensed as a preacher or not, to speak, in behalf of religious or charitable associations, to a public assembly, in such a manner as will be commonly understood to be, not a sermon, but an address, strictly appropriate and special. Provided, however, that no student, in term time, shall make such an address in any other of the religious exercises above mentioned, without the express permission of the President, previously obtained, and without regulating the performance according to his directions.

"4th, If any unlicensed student, acting as an agent of a religious or charitable society, should be called upon *in time of vacation*, to make an address on the subject of his agency, at the usual time of preaching, it should be done without a text. longer or shorter, and with notice to the assembly, given at the time, that he does not address them as a preacher."

AMENDMENTS AS PER LAWS PUBLISHED IN 1846.

^a Laws of 1827 and 1837, Sect. VI., Chap. I., fifteenth line of section, omit "prevented by some unforeseen and unavoidable necessity," and substitute therefor, the following words, "in the judgment of the Faculty, and a Committee of the Trustees, either necessarily prevented, or called in Providence to take a different course."

^b Sect. XIII., Chap. III., fifteenth line from beginning of section, Laws of 1846 omit "and to board out of Commons."

^c Sect. I., Chap. IV., add the following words "or by a dismission to some other Seminary, to be given by the Faculty."

^d Sect. II., Chap. IV., fifth line, omit the words "the President," etc., to the end of sentence, and substitute therefor, "the Professor who has the charge of his class, or in the absence of that Professor, from the President."

^e Sect. IX., Chap. IV., second line of section, "some member," to end of sentence omitted, and the following substituted therefor, "by some person appointed for the purpose."

^f Sect. XI., Chap. IV., second line in section, omit word "shall," and substitute "is expected to."

^g Sect. XIII., Chap. IV., second line, omit "the term of three years' residence."

^h Sect. XIII., Chap. IV., fifth line, omit "how long he has been connected with the Seminary," and insert "this fact and."

ⁱ Sect. II., Chap. V., omit sixth line, "a certificate stating that after due examination by the Faculty he has."

^j Sect. V., Chap. V., fourth line, omit "how long he has been connected with the Seminary and attended to the studies prescribed by the laws of the Institution," and substitute therefor, "the class to which he belongs."

^k Sect. VII., Chap. V., tenth line, omit "distance of twenty five miles," and substitute therefor, "the prescribed distance." Also in same section, twelfth line, omit "to commence," etc., to end of section, and substitute therefor, "to be absent from the Seminary more than six weeks in term time for the purpose of preaching; and that in the course of his last term."

^l Sect. II., Chap. VIII., fifth line, omit "the several classes," and substitute therefor, "the Middle and Junior classes."

^m Sects. IV. and V., Chap. VIII., omitted, and the following substituted therefor,

"IV. The Committee of Examination shall consist of one of the Visitors to be designated by that Board, three Trustees to be designated by the Board of Trustees, and two clergymen of the vicinity to be selected by the Faculty; and the Clerk of the Board of Trustees, on receiving information of their appointment shall give seasonable notice to the individuals selected, of their appointment, and of the time and place of holding the examination. At the close of each of said examinations, the Examining Committee shall report in writing the results of such examinations, signed by the attending members, and shall transmit their reports to the respective Boards, prior to their next annual meetings. Members of examining committees from abroad shall be entitled to receive the amount of their travelling expenses from the Treasurer."

ⁿ Sect. V., Chap. XI., sixth line from beginning of section, "by a Committee," etc., to the end of the section omitted, and the following substituted therefor, "by the Librarian, with the consent of the Committee on the Library; and no one of them shall be loaned without special permission."

^o Sect. VIII., Chap. XI., line seventh, omit "which record shall be signed each time by the borrower," also omit "and subscribing the record in his behalf," and to the end of the section.

^p Sect. X., Chap. XI., second line, Laws of 1837, omit the following "every day (except Sundays and other special days) during term time, at one o'clock in the afternoon," and insert therefor, "at such times as the Committee of Exigencies shall direct."

^q Chapter XII. of 1827 and 1837 omitted in Laws of 1846, and the following substituted therefor,—

"I. There shall be annually appointed by the Committee of Exigencies an overseer or agent, to be approved by the Trustees, and his compensation to be fixed by them, whose duty it shall be to have the care of the public buildings and grounds; to see that they are preserved from injury and kept in proper repair, agreeable to such directions as he may from time to time receive from the Trustees, or Committee aforesaid.

"II. The Agent shall have the care of the Chapel, and see to the ringing and tolling of the bell on the Sabbath, and for morning and evening prayers, and at such other times as the Committee may direct.

"III. The Agent shall cause all the rooms occupied by students and Resident Licentiates in the Halls of the Institution, and the entries of said Halls, to be cleanly swept twice a week, and their beds to be made every day. He shall also take care that their bed-linen and clothes, be well washed, mended and ironed, as often as is necessary. Under the direction of the Committee

he shall attend to all repairs necessary in students' rooms, and see that the furniture in them is preserved from injury.

"IV. It shall be the duty of said Agent to perform any other services under the direction of the Committee, which the interests of the Institution may require.

"V. It shall be the duty of every student or Resident Licentiate, forthwith to repair any window-glass which he may break; to repair or to replace any furniture which may be broken or injured in the room occupied by him, and to make good any damage he may do to the buildings or other property of the Institution. The Agent shall see to the execution of this regulation."

r Sect. I. of Chap. XIII., after word Second omitted and the following substituted therefor, "immediately preceding the last Wednesday in May."

IX.

FORMATION OF THE ASSOCIATE CREED AND ITS ADDITION TO THE SHORTER CATECHISM AS A CONFESSION OF FAITH.

The Confession of Faith appointed for the Professors in the Seminary, was evidently considered by the Founders to be of higher importance than any other provision of their Constitution and Statutes. And viewing it in connection with the circumstances in which it was formed, and the various questions to which it naturally gives rise, I am satisfied that it calls for remarks and explanations of considerable extent, and those remarks and explanations will be introduced in this place.

Any one who attentively reads the Constitution and Statutes of the Seminary, cannot but notice the following facts—

First. In the Constitution of the Seminary, which was executed by the Founders, Samuel Abbot, Phoebe Phillips, and John Phillips, Aug. 31, 1807, and accepted by the Trustees of Phillips Academy, Sep. 2, 1807, the Assembly's Shorter Catechism is appointed to be the standard, to which the faith and the instructions of all the Professors are to be conformed.¹

Second. The Statutes of the Associate Donors, Messrs.

¹ See Articles 11th, 12th, and 13th of the Constitution.

Brown, Bartlett and Norris, who were founders of Professorships, *executed* March 21, 1808, and accepted by the Trustees, May 10, 1808, contain what is called the Associate Creed, which was appointed by the Associate Donors to be the Creed of the Associate Professors.¹

Third. The Additional Statutes of the Founders of the Seminary, which make a part of their Constitution, and by which a union was formed between them and the Associate Founders of Professorships,—*executed* May 3d—and accepted by the Trustees, May 10, 1808, joined the Associate Creed to the Catechism, and required that the two symbols, thus united, should be the standard, of the faith and of the instruction of every person appointed or elected a Professor in the Seminary.²

Now those who are not particularly acquainted with the circumstances of the case, will naturally desire an explanation of the facts above mentioned. Such an explanation is in part given in Chapter VI. of my historical sketch. But I propose to add a particular account of the manner in which this Associate Creed was formed, and to show how and why it came to be added to the Catechism, as set forth in the Additional Statutes.

I the more readily undertake this work, because I was from the first continually conversant with all the Associate Donors, and was called to act a part with them, and with Dr. Spring, their principal agent, and especially because by the ordering of Divine Providence I alone am left to tell the story of their doings from the beginning in relation to this Institution.

During the first five months of 1807 Dr. Pearson had frequent interviews with Dr. Spring and the Associate Donors for the purpose of inducing them to unite with the Andover Founders, and he secured their esteem and confidence to such a degree, that they at length deemed it expedient to request him to give his assistance in framing a Constitution, and in

¹ Associate Statutes, Art. 2.

² Additional Statutes, Art. 1.

completing a Creed already begun for their Divinity School in West Newbury.

But what reason was there to expect that two men so different in their habits of thinking as Dr. Spring and Dr. Pearson would ever come to an agreement in framing a Theological Creed? How could Dr. Spring, who was a strict and conscientious Hopkinsian, harmonize with Dr. Pearson, who was no more than a Calvinist? I reply, that it is generally easy for men to come to an agreement when they sincerely desire it and are governed by Christian motives. Dr. Spring was indeed a strict and conscientious *Hopkinsian*, but he was also a strict and conscientious *Christian*, and a man of remarkable wisdom and nobleness of disposition. And as he intended that the Divinity School should be so planned as to meet the approbation of the orthodox community generally, both in New England and out of New England, and as he knew that Messrs. Brown and Bartlett inclined towards a union with the Founders in Andover, he was very pliable and conciliating in regard to everything of secondary consequence, particularly in regard to phraseology. This candid, yielding spirit of Dr. Spring was met by a similar spirit in Dr. Pearson who, notwithstanding his proverbial firmness and inflexibility, was ready, in various instances, to sacrifice his own preferences out of respect for Dr. Spring. It would not be difficult for any man well acquainted with the peculiar characteristics of those two men, and with the circumstances which brought them to act together in this momentous concern, to discover things here and there in the structure, particularly in the phraseology of the Creed itself, which clearly indicates the mutual exercise of a forbearing and conciliatory disposition.

This Creed as it was actually prepared, constitutes an essential part of the Associate Statutes; and every article of it was to remain unaltered forever. If the seven years' experiment had not resulted in the confirmation of the union, and if the Founders and Visitors had determined to withdraw

their funds from the Andover Seminary, and to establish a separate School, this same identical Creed would have been the perpetual Creed of every Professor in that West Newbury School. How evident then it is that the Associate Creed contains what the Founders wished it to contain and all they wished it to contain irrespective of any prospect of a connection with the Andover Founders.

Subsequent events evinced that the Creed truly answered the above mentioned design of those who composed it, and of those who approved it as their doctrinal standard. It was subsequently found to be satisfactory to the Andover Founders, who had previously and unalterably appointed the Shorter Catechism as the standard of doctrine in their Seminary. It met the views of the great body of the Orthodox. It harmonized with the Confessions of Faith of the Reformed Churches in Europe. It was approved by such men as Dr. Dwight, Gov. Strong and Others like them, who were appointed to be Visitors in the Institution. It is then evident that the Creed was happily suited to the noble object of the Associate Founders!

And what I have particularly intended to maintain is, *that all the doctrines laid down in the Associate Creed are doctrines of Calvinism.*

It is indeed true, that some articles in the Creed were *called* Hopkinsian,—either because Hopkinsian ministers had made them very prominent, or because those articles were not expressed exactly in the common Calvinistic phraseology, but were expressed more or less in the language which had become current among Hopkinsians. But it is a fact, that the very doctrines set forth in those articles are found in the creeds and writings of Calvinists. Look at those articles which approximate most nearly to the phraseology that was common among Hopkinsians; for example, the articles respecting human *ability* and *inability*. Dr. Spring and others were accustomed to say, that sinners possessed a complete natural ability to obey the Divine commands, but are under a total

moral inability. Now this statement of the subject was not introduced into the Creed, nor does the Creed use the exact phraseology in which the Hopkinsian Doctrine is expressed by Hannah Adams; namely: "that the impotency of sinners with respect to believing in Christ is not natural, but moral." For the sake of avoiding offence, Dr. Spring consented to give up such forms of expression and was satisfied with the following article which he himself prepared,—“that man has understanding and coporeal strength to do all that God requires of him, so that nothing but the sinner's aversion to holiness prevents his salvation.” In a different place in the Creed the other view of the subject is stated,—“that man is *morally incapable* of recovering the image of God which was *lost in Adam*.” This two-fold view of the subject is clearly stated by Edwards, who points out the difference between that inability, called natural, which would take away all obligation to obey, and that which arises from moral causes, and renders the sinner without excuse. The Synod of Dort maintained substantially the same doctrine,—“Man by the fall did not cease to be a creature endued with understanding and will; nor did sin, which pervaded the whole race of mankind, deprive them of human nature.” Many Calvinistic divines have taught and illustrated all that the Associate Creed contains on this subject.

Hopkinsians insisted much upon the doctrine, that all the moral actions of the unregenerate are sinful; and this doctrine is distinctly affirmed in the Associate Creed. But the doctrine is not peculiar to Hopkinsians, but has been held by all consistent Calvinists. It is thus expressed in the Westminster Confession of Faith,—“that works done by unregenerate men, though for the matter of them they may be things which God commands, and are of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God.”

On the subject of the decrees and the providence of God, the Associate Creed lays down the following propositions, namely,—“That God according to the counsel of his own will, and for his own glory, hath fore-ordained whatsoever comes to pass; and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God’s decrees perfectly consist with human liberty, God’s universal agency with the agency of man, and man’s dependence with his accountability; that God will cause the wrath of wicked men and devils to praise him, and that all the evil which has existed and will forever exist in the moral system, will eventually be made to promote the most important purpose.” These propositions, which are strenuously maintained by Hopkinsians, are perfectly harmonious with the Shorter Catechism and the Confession of Faith, and with the writings of Calvin, Bellamy, and our Puritan Fathers.

What is called the “Exercise Scheme,” in opposition to the “Taste Scheme,” though it constituted a part of the speculations which were peculiar to Dr. Emmons, Dr. Spring, and some others, it was not asserted in the Associate Creed. Dr. Spring was aware that the orthodox generally dissented from the Exercise Scheme. He found Dr. Pearson strongly opposed to it. And he knew that I had serious doubts respecting it; and he labored, in his conversation and letters, to convince me of its truth.¹ The result was, that Dr. Spring waived the subject, and was satisfied to insert in the Creed only those propositions which would be approved by the great body of the Orthodox.

On the subject of Original Sin, the doctrine of the Creed is as follows,—“That Adam was the Federal head and representative of the human race and that in consequence of his disobedience all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God.” The doctrine so un-

¹ See Letters, Aug. 1, 1807, and Feb. 10, 1810.

ambiguously expressed in the Creed is a doctrine of Calvin and his followers.

Dr. Spring held that all holiness consists in disinterested benevolence and all sin in selfishness; and he took pains in his sermons to expose the worthlessness of a religion founded on mere self-love, but Dr. Pearson made exceptions to his phraseology on this subject and to the sentiment which it might and often did convey. And he thought that the doctrine as above expressed had become the mark of a sect. Dr. Spring at length proposed an article which was satisfactory to all, namely: "That supreme love to God constitutes the essential difference between saints and sinners."

The Creed contains nothing on the subject of repentance being before faith, or on a willingness to be cast off for the glory of God, or on God's positive and direct efficiency in causing sinful exercises.

I have thus taken pains, perhaps more than was necessary, to illustrate and confirm the position, that the Associate Creed as finally completed, was purely Calvinistic, and was of course adapted to be a Confession of Faith for Professors, who were expressly required to be "consistent Calvinists," and to subscribe a declaration of their belief in the doctrines of the Catechism.

In the trial of Mrs. Norris' will by the Supreme Court, the counsel of the heirs at law, argued, among other things, that the Founders of the Seminary made the Catechism the standard of Faith for the Professors, and that the Creed of the Associate Founders, being Hopkinsian, was inconsistent with that standard and therefore that the Trustees had done wrong in receiving the Associate Foundation and could have no legal claim to the legacy of Mrs. Norris. Judge Thatcher who delivered the decision of the Court, stated it as an obvious fact that the Assembly's Shorter Catechism, was, by the authority of the Founders, made the standard of religious instruction in the Seminary. And he also maintained that the Associate Creed, although different in phraseology, being fairly

interpreted, would be found to contain nothing inconsistent with the teachings of the Catechism; and therefore that the legacy of Mrs. Norris, which was given to the Associate Foundation, ought of right to belong to the Trustees.¹

I have lately found that in 1809 I maintained and published the very same opinion with that which was expressed by Judge Thatcher in 1815. The Reviewers in the "Anthology," a Unitarian Periodical, made an attack upon the Institution which had just been established in Andover, and represented it as "an Institution which would have disgraced the bigotry of the dark ages." They say that the Associate Founders had a different object from the Original Founders. They signify that the "Hopkinsians managed most adroitly," to get advantage over the Calvinists. But how? Why by the introduction of a Creed, which, they say, is *strictly Hopkinsian*. In a Review of their Review, Feb. 1809, I undertook to show that the Creed, which the Associate Founders introduced, though often called Hopkinsian, was *strictly Calvinistic*—that it recognizes all the peculiar features of Calvinism as set forth by the Synod of Dort, and as stated in the Confessions of Faith and Catechisms of the Reformed Churches. But I did not content myself with a general affirmation of this fact; but descended to particulars.

Referring to the summary statement of Hopkinsian doctrines made by Hannah Adams in her "View of Religions," I expressly undertook to show, as I have done in a previous chapter, "that all the particulars of that summary, *so far as they are contained in the Creed*, are strictly Calvinistic."² And this I did openly, forty-four years ago, when there was no appearance of strife between Hopkinsians and Calvinists, and the great controversy which remained was between the Orthodox, or the friends of the Puritan Theology, and the Unitarians, and

¹ See reports of cases determined in the Supreme Judicial Court of Mass., vol. 1, By Dudley Atkin Tyng, Esqr., for Nov. Term, 1815. The Trustees of Phillips Academy, *versus* James King, Executor of the Will of Mary Norris.

² See *Panoplist* for Feb. 1809, vol. 4.

I did it with the full approbation of all the Guardians and friends of the Seminary.

That the Associate Creed was understood to be entirely consistent with the Catechism appears from the fact, that the Founders of the Institution, in order to satisfy the Associate Founders, added it to the Catechism, making both together the Standard of Faith for all the Professors. This they *would not have done*, had they not been fully satisfied that the Creed was consistent with the Catechism. The Trustees by accepting the Associate Foundation expressed their opinion that the Associate Creed was consistent with the Catechism. And if the Associate Creed had contained anything inconsistent with the Catechism, and peculiar to Hopkinsians, in opposition to Calvinists, how could such men as Dr. Dwight and Gov. Strong have expressed, as they did, their cordial approbation of it? and how could it have been so generally looked upon with satisfaction by Congregationalists and Presbyterians, who held to the theology of Calvin unconnected with the peculiarities of Hopkins and Emmons?

That the Associate Creed, which in connection with the Catechism, the Founders of the Seminary appointed as the Creed of all the Professors, contained nothing inconsistent with the common Orthodox Standards, may be made still more evident by a reference to the public exercises at the opening of the Institution. Dr. Pearson, who was not only President of the Board of Trustees, but a Professor-elect, and who had been the *principal* agent of the Founders in framing the Constitution and had acted so important a part in framing the Associate Statutes and Creed, and in settling the terms of the union, introduced the services of that important occasion by a brief account of the rise, progress and object of the Institution. In this "Historical Sketch," he says—The "primary object of the Seminary is to lay such a foundation of sacred Literature as will best support and protect the superstructure of gospel truth against the open assaults and secret machinations of atheism, infidelity and error,—*Not the peculi-*

arities of any sect or party, but the great system of revealed truth contained in the Bible, avowed by the Reformers, embraced by our Forefathers, and expressed in the Assembly's Catechism, it will be the duty of the Professors to illustrate and maintain, as must be evident from the Creed which they are required to subscribe. And surely no man of understanding and information can with propriety denominate that system of Christian doctrine sectarian which, as appears from the Harmony of Confessions, has been received and professed by all Protestant churches in Europe, which was the faith of the first settlers of this country, and is still the faith of the great body of their pious descendants." "These observations," he said, "are not made to censure any, who on some points may think differently from us, but merely to exhibit this infant Seminary in its proper attitude and true light, and to guard against those misapprehensions and fears, which it is natural even for honest and pious minds to entertain concerning an Institution so novel and so interesting."

Such were the observations publicly made on that momentous and auspicious occasion, in order to show clearly what was the object of the Institution and what was the theology to be believed and taught by the Professors. It was the "great system of revealed truth contained in the Bible, avowed by the Reformers, embraced by our Forefathers, and expressed in the Assembly's Catechism."

On the same occasion Dr. Dwight, who was one of the Visitors appointed by the Founders and Donors and was acquainted with everything pertaining to the subject, undertook expressly in his inaugural sermon to describe the theology to be taught in the Seminary. He says, "The doctrines which will be taught here, are the doctrines of the REFORMATION. These are the doctrines generally taught in the creeds, catechisms, and confessions of almost all Protestant churches; by that body of Christians, to whom the title of *orthodox* was peculiarly applied both by themselves and their opposers. They are the doctrines brought with

them, by those eminently good men, who converted New England from a desert into a garden."

The above statements, first of Dr. Pearson and then of Dr. Dwight respecting the theology to be taught in the Seminary were made, not only publicly, but *officially*, in the presence of the Associate Donors and the Andover Founders together with the Trustees and Visitors, who unitedly approved them at the time, and ever after,—the principles thus publicly and officially announced having been previously considered and settled between the parties.

X.

WHETHER THE UNITED CONFESSION OF FAITH WAS INTENDED FOR ALL THE PROFESSORS.

It is an important question, and one which has been frequently agitated, *whether the Assembly's Catechism and the Associate Creed united, are to be regarded, as constituting the standard, to which the faith and the instructions of all the Professors are to be conformed.*

I shall spare no pains that may be necessary to a patient and thorough examination of the subject; and shall endeavor to give due weight to every consideration which can have any bearing on the question at issue.

No man who takes into view the concern which I had in the establishment of this united Institution, and my labors in it for almost forty years, will think it strange that I should feel an uncommon interest in its welfare, and use great freedom of speech in treating the present subject. Indeed how could I gain the approbation of those who wish well to the Seminary, and how could I think of the Seminary with comfort in a dying hour, if I should cease to cherish a sincere and faithful affection for it, or should withhold any

thing which appears to me important to its permanent prosperity. As to any questions which have been, or may be debated, I claim the right to give my opinion, and my reason for adopting it. It is a right which belongs to every man in this free country. I am confident that every man who considers the relations in which I have stood to the Seminary from the beginning will allow that the right belongs in some special sense to *me*. But while I exercise the right of forming and expressing my own opinion candidly and unreservedly, I cheerfully concede the same right to others, having no wish that any one should agree to my statements any farther than they shall be found conformed to the truth.

We shall be able to reach the most satisfactory answer to the question before us, by taking up the two parts of the united Confession of Faith *separately*, confining ourselves wholly and exclusively to the *Constitution*, and the Associate Statutes.

We begin then with the Associate Creed. Is this intended for the Abbot Professor as well as the other Professors? The answer has uniformly been in the affirmative. But on what grounds? What do the Associate Founders, in the 2d Article of their Statutes, provide? They provide "that *every Professor on the Associate Foundation*" shall at his inauguration make and subscribe a declaration of his belief in the doctrines of revelation, *as expressed in the Associate Creed*. And in the 3d Article they say that "every Professor *on the Associate Foundation*" shall repeat this declaration every five years. This is all that the Associate Statutes contain on the subject; and the provision, it is seen, relates only to the Professors on the *Associate Foundation*. The Associate Founders of Professorships legislated, as they had an undoubted right to do, for the Professors on their Foundation. But they never legislated, and they had no right to legislate, for the ABBOT Professor. Of course there is nothing in the Associate Statutes which makes it the duty of the Abbot Professor to subscribe to the Associate Creed.

Go next to the Original Constitution of the Seminary, executed Aug. 31, 1807, the year previous to the formation of the Associate Statutes. Here the Founders of the Seminary legislated for all the professors in the Seminary, and in the exercise of their just right provided a Confession of Faith for every one of them. In the 12th Article of their Constitution they say that "every professor in the Seminary" shall declare his belief in the doctrines of the gospel as expressed in the Shorter Catechism. And in the 13th Article they say that he shall repeat this declaration once in five years. The Founders say nothing here respecting any Creed for the Professors except the Catechism. So far then as the provisions of the original Constitution of the Seminary are concerned the Abbot Professor has nothing to do with the Associate Creed; inasmuch as those provisions contain not the least mention of any Creed except the Catechism.

Thus far then we find no answer to the inquiry, on what ground the Abbot Professor is required to subscribe to the Associate Creed. The Associate Founders of Professorships made that Creed binding, as we have seen, on the Associate Professors and on them only. So that we can get no answer to the question how the Associate Creed came to be binding on the *Abbot* Professor either in the Associate Statutes or in the original Constitution of Aug. 31, 1807.

We proceed then finally to the Additional Statutes, which the Founders of the Institution executed May 3, 1808, being their last act as Founders, and which they appointed to be taken as part of the Constitution. It appears from the preamble of these Additional Statutes, that they were formed by the Founders of the Seminary for the sole purpose of inducing the Associate Founders of Professorships to unite with them. In the first article of these Additional Statutes, we obtain the desired information. Here the Founders of the Institution, in the exercise of their reserved right, appoint that the Associate Creed shall be added to the Catechism and that both together shall be subscribed by *every Professor in the*

Seminary. It is this last act of the Founders of the Institution, and this alone, which makes it the duty of the Abbot Professor to subscribe to the Associate Creed. Had it not been for this act of the Founders in May, 1808, the Catechism and that alone would have formed the doctrinal standard of the Abbot Professor. But by this act of the Founders of the Institution, which was required of them as a condition of the union, the standard of the Abbot Professor was enlarged, by adding the Associate Creed to the Catechism.—I have been so particular here in order to show exactly how the Associate Creed was brought to bear upon the Abbot Professor; while according to the Constitution of 1807 the Catechism alone was his standard, and according to the Associate Statutes of March 1, 1808, the Associate Creed was intended for the Associate Professors, and for them only.

Secondly. Having shown how the Associate Creed came to be a constituent part of the doctrinal standard of the Abbot Professor of Christian Theology, I shall now proceed to the other part of the subject, and inquire whether the Catechism was appointed to be a constituent part of the doctrinal standard of the Associate Professors as well as the Abbot Professor.

Now in looking at the united Institution, as it was finally agreed upon and established, we are not to regard the Associate Statutes *by themselves*; for, taken by themselves, they were not the basis on which the *Andover Seminary* rested, nor did they, *by themselves*, constitute the rule by which any of its affairs were to be administered. The Seminary itself was, as we have seen, founded by three individuals living in Andover, and its Constitution, as first framed, was executed Aug. 31, 1807; while the Associate Statutes were executed the following year by three other individuals, who thereby founded Professorships in the Seminary already established in Andover. In these Statutes they appointed a Creed for the Professors on *their Foundation*. But their Professors were to be *Professors in the Institution at Andover*, and were of course to come under its *Constitution*, and were expressly

required, even by the Associate Statutes, to conform to *its* provisions. It must always be kept in mind, that the Associate Statutes with the Associate Funds were received not to supersede any provisions of the Constitution, but as an *addition* to them, and as perfectly harmonizing with them, and as leaving those provisions unaltered and in full force, —though admitting of additions from the Founders of the Seminary. The Associate Statutes and Funds could not have been received on any other principle. The Statutes of the Associate Founders, which appointed a Creed for the Associate Professors, must therefore be taken, not by themselves, but in connection with the Constitution of the Seminary previously executed;—that Constitution having expressly and authoritatively appointed a doctrinal standard for “every Professor in the Seminary.” In Article 12th of the Constitution it is ordained that “every person appointed or elected a Professor in the Seminary shall subscribe a declaration of his faith in the fundamental and distinguishing doctrines of Christ as summarily expressed in the Westminster Assembly’s Shorter Catechism.” And in Article 13th it is required that “every Professor in the Seminary” shall repeat the above declaration every five years. Looking then at the express provisions of the Constitution which have never been repealed or set aside, and never modified, except in one or two instances by the Founders themselves, we see clearly that the Shorter Catechism is binding upon “every Professor in the Seminary.” And as the Associate Professors are Professors in the Seminary, the Catechism is binding on them.

It has been said that the admission of the Associate Founders with their Statutes sets aside this particular provision of the Constitution. But how does this appear? Do the Associate Founders show any dissatisfaction with the Constitution of the Seminary or any wish to supersede the Catechism and substitute the Associate Creed in its stead? Nowhere. Did they frame a Creed which was opposed to

the Catechism, or in any way incompatible with it? Had they done this, it is evident from the 32d Article of the Constitution, that their Creed could not have been admitted by the Trustees. The Associate Founders then who well understood the provisions of the Constitution neither expressed any wish, nor did anything which implied a wish, to set aside the authority of the Catechism. Their Statutes indeed contained a Creed; but it was a Creed which harmonized with the Catechism and which, they themselves being judges, might properly be joined with the Catechism, thus forming one consistent Confession of Faith.

But if it be admitted that the *Associate Founders of Professorships* had no right and no desire to set aside the Catechism as a standard of doctrine for every Professor in the Seminary; still did not the *Founders of the Seminary* do something to alter or modify the standard which they had appointed in the 12th Article of their Constitution? They had indeed reserved to themselves "the full right to make additional regulations and to alter any rule which they had prescribed, provided such regulation or alteration be not prejudicial to the true design of the Institution." And this is what they did in the exercise of this reserved right; namely, they made, in the following year, their Additional Statutes, in the first article of which they expressly refer to the 12th Article of their Constitution. And how do they refer to it? They refer to it in the way of manifest approval and confirmation. And then to bring about the proposed union they make a new provision. And what was that new provision? Simply this, that the Associate Creed should be added to the Catechism, and that both combined should be the Confession of Faith for every Professor in the Seminary. Thus they say: "having provided in the 12th Article of our Constitution, that *every person* appointed or elected a Professor in the Seminary shall . . . publicly make and subscribe a declaration of his faith . . . in the fundamental and distinguishing doctrines of the gospel as summarily expressed in the . . . Shorter Catechism; . . . we

now ordain the following *addition* to be inserted in connection with the said clause, namely, and as more particularly expressed in the following Creed,"—that is, the Associate Creed. Thus the 12th Article of the Constitution was continued in full force; and while the Catechism remained as it was, a doctrinal standard for every Professor in the Seminary; the Associate Creed was to be added to it, and to be subscribed, together with the Catechism, by every Professor in the Seminary. This is what the Founders of the Institution did in the premises. They and they only had the right to alter or modify the 12th Article of the Constitution. And this is all the alteration or modification which they made. They referred to the provision they had before made in the said article respecting the Catechism—and they referred to it as being in full force; and then they ordained, that the Associate Creed should be *added* to the Catechism, and thus form the doctrinal standard for "every Professor in the Seminary." They virtually and practically said to the Associate Founders,—if you will join with us and unite your funds with ours in this great work of benevolence, we will, agreeably to your wishes, add your Creed to ours, thus making one and the same Confession of Faith for all the Professors on both the Foundations. And in order to make the Seminary really and completely one throughout; as you unite with us in committing the establishment to the care of the same Trustees, we will unite with you in placing the establishment under the supervision of the same Board of Visitors.—Both of these they actually did in their Additional Statutes. And both of these they did as the essential conditions of the union demanded by the other party. And these conditions being performed, the other party, that is, the Associate Founders of Professorships, were satisfied, and on the ground of them, came into the union.

The language of the First Article in the Additional Statutes is very marked and clear: "Every Professor," etc. Now the Founders were accustomed, whenever there was occasion for it, to speak of *the Professor on their foundation*.

And as this was their last act, and was done expressly in view of the Associate Statutes and on the condition of their being accepted, they must have made all the alteration or modification they intended. And if their intention had been that the Catechism should be restricted to the Abbot Professor, they would undoubtedly have said so, and would have shaped the First Article thus,—*Whereas in our Constitution we have provided, that every Professor in the Seminary shall make a declaration of his belief in the essential doctrines of the Gospel as expressed in the Assembly's Shorter Catechism, we now ordain that this provision shall be restricted to the Professor on our foundation; and we furthermore provide that the said Professor, that is, the Professor of Christian Theology, in addition to the above declaration shall subscribe the Associate Creed.* This could have been very easily done. But they neither made this alteration nor authorised any one else to make it.

It would indeed, in every point of view, be a very strange supposition that the Founders and Donors, who resolved to have only one Institution—one in object—one in place—one in its Board of Trustees—and one in its Board of Visitors, did not intend to make it one in the faith of its Professors:—a very strange supposition that Dr. Spring and the Associate Donors understood and agreed that while the Professor of Christian Theology should, as all admit, receive the Catechism as well as the Associate Creed, they were not willing that the Professors on the Associate Foundation should do the same! What possible reason could they have had for making any distinction among the Professors,—and if any, for making *this*? Did they intend to introduce differences of doctrine to engender dissension, strife, and disorder?

It is then, on the whole, very manifest, that the obligation of the Associate Professors to take the Catechism as a part of their Confession of Faith is set forth with even greater clearness and force than the *acknowledged* obligation of the Abbot Professor to take the Associate Creed as a part of *his* Confession of Faith. For the obligation of the Abbot Professor rests

on one single act of the Founders of the Seminary; that is, the First Article of the Additional Statutes. This, and this only, binds the Abbot Professor to take the Associate Creed. Now this same Statute binds the Associate Professors to take the Catechism. If it has authority in one case, it has in the other. If it has not authority, then the Abbot Professor is not under obligation to subscribe the Associate Creed. But we have seen that the obligation of the Associate Professors to subscribe the Catechism arises not only from the First Article of the Additional Statutes, but from the 12th Article of the Constitution, which equally and expressly relates to every Professor in the Seminary.

It is thus evident that if you deny the obligation of the Associate Professors to subscribe to the Catechism, you deny the authority of the 12th Article of the Constitution. And if you deny the obligation of the Associate Professors to subscribe to the Catechism, you also deny the authority of the First Article of the Additional Statutes; and of course you deny the authority of the only Statute which binds the Abbot Professor to take the Associate Creed. If that Statute is without authority in one case it is without authority in the other case. In other words, if it does not relate to the Associate Professors it does not relate to the Abbot Professor. And therefore its authority is extinct.

No objection to this account of the matter can arise from the fact that the Additional Statutes and the Associate Statutes were not *executed* at the same time, the former bearing date May 3, 1808, the latter March 21, 1808. The fact was that there was a constant and unreserved intercourse between the parties, and that all the designs and doings of each were known to the other. The Associate Founders finished and signed their Statutes about six weeks before the Additional Statutes were formed and executed. On March 28 Dr. Morse sent a copy of the Associate Statutes to Mr. Farrar for the use of the gentlemen at Andover. But the Founders on both sides were fully informed of the measures proposed between them in

favor of the union. They together considered those measures frequently and planned them deliberately before they formally adopted them. The Additional Statutes and the Associate Statutes stood as indispensable conditions of each other. The Associate Founders enacted their statutes, and committed them to the Trustees, thus coming into the Seminary, only on the condition that the Founders of the Seminary would do what they proposed to do, that is, would enact and commit to the Trustees the Additional Statutes which they had prepared, and had laid before the Associate Founders. And on the other side, the Founders of the Seminary, who had examined and approved the Associate Statutes, enacted the Additional Statutes, only on the condition that the Associate Statutes should be made valid by being accepted by the Trustees. This appears from the preamble of the Additional Statutes. The Founders of the Seminary expressly say, "We make and ordain the following articles," (the Additional Statutes) "to be added to and taken as part of our Constitution; Provided the said Trustees shall accept the Statutes and Foundation of the Associate Founders,—which are now executed and to be laid before the Trustees at their approaching meeting; and to continue in full force as a part of our Constitution, so long as the said Associate Foundation shall continue attached to our said Institution, and no longer."

It is thus made exceedingly plain, that the Founders of the Seminary were fully acquainted with the Associate Statutes and approved of them, before they actually executed their Additional Statutes, and that they executed them as the means of securing the union; and on the condition that the union should be actually formed and continued. And it is equally plain that the Associate Founders were acquainted with the Constitution of the Seminary and with the Additional Statutes, inasmuch as they expressly speak of "the Theological Seminary lately founded in Andover," of its Trustees and its Constitution, and require their Professors solemnly to promise that they "will religiously conform to

the Constitution of the Seminary," as well as "to the Statutes of the Associate Foundation." The Associate Founders could not have done all this without understanding and entirely approving the Constitution; for they had it before them, were satisfied with it, and came into the union under it, not excepting any one of its provisions.

In a word, those final measures of the two parties in accomplishing the union were adopted in open daylight, after having been perfectly known to all, and after having been subjected to the most free examination and the most candid and thorough discussion, and after having been so amended and shaped, as at length to be fully concurred in by all concerned. Had the Founders of the Seminary failed in any main point; particularly, had they refused to take the Associate Creed into connection with the Catechism, and in this way to form one and the same standard for all the Professors; or had they refused to unite with the Associate Founders in one and the same Board of Visitors; the Associate Founders would not have come into the union. On the other hand, if the Associate Founders in their Statutes had not only framed a Creed, but proposed to displace the Catechism and to substitute their Creed instead of it; or had they refused to recognize the authority of the Constitution, or to commit their funds and their Professors to the care of the Trustees, to be treated according to the provisions of the Constitution before established; then the Founders of the Seminary would not have consented to form a union with them, nor could the Trustees have received their Statutes and funds.

The legal right of the Founders of the Seminary to make regulations for its government, which has always been acknowledged, rests ultimately on the act of our State Legislature, Oct. 4, 1780, incorporating the Trustees of Phillips Academy as a body politic, and sanctioning the Constitution of the Academy. This act of incorporation authorizes the Trustees to receive donations under such regulations as are prescribed by the Donors, provided those regulations are

consistent with the nature and object of the Academy. In June 1807 the General Court passed another act, empowering the Trustees to receive and hold donations for the establishment of a Theological Institution, and to apply said donations agreeably to the will of the Donors. Under the authority and protection of this act, the Founders of the Seminary in 1807 committed funds to the Trustees of Phillips Academy for the purpose of founding such a Seminary, and accompanied those funds with a Constitution, containing directions and rules for the management of the Seminary, and prescribing a Confession of Faith for the Professors. These funds the Trustees received, and engaged to conduct the affairs of the Seminary in conformity with the directions of the Founders—thus recognizing the validity of those directions; and afterwards in 1808 accepted the Additional Statutes, and thus gave their sanction to them as a part of the Constitution of the Seminary.

This right of the Founders of the Institution has been fully recognized by the Trustees, not only in their act in undertaking the care of the Seminary, and in their subsequent act in accepting and thus confirming the Additional Statutes, but in all their subsequent doings in administering its affairs. They have continually looked for direction to the Constitution and Statutes of the Founders. They have done this particularly in preparing and publishing a code of Laws for the Seminary. And in these Laws, which were carefully framed by a Committee, and then approved and ordered to be published by the Board, they quote the very articles of the Constitution and of the Additional Statutes, which respect a Confession of Faith,—and they quote them as authoritative, and publish them with their sanction, *as Laws of the Institution*; laws relating expressly to all the Professors in the Seminary. And what is required by these Laws, thus derived from the Constitution and Statutes of the Founders, relative to the present subject? We find an answer in the Laws of the Institution prepared and published by the Trustees in 1817,

in 1827, and again, nineteen years after, in 1846. In Chapter III., Section 4th, the following is put forth as one of the Laws of the Institution, to wit, "*Every Professor in the Seminary shall be, . . . of sound and orthodox principles in divinity, according to that form of sound words, or system of evangelical doctrines, drawn from the scriptures, and denominated The Assembly's Shorter Catechism.*" And at the close of the 5th Section, it is further said, "that no man shall be continued as President or Professor in this Seminary, who shall not approve himself, to the satisfaction of the Trustees, a man of sound and orthodox principles in divinity, agreeably to the system of evangelical doctrines contained in the Westminster Assembly's Shorter Catechism, and more concisely delineated in the aforesaid" (the Associate) "Creed." The law above laid down in Sect. 4th is taken from the 12th Article of the Constitution. And that which is laid down in the 5th Section is derived, in part from the 13th Article of the Constitution, in part from the 1st Article of the Additional Statutes, and in part from the 3d Article of the Associate Statutes. This 3d Article relates only to the *Associate Professors*. But it is here taken in connection with Article 12th of the Constitution and Article 1st of the Additional Statutes, and thus it constitutes a law relating alike to every Professor in the Seminary.

It is clear then that in the judgment of the Trustees the provisions of the Constitution and of the Additional Statutes relative to a Confession of Faith, are to be applied to every Professor in the Seminary.

It has, we have seen, been doubted, whether the 1st Article of the Additional Statutes is binding upon all the Professors, *while it is acknowledged to be binding on a part*. But any one who reads the Article will see that it is as binding upon *all* as upon a *part*? It is admitted to be binding upon the *Abbot Professor*. But this article does not name the *Abbot Professor*, and neither expresses nor implies any distinction between the *Abbot Professor* and the other Professors. It is not like the As-

sociate Statutes, which were made expressly for particular Professors, and which never, in any instance, speak of *every Professor in the Seminary*, or of the Professors indiscriminately, but always guardedly, of every Professor on the "*Associate Foundation*." But the article above mentioned, together with Articles 12th and 13th of the Constitution, speak not of the Professor on the *Abbot Foundation*, but of "*every Professor in the Seminary*." So that if this 1st Article of the Additional Statutes has authority, it has authority, *as it stands*,—not as it would stand, if it said, *every Professor on the Abbot Foundation*. The Founders made the provision, as every one must see, not for any single Professor, but for every Professor in the Institution. And if they had authority to do *any thing* on the subject; they had authority to do what they did. It was their very object in making the Additional Statutes, to satisfy the Associate Donors and induce them to come into the union by doing these two things; First, by adopting as a "common and permanent Creed," that which was proposed by Dr. Pearson and Mr. Farrar in the Conference at Newburyport in June 1807, and expressly mentioned in the articles of agreement signed by Dr. Pearson, Dr. Morse, and Dr. Spring, Dec. 1, 1807; and that which was thus agreed upon, according to the understanding of the two parties in Article 1st of the Additional Statutes, by adding the Associate Creed to the Catechism, thus making the Associate Creed the common and permanent Creed for all the Professors in addition to the Shorter Catechism. Secondly, by joining with the Associate Donors in appointing one common and permanent Board of Visitors for all the Foundations in the Seminary.

These two were the conditions of the union on the part of the Founders of the Seminary; and the conditions were executed in the Additional Statutes.

In order to prove that the Associate Professors should not be required to subscribe to the Catechism in connection with the Associate Creed, it has been alleged that the doctrines of the gospel are declared by the Founders themselves to be

expressed "more particularly" in the Associate Creed than in the Catechism,—which they say expresses them "summarily." Now it is a freely admitted fact that, in the article referred to, the Founders do speak of the Associate Creed as expressing the doctrines of the gospel "more particularly" than the Catechism. But the same Founders in the same article require every Professor to subscribe to *both*,—to the Catechism first, and then, "in addition" to this, to the Associate Creed.

We may now undertake to criticise the Statutes, and say, that as the Associate Creed is said by the Founders to be more particular than the Catechism in expressing the doctrines of the gospel; there is no need of subscribing to both. As the Creed which is more particular contains the substance of the Catechism, why should the Catechism be still retained? why is not the more particular sufficient by itself without the other? And why should not the other be merged in this? We, in our wisdom, may think this to be seasonable and expedient. And had we been Founders of the Seminary, we might have thought best to shape the Statutes in this manner. But the Founders, who had a right to think for themselves, thought differently. They indeed spoke of the Associate Creed as more particular; but they never thought it *better* than the Catechism. They most evidently *preferred* the Catechism and adopted the Associate Creed in addition to it merely to secure the union, and only on the condition that the union should be effected and continued. Their will was, to give up the Associate Creed and retain the Catechism only unless the Associate Foundation should be attached to their Institution. But they never uttered a word implying that the Catechism was to be either given up, or merged in the Associate Creed. This is evident from their acts both in the Constitution and in the Additional Statutes. Although then it may be our opinion that it would have been expedient for them to give up the Catechism, our opinion is of no avail. The only question is, what the statutes show to have been

the will of the Founders. If they appointed that every Professor in the Seminary should subscribe to the Catechism and also to the Associate Creed, this is the end of the matter, whether *we* think they judged wisely or not.

It will be kept in mind, that there is not a particle of proof from the Constitution and Additional Statutes, that the Catechism is to be taken away from the doctrinal standard of the *Associate* Professors, more than there is that it is to be taken away from the standard of the *Abbot* Professor. If the acts of the Founders of the Institution show, that the Associate Professors are to subscribe the Associate Creed without the Catechism, they show that the Abbot Professor is to do the same. For every article which requires *him* to subscribe the Catechism, requires *them* to do it. And if the Statutes are of force in regard to *him* they are in regard to *them*. And it would be wholly without proof and in opposition to the plain sense of the Constitution and Statutes, to say, that any subscription is required of *him*, which is not required of *them*. It would be uttering the truth very feebly and partially to say that the Associate Donors were *satisfied* with the 1st Article of the Additional Statutes, which appointed one common and permanent Confession of Faith for all the Professors. The fact was that this article, as well as the remaining articles of the Additional Statutes, was designed and made by the Founders of the union, a condition for no other purpose than to secure the union. Thus, as we have seen, they expressly say in the preamble, that they make these Additional Statutes and ordain them to be a part of the Constitution—*provided* the Associate Statutes already executed, should be accepted by the Trustees at their approaching meeting, that is, May 1808. There was, I repeat it, a free, constant and unreserved intercourse between the parties from March 16, 1807, up to the consummation of the union, May 3d, 1808. All concerned had a full knowledge of what was done and what was intended to be done on both sides. The correspondence shows how constant were the intercom-

munications between the parties, and with what unceasing consultation and mutual agreement every thing pertaining to the Institution was planned. The preamble of the Additional Statutes makes it clear that the Founders of the Seminary well knew beforehand that the Associate Donors had executed their Statutes and were to lay them before the Trustees May 4th for their acceptance; and they knew what those Statutes were. And the Associate Donors knew that the Founders of the Seminary had framed their Additional Statutes and were in season to sign them and then to lay them before the Trustees at the same meeting. Neither party would have done what they did, without knowing and approving what the other party had done. Had not the Associate Donors known the Additional Statutes and been satisfied with them as a condition of the union, how indignant would they have felt when they found what the First Article of those Statutes was, and how promptly would they have protested against requiring *all* the Professors alike to subscribe to the joint Confession of Faith which was there prescribed! But who ever heard a whisper of dissatisfaction with that article from either of the Associate Founders? In a word, who can admit the thought, that such men as those who were engaged in this great public work—men of such intelligence, caution and fidelity, would rush together heedlessly—would commit themselves to a union involving interests both vast and sacred, as they actually did in May 1808, after deliberations and consultations for so long a time—who can admit the thought that they committed themselves to such a union without mutually understanding and approving the terms of the union? But if the Associate Founders understood what those terms were, and approved them, they understood and approved the Additional Statutes which were formed for the very purpose of effecting the union, and which constituted the grand condition of it. And if they understood and approved these Additional Statutes, they understood and approved the First Article of them, which appoints one

and the same joint Confession of Faith for every Professor in the Seminary. And I subjoin my personal testimony, that the Associate Founders, together with Dr. Spring, had the Additional Statutes for a long time under their consideration, that those statutes relative both to the joint Confession of Faith and the Board of Visitors were shaped according to their wishes and met their approval just as they are, and were accepted and acted upon, both by them, and by the Trustees, as a satisfactory ground of the union. Indeed these Additional Statutes constituted the bond which united the two sets of Donors, and their respective counsellors and agents.

I have been very desirous, in the present case, to make every thing as clear as possible, and have labored to establish what I consider to be the truth, by presenting it in a variety of lights, and sometimes by repetitions. I shall now close with a summary view of the whole matter.

Forming the Additional Statutes was the last act of the Founders, and accepting them, together with the Associate Statutes, was the last act of the Trustees in establishing the united Seminary. In these Additional Statutes, the Founders of the Institution expressly recognized and re-affirmed the 12th Article of the Constitution which made the Catechism the doctrinal standard of every Professor in the Seminary. They also recognized the Associate Statutes which had already been executed, though not yet laid before the Trustees, but which had been communicated to them, and from which they had copied into their Additional Statutes both the Associate Creed and the Articles providing a Board of Visitors. Thus they performed this, their ultimate act, with a full knowledge of the Institution which had, the previous year, been founded in Andover, and with its Constitution, to which they expressly and repeatedly refer; and also with the Additional Statutes which added the Associate Creed to the Catechism, and which provided the same Board of Visitors for which the Associate Founders had provided, and thus they fulfilled

the condition required by the Associate Founders as indispensable to the union. These last acts on both sides were done in open daylight, after much mutual consultation, and long consideration, and are of course to be regarded as their mature and final acts; and to be taken together as forming a union between the parties—not a partial, but a complete union—union in one and the same Board of Trustees, and in one and the same Board of Visitors, and in one and the same theological basis. These points were regarded as all-important and essential to the accomplishment of the union between the generous donors on both sides.

In this place it deserves particular notice that the Additional Statutes of the Founders, and the Associate Statutes both provide that “the Visitors shall subscribe the same Theological Creed which every Professor is required to subscribe.” From this it is evident that the Founders and Donors contemplated one and the same Creed for every Professor. And what does the practice of the Visitors show this same Theological Creed to be? What Theological Creed do they subscribe? I answer, that in conformity with Article 1st of the Additional Statutes, they subscribe the Catechism with the addition of the Associate Creed. If the Visitors are to subscribe the same Theological Creed which every Professor is required to subscribe, then of course every Professor is to subscribe the same creed which the Visitors subscribe. There is only one Confession of Faith for both, and, according to the practice of the Visitors, that one is the confession of the Associate Creed, added to the Catechism. If the Visitors are right, this settles the matter.

And here I cannot overlook the declared judgment of Samuel Farrar, Esq., who, as a practical lawyer, was employed by the Founders in pursuance of their object, to frame and write the Additional Statutes, and who now says *expressly* that “he *knows* the Founders understood that all the Professors were to subscribe the Catechism and the Associate Creed.”

Let me say in conclusion, what is plainly implied in the foregoing discussion, that there is only one way in which all the provisions of the Founders can be carried into effect. If the Abbot Professor should subscribe the Catechism and that only, he would neglect the First Article of the Additional Statutes. And if the other Professors should subscribe the Associate Creed and that only, they would neglect both the requirement of the Constitution and of the Additional Statutes. Whereas, if all the Professors subscribe both the Catechism and the Associate Creed, they will conform to the First Article of the Additional Statutes, which contains the common and permanent Creed before agreed upon, and no provision of the Founders on either side will be violated or neglected.

I have dwelt so long on this subject, not because I suppose the Associate Professors are less pleased with the Catechism, or less ready to subscribe to it, than the Abbot Professor; nor because I suppose the Trustees or Visitors have any objection to the Catechism, or do not regard it with cordial approbation. My object has been merely to support the Constitution and Statutes of the Founders; and to show with all possible clearness what they require.

XI.

VARIOUS QUESTIONS ANSWERED, CONCERNING THE UNITED CONFESSION OF FAITH.

It has sometimes been made a question, *how Dr. Spring, with his peculiar views, could consent that the Professors on the Associate Foundation should be required to conform to the Catechism.* But it would be much more natural to ask, how he could consent, as he evidently did, that the man

whom he had selected as the Professor of *Christian Theology*, should be required to do this especially on supposition that the other Professors should not be required to do it. The history of the transactions during the former part of 1807 shows, that Dr. Spring preferred a Creed in the proper form of a Confession of Faith. It is also evident, that if the union had been prevented, or if it had been dissolved after the experiment agreed upon, then the *Associate Theological School* would have had its own Creed, *without the Catechism*, while the Catechism alone would have been the doctrinal standard of the Theological School at Andover. But with a view to a union, Dr. Spring, in compliance with the wishes of the Associate Founders, insisted on it, as a condition of the union, that the Founders at Andover should add the Associate Creed to the Catechism, and thus make a united Confession of Faith for all the Professors. Had the union been formed without the provision contained in the 1st Article of the Additional Statutes, the 12th Article of the Constitution would still have related to "every Professor in the Seminary," while the appointment of a Creed in the 2d Article of the Associate Statutes would have applied to "every Professor on the Associate Foundation," but not to the Abbot Professor of Christian Theology. It applies, as has been shown before, to the Abbot Professor, only by virtue of the 1st Article of the Additional Statutes. Now Dr. Spring would of course think most of a doctrinal standard for the Professor of Christian Theology. And after he knew it to be a settled point that the Professor of Theology, though previously appointed by the Associate Founders, was to be on the Abbot Foundation, he became more than ever desirous, that, as there was to be a union, it should be an *entire* union,—a union of all the funds in the establishment of one great Institution—a union in the same Board of Trustees, and in the same Board of Visitors, and a union in the same Confession of Faith for all the Pro-

fessors. If there had been in his mind any objection to making the Catechism a constituent part of the doctrinal standard for the Professors, it would certainly have related first of all to the Professor of *Christian Theology*. If Dr. Spring and the Associate Founders agreed, as they certainly did, that the united Confession of Faith should be binding on *that* Professor, it would be very unreasonable to suppose that they would wish the Professors in the other departments to be exempt.

As the Associate Founders provided in their Statutes, Article 27th, that their Creed should not in any way be altered, it has been thought by some, that joining it with the Catechism would violate that provision. But how does this appear? The Founders of the Seminary in their Additional Statutes took the Associate Creed, *just as it was, without the least alteration, addition, or diminution*, and added the whole of it to the Catechism. The Associate Founders never considered this as opposed to the true intent of the 27th Article of their Statutes. On the contrary, they not only approved of this addition of their Creed unaltered and in its totality to the Catechism, but even required it as an indispensable condition of the union, and as necessary to make the union complete. By coming into the union with the 1st Article of the Additional Statutes before them, they gave their sanction to that article. This they could by no means have done, had they regarded such an addition of their Creed to the Catechism, as a violation of the 27th Article of their Statutes. And had the Trustees regarded it in this light, they could not, at the same meeting, have accepted both the Associate Statutes and the Additional Statutes.

The mere appointment of a doctrinal standard or *Confession of Faith* for the Professors in the Seminary, has been considered by some as open to serious objections. In regard to this view of the subject, I can do nothing better than to quote the just and satisfactory remarks of

my former Colleague, Professor Stuart, found in his Sermon at the dedication of Bartlett Hall, Sept. 3d, 1821.¹

"It will be seen," he says, "that the Founders were sincerely and earnestly bent on preserving, as pure as possible, the principles on which the Seminary had been established; and that every thing which human wisdom and foresight could do to accomplish this, has already been done. We are aware that this arrangement has excited much animadversion; but we are not able to perceive any impropriety in it. Had not the Founders, sincerely believing as they did, that the principles of their Creed were truly Christian, and such as the great body of the pious in every age of the church had maintained, a right to bestow their property in such a way as to maintain those principles?—If you deny this, you deny liberty of conscience, and the liberty of Christians. If you admit it, then you justify the measures which they have taken.

"Will it be said that the consciences of men are bound by such a measure, that Christian and Protestant freedom of investigation is denied to the officers and students of this Seminary; and that inquiry and all improvement in respect to the doctrines of Theology are at an end among those who submit to such requisitions in the true spirit of them? I know this has been said. But if it may appear plausible in theory, it has very little concern with practice. The instructors in this Seminary must be supposed to have formed their opinion about the great points of theology before they are elected to office here. If they subscribe *ex animo* to the Creed, they may surely do it with entire integrity. If in the course of future investigation, they alter their opinions in respect to any doctrines of the Creed, nothing prevents the alteration. They are at liberty as much as any other men on earth. They make no promise not to change their opinions, express or im-

¹ See sermon, pages 26-30.

plied. But the Founders have provided that, in case of such a change, they cannot be retained in their service. They have the same right of all men, to espouse the principles of religion which they have adopted; the common unalienable right of all men, to appropriate their property to build up the church in that method which they judge proper, provided it do not infringe on the similar rights of their neighbors. They had the same right to annex such a condition to the tenure of Professorships here, that a man has in any case to annex a condition to the enjoyment of a gift which he has bestowed. And if a Professor has common honesty, he can never subscribe to the Creed, unless he really believe it. If he assents to this Creed and then inculcates principles contrary to it, he surely is not a man who ought to be retained in any important post of the church. If in the course of his investigations he becomes satisfied that any of the principles of his Creed are substantially incorrect, then let him openly and honestly abandon a place which he cannot conscientiously hold. If for the paltry consideration of retaining his salary, he will do violence to his conscience, and conceal his sentiments, there is no human remedy for it; but if he develops them, the Statutes of the Founders must be executed. Why should they not? And what complaint could he have to make if they should be? He accepted the office, with a full knowledge of all the circumstances.

“In principle, I believe in practice, we are *genuine Protestants*. The Bible we regard as the sufficient and *only* rule of faith and practice. We believe in the doctrines of our Creed, merely because we suppose the Bible teaches them. We profess to shrink not from the most strenuous investigation. I am bold to say, there is not a school of theology on earth, where more free and unlimited investigation is indulged, nay, *inculcated* and *practised*. The shelves of our Libraries are loaded with the books of latitudinarians and sceptics, which are read and studied.

We have no apprehension that the truths, which we believe, are to suffer by such an investigation. We feel so well satisfied they are truths taught by the Bible, that we calculate with entire confidence on any young man's embracing them, whose heart is right towards God, and who examines candidly and thoroughly. We choose that he should know well, what antagonists he has to meet in the world; and that he should not be sent out to battle, while he is unacquainted with the armor, the strength and skill of his opponents."

The foregoing remarks of Professor Stuart are just and candid. If the Confession of Faith which a Professor receives is true, and if he cordially believes it to be so, he can have no reason to avoid the most free and unfettered examination of its doctrines. The more thoroughly the truth is considered and weighed, the more clear and satisfactory will be the evidence which supports it; and the more obviously inconclusive and futile the arguments urged against it. The truth loves the light. And the man who firmly believes it, wishes for increasing light; and there is no danger that the most free inquiry, conducted on right principles, will produce any alteration in his faith, except to render it more firm and more efficacious. On the other hand, if any one doubts the truth of the opinions which he is required to maintain, it will be natural for him to fear the trial of free inquiry.

In *this remarkable age*, when men are so prone to depreciate what is old, and so intent on making improvements and innovations in all the departments of human affairs, it may be wished and expected by some *that this work of progress should go on in this Seminary, and that the Professors should take the lead in finding out errors and defects in all former systems; in bringing out new and ingenious views of Christian doctrines, and in forming philosophical and theological systems widely different from that held by the Westminster Assembly, by our Puritan forefathers, and even*

by that "*Prince of Divines*" Jonathan Edwards. And some seem to have taken pleasure in thinking, that this work of purging out remains of error and ignorance in old-fashioned orthodoxy, and introducing new and ingenious speculations into our religious systems, is to be successfully carried on here by men of distinguished talents and erudition, industry and independence.

Now on the slightest examination it will be seen that such views as these, however just and proper in some other cases, are quite out of place *here*. It was indeed a primary object of the Founders of the Institution to promote a growing acquaintance with the sacred volume, and with the truths which it contains, and to train up men who should be learned and able defenders of those momentous truths. Any man who examines the Constitution of the Seminary, Articles 5th to 10th, and considers what various and extensive provisions are there made for the instruction to be given in each of the five departments, will notice with satisfaction and astonishment, how enlarged were the views of the Founders in regard to a theological education, and what a boundless field of sacred science they opened, before the Professors and students. Those good men intended that all their provisions for the advancement of knowledge should turn to the support and propagation of our holy religion. But was it their object to establish an Institution which should introduce changes into that theology of the Puritans which they believed to be taught in the word of God?—an Institution which should re-model the doctrines of Calvinism as set forth in the Shorter Catechism, and bring it out in a new and improved form for the use of the churches? An answer to this inquiry will be found in the documents which were written and published by the founders with their names and seals affixed.

Turn then again to the 11th, 12th, and 13th Articles of the Constitution. Here the Founders ordain that "*every Professor in the Seminary*" shall be of sound and orthodox

principles in divinity *according to the Shorter Catechism*; that he shall make and subscribe a declaration of his belief in the doctrines of the Catechism, and shall repeat that declaration every five years; and that if he does not conform to this standard, or if he embraces any of the peculiar principles of Arians, Pelagians, Antinomians, etc., or any other errors ancient or modern, he shall be removed from office. This provision is express and unequivocal, and is to continue in force as long as the Seminary shall exist. According to this unalterable provision, one and the same system of theology is to be taught in the Seminary from generation to generation in all future time. If this Seminary shall remain till the Millennium and through the Millennium, the Catechism, which was framed by the Westminster Assembly of divines two hundred years ago, and which has been approved and taught, and so highly prized by the Puritans in ages past—the very same Catechism unchanged and unmodified, with the Associate Creed added to it, is to be the doctrinal standard of every Professor in this Seminary. So the Founders have settled it by their Constitution and the Trustees by their Laws. And who can question the propriety of all this? The Founders regarded *the word of God* as the immutable and perpetual standard of doctrine, and required the Professors to conform to it. And with the same object in view, they required the Professors to conform to that *symbol* which in their sober and decided opinion, was derived from the word of God, and entirely agrees with it; and which has been uniformly the Creed of the Reformed churches. It is true that the Founders of the Seminary reserved to themselves the right to make any additional regulations or to alter any rule prescribed in their Constitution. But the only addition or change they afterwards made was to add the Associate Creed to the Shorter Catechism.

The Associate Founders were, if possible, still more resolved to stereotype the Theology to be taught in the Seminary, and to shut the door against all innovations and

changes. Mark the emphatic language they use in the 27th Article of their Statutes: "It is strictly and solemnly enjoined and left in sacred charge, that every article of the above said Creed shall forever remain entirely and identically the same, without the least alteration, addition, or diminution."—Whatever innovations then may be made in theology among the ministers of the gospel in New England or in other States, or in Great Britain, France or Germany, there cannot consistently be any innovations here. Every Professor must adhere to the same standard—must conform to the Catechism and the Associate Creed. "He is at liberty," as Professor Stuart says in the passage already cited,—“at full liberty to change his opinions, and to dissent from the creed. But in case he does this, he cannot consistently be retained in office.” The Founders did nothing to interfere with the rights of conscience or to abridge free inquiry. But they gave their property, as they had a right to do, to found an Institution, where one, and only one kind of theology should be taught. This yoke—if any one calls it a yoke—they put upon every Professor. And if a Professor is what he is required to be, “a consistent Calvinist,” and does, *ex animo*, believe and hold the doctrines of the united confession of faith, the yoke will be pleasant and easy, and he will forget that he has any yoke upon him,—that he has any standard of doctrine but his own understanding and heart, and the unchangeable word of God.

It is no part of my present purpose to argue the question, whether the Founders acted wisely in appointing a permanent and unalterable standard for the Professors in this Seminary, and for the Visitors also. I shall however offer the following remarks:—

1. If the Founders appointed any Confession of Faith, they could not consistently do otherwise, than to appoint one which agreed with their own convictions. As they were all Protestants and Pedo-Baptists and Calvinists, their

honesty and piety required them to appoint a Protestant, Pedo-Baptist and Calvinistic Confession of Faith.

2. If they had given a doctrinal standard and yet left it open to alterations, they must have authorized some man or some body of men to make alterations. Now what would be the value of a Confession of Faith, if it were left to each of the Professors, or to all of them together, or to the Trustees or Visitors, to make such changes as they should deem proper?

3. All who verily believe that the doctrines of the Catechism and Creed, are the immutable truths of God's word, must rejoice that the Seminary is to be forever devoted to the defence of those doctrines. And every Professor in the Seminary truly embracing those doctrines, must feel it to be a pleasure as well as a duty, to teach them to his pupils, and to propagate them through the churches.

But whether it were wise or unwise, such was the will of the Founders, and such must be the theology taught and defended in this their Seminary. For they gave of their substance to found the Institution, on "the express conditions, that the Institution be accepted by the Trustees of Phillips Academy, and be *forever* conducted and governed by them and their successors, in conformity with the general principles and regulations which they adopted and ratified in their Constitution."¹

But if a Professor cannot, *ex animo*, agree to every part of the Catechism and Additional Creed, *may he not adopt it for substance?* I answer: he may adopt it in this manner, if the Founders have so provided, but not otherwise. Search then the Constitution and Statutes of the Seminary, and see whether they contain any thing which would allow such a proceeding as this. And consider too whether allowing such a proceeding on the part of the Professors would not open the door for such departures from the appointed standard as would render null and void the multiplied precautions of the

¹ See Constitution, Introductory part.

Founders and defeat the great object to which their liberal donations were consecrated.

But suppose the time should come, when no man could be found who, besides possessing the other necessary qualifications, would be willing to subscribe to the doctrinal standard appointed by the Founders, taken without any exceptions in its true and obvious sense. What should be done? Without hesitation I reply that the Guardians of the Institution, rather than countenance any deviations from the Creed, or any violation of the Statutes, should suspend the operation of the Seminary. The principle of public justice and official fidelity is far more important than any good which could be accomplished by an unlawful use of charity funds.

The subject now before us involves the most important and sacred interests. It involves the question whether full confidence may be placed in those who undertake the care of funds devoted to benevolent purposes and who are bound to use them according to the will of the Donors. I need not dwell upon what the Corporation of Harvard College did almost fifty years ago in reference to the Hollis Professor, nor upon the natural consequences of such a proceeding. I shall only say, that a pious man who had by Will given his estate to that college, with particular directions how the large fund he thus bequeathed should be used, was immediately alarmed, and led to withdraw his legacy, amounting to more than one hundred thousand dollars, and dispose of it in a manner which he thought would be more likely to accomplish his benevolent object.

The Founders of this Seminary had witnessed with pain the want of fidelity relative to a public trust in the instance above referred to; and they did more than is known to have been done in any other instance to surround their Institution with powerful safeguards, so as to prevent all perversion or avoidance of their true design. Now if, notwithstanding all their watchfulness, and forethought, and all their provisions for the safety of their Institution, their statutes should be neglected, and their great object fail of being accomplished; how pernicious

must be the consequence? How must it undermine the confidence of the public in those who are intrusted with the care of literary and religious institutions and thus restrain men of wealth and charity from those liberal contributions for the good of their fellowmen to which their hearts would otherwise prompt them?

The supposition I have made is, however, an extreme one, and has been introduced merely to give testimony to the paramount importance of strict fidelity in fulfilling a solemn promise and in executing a weighty public trust. Let this principle of fidelity be firmly maintained and carried out in practice, whatever may be the present consequences. But it is confidently believed that the Catechism and Creed contain those great doctrines of revelation, which, as they have been received by the true church of Christ, in all past ages, will be received by the followers of Christ in all future time, and that with more and more undoubting faith as knowledge and holiness shall increase.

But suppose a Professor, after a time, entertains some opinions which he knows to be at variance with the united Confession of Faith, so that, as a conscientious man, he cannot directly and on his own responsibility, repeat it as required by the Constitution and Statutes, and yet agrees *for the most part, or for substance with the appointed symbol, and is desirous of retaining his office; what shall he do when he is called upon to repeat the Creed?* As he cannot now, *ex animo*, give his assent to the Confession of Faith in the sense evidently expressed by the words employed; shall he state what his opinions now are, and in what sense he is willing to repeat his assent to the Confession of Faith, (it being a sense different from that which he knows is naturally conveyed by the language of the Confession of Faith,) and then refer it to the Trustees to determine whether he shall repeat it in the sense proposed, or not? This question ought not to be overlooked, as it has actually occurred, and so properly belongs to the history of the Seminary.

Now it is evident that a proceeding like that above described, would be liable to very serious objections. It would be a palpable neglect and violation of all the articles of the Constitution and Statutes which relate to the subject. According to those articles, the Professor is to declare his belief in the very doctrines, contained in the Confession of Faith appointed by the Founders, and in the very words there used. The obligation lies upon the Professor himself. And it is to be presumed that he is as capable of understanding the true meaning of this Confession of Faith as the Trustees. And he himself is to repeat his assent to the doctrines which are expressed in this Confession: To do this is his own individual duty, and cannot be transferred to others. The questions proper for him are such as these. *What is the true sense of the Confession of Faith appointed by the Founders? And do I, ex animo, believe the doctrines which the words of each and every article express?* The position which he is to take is not this,—that he is willing to repeat his assent to the appointed Confession of Faith, *if it may be allowed to mean, or if he may be allowed to understand it, so and so.* As an honest man he must satisfy himself what the words of the Confession really *do* mean, not what he would *desire* them to mean. And he must assent to the symbol according to its real, honest interpretation, not according to a forced interpretation, nor according to an interpretation allowed by others from motives of friendship, expediency or policy. When the Founders ordained “that every article of the Creed shall forever remain entirely and identically the same without the least alteration, addition or diminution;” they unquestionably intended it should remain without alteration not only in *words* but in *sense*. For of what consequence would it be to retain the same words without retaining the sense of the doctrines expressed by them? I say the obligation to repeat his belief belongs to him personally, and cannot be transferred to others.

But suppose the Professor in such a case has the consent

of the Trustees, that he shall repeat the words, that "*there are three persons in the Godhead,*" not in the common Trinitarian sense, but in the Arian or Sabellian sense; and suppose when he repeats his belief in the doctrine of Election, he has the consent of the Trustees that he shall repeat it in the Arminian sense; and suppose when he repeats the doctrine of man's native state, he repeats it, with the consent of the Trustees, in the Pelagian or Unitarian sense;—would the Professor in this way conform to the requisition of the Founders? And if the Trustees should give such a consent, would they fulfil their obligation faithfully to execute the provisions of the Constitution and Statutes? And what in such a case would be the duty of the Visitors? The Founders on both sides say—"that they may effectually guard the Seminary in all future time, against all perversion, or the smallest avoidance of their true design, as expressed in their Statutes, THEY constitute a Board of Visitors, to be, as in their place and stead, the Guardians, Overseers, and Protectors of the Seminary;—whose duty, among other things shall be, to declare void, all rules and regulations, made by the Trustees, which may be inconsistent with the Statutes; and in general to see that the true intentions of the Founders, as expressed in their Statutes, be faithfully executed." Such is the duty required of the Visitors.

Such a proceeding as that above described would be *virtually making a new doctrinal standard*. So far as the supposed explanation of the Professor goes, and is acted upon, it would be substituting that explanation for the real and obvious sense of the Confession of Faith. To all intents and purposes it would be the same, as if the explanation should be written down in the Confession, in place of the article explained, and the Confession should be repeated in this altered form. And if one part of it might be so altered, other parts might. According to this principle a Professor, with the consent of the Trustees, might introduce a new standard—new in *sense*, and with equal propriety new in *words*. And then, what would become of the provisions of

the Founders respecting a doctrinal standard? And what would become of the solemn promise of the Professor, that he will maintain and inculcate the Christian Faith as expressed in the Catechism and the Associate Creed in opposition to the various erroneous sects referred to?

As to the propriety of written or oral explanations of the Confession of Faith by a Professor at the time of his repeating it, the following remarks were made by Dr. Porter, President of the Institution, in a communication to the Trustees, not long before his death. He says:—

“In the first place, I doubt whether explanations of any sort are expedient on these occasions. Should such a practice be adopted, it must draw the Trustees into frequent discussions, as to the meaning of the Founders; and it is easy to suppose a case in which circumstances might exist, (such as sympathy with a Professor, or prejudice against him,) which would create serious division of sentiment in the Board. On a regular impeachment of a Professor for heresy, the Constitutional expounders of the Creed must certainly declare their views of its meaning; but no good I think can result from their being often drawn into discussions with a Professor on this subject. Should each Professor, whenever he repeats the Creed, give a written commentary, if admitted by the Trustees, it must thenceforward be regarded as modifying the Creed, so far as that Professor is concerned; and thus the standard would be different by which the faith of different men is to be tried.

“In the second place, the inexpediency of such explanations is still more apparent, if they are merely *verbal*. What is spoken into the air is liable to be misapprehended, or to be forgotten, or to be remembered variously by the speaker and the hearers. In recollection, it always claims a special indulgence as to latitude of construction. Of course if verbal explanations of the sense in which the Professors understand the Creed, become common, at the solemnity of repeating it, they may proceed under an implicit sanction of the Trustees,

in a gradual divergence from the Creed, and from each other, till among all these explanations, the Creed ceases to possess any validity as a standard."

Now if according to these judicious observations of Dr. Porter, a Professor when he is called to repeat the Creed cannot properly introduce explanations and adopt them as expressive of his faith, even when his explanations convey what he honestly understands to be the real meaning of the Creed; *much less* can he be allowed to introduce an explanation containing a doctrine which, *in his own opinion*, is different from the true meaning of the Creed, and to adopt such an explanation, instead of the plain language of the Creed as expressive of his belief.—And if the *mere utterance*, at the time referred to, of an opinion, which differs from the appointed standard, is improper, how much more so must it be, for him to *teach* and *defend* such an opinion in the regular course of his official labors.

XII.

USAGE WITH REGARD TO SUBSCRIPTION TO UNITED CONFESSION OF FAITH.

A difficulty in the way of supposing that the doctrinal standard of the Professors includes the Catechism together with the Associate Creed, has been thought to arise from past usage. On this I remark:

1. That even if the usage had been *uniform from the beginning*, it would not follow that such usage had been right. It would indeed seem improbable that the Guardians and Officers of the Seminary should all commit a mistake on this subject. Still no one can doubt their liability to such a mistake. Amid the endless variety of their duties and cares, it is very supposable that they may have overlooked and un-

intentionally disregarded some of the multiplied provisions of the Constitution and Statutes.

It is an acknowledged fact that they did overlook *one* important provision of the Founders in regard to the present subject, that is, the duty of the Abbot Professor to subscribe the Catechism, and the Associate Creed united. It was indeed strange, and not easily accounted for, that at the opening of the Seminary, the Trustees, the Visitors, and the Abbot Professor entirely neglected and forgot what was expressly required by the very First Article of the Additional Statutes which made a part of the Constitution of the Seminary. But this strange mistake *was committed*; and it was no more strange that the requirement of the same article of the Constitution relative to the other Professors was also neglected and forgotten. For that article required no more of the Abbot Professor than of the other Professors. But did the Trustees ever consider the fact that the Abbot Professor did not at first take the Catechism in connection with the Associate Creed, as proving that the article did not require him to do it? No. They afterwards saw it to be a mistake; and in 1813 they corrected it. It was very strange that they suffered the other part of the mistake to be repeated, and to continue uncorrected till 1826. But they were then convinced of the error, and unanimously corrected it. Now after all this experience of the fallibility of men possessed of such intelligence and uprightness, who can think of inferring the non-existence of a law from its having been overlooked; or the non-existence of a duty from its having been omitted, even though it may have been omitted ever so uniformly. But,

2. The practice, in the case before us, has not been *uniform*, but *various*, as the following statements clearly show.

Under the pressure of business and anxieties at the opening of the Seminary, the 1st Article of the Additional Statutes was not attended to; but at the Annual Meeting of the Board of Trustees in Sept. 2d, 1813, Dr. Pearson and Dr. Holmes

were chosen as a committee to consider and report in what manner the Professor of Christian Theology should repeat the Creed and declaration required by the Statutes. That committee made the following report which was accepted, namely,

“That the Professor of Christian Theology be requested to attend at the Board at 10 o'clock A. M. this day, to repeat the declaration of his faith and renew the promises relative to the faithful performance of the duties of his office required by the 13th Article of the Constitution of the Seminary; and that when the Professor shall appear at the Board the President read to him the Article of the Constitution, requiring such repetition, and deliver to him the Book of Statutes, pointing to him the 1st Article of the Additional Statutes which the Professor shall distinctly repeat; and that at the close of the repetition the President ask the Professor whether he do voluntarily assent and consent to the Creed and declaration by him now solemnly repeated.”

It will be seen that the 12th and 13th Articles of the Constitution and the 1st Article of the Additional Statutes related alike to every Professor in the Seminary, and applied to the Professor of Christian Theology, not as a *Professor on the Abbot Foundation*, but as a *Professor in the Seminary*. It is plain from the articles themselves referred to, that neither of them was provided for the Professor on the Abbot Foundation more than for every Professor in the Institution.

From September 2, 1813, the Professor of Christian Theology at every successive period of five years uniformly repeated the declaration and Creed agreeably to the 1st Article of the Additional Statutes. But the other Professors continued until 1826 to repeat the Associate Creed alone.

But in Sept. 1824, the Trustees chose a committee, namely, Samuel Hubbard, Samuel Farrar, and Dr. Dana, “to inquire whether the declaration of faith by the Professors on the Associate Foundation be in conformity with the 12th and 13th Articles of the Constitution and the 2d Article of the Associate Statutes.”

The inquiry to be made relating as it did to the Associate Professors only, implied two things; 1. That the declaration of faith by the *Abbot* Professor had been conformed to the articles of the Constitution referred to. 2. It implied that those articles of the Constitution were considered as binding upon all the Professors in the Seminary, and that the Professors on the Associate Foundation, as well as the *Abbot* Professor, ought to conform to them.

In Sept. 27, 1826, all the above named committee being present, it was voted "that in the opinion of the Board, the Constitution of the Theological Seminary as expressed in the Original and Additional Statutes, requires that the declaration made and subscribed by *every Professor in the Seminary*, shall be in the following terms, viz:—

I — Professor — do make solemn declaration of my faith in divine revelation and in the fundamental and distinguishing doctrines of the gospel of Christ as summarily expressed in the Westminster Assembly's Shorter Catechism, and as more particularly expressed in the following Creed, that is, the Associate Creed. (According to Article 1st of the Additional Statutes.)

In this manner all the Professors repeated the declaration and Creed from Sept. 1826 to Sept. 1842. But although during that period three editions of the Laws of the Institution were prepared and published, all of which undertook to give the exact form of the Confession of Faith appointed for the Professors; yet neither of them contained the form which was found in the Constitution and Additional Statutes, and which the Trustees themselves, by their vote above cited, made binding upon all the Professors.

It has been said that at the above mentioned meeting in 1826 the Trustees acted "without much delay and without much consideration," but with what reason can this be said when it is remembered, that the Trustees in Sept. 1824 had taken the subject in hand and committed it to an able committee; and when it is remembered that the Trustees and

their committee had held the subject under consideration for two years, and after all this unanimously settled the matter as above related.

The vote of the Trustees in Sept. 1826 requiring every Professor in the Seminary to subscribe and repeat the united Confession of Faith, continued in force until Sept. 1842. At that time the Trustees took another position, and resolved that the vote of 1826 be recinded so far as relates to the Professors on the Associate Foundation, so that those Professors should take only the Associate Creed. The Trustees thus restored the early practice of the Associate Professors which in 1826, after two years consideration, they had decided was not conformed to the Constitution.

The Trustees have thus shown, that they do not consider themselves to be bound by any previous practice,—that they are not governed by precedents; but that they keep the door always open for a fresh inquiry after the real meaning of the Constitution and Statutes. And if the Guardians of the Seminary shall hereafter, on careful inquiry, be satisfied, that the 1st Article of the Additional Statutes and the 12th and 13th Articles of the Constitution are of force, and that it was the real and authoritative meaning of the Founders, as well as their language, that all the Professors should make the same declaration in regard to the Catechism and Creed; they will at once do as they have done before, that is, will correct what they apprehend to be an oversight in their former enactments, and will conform to what will then be their deliberate convictions.

3. The mistake which occurred at the opening of the Seminary and afterwards, in regard to subscribing and repeating the Creed is, I think, to be accounted for in the following way.

The Confession of Faith, or doctrinal standard of the Professors, as it stood in the instruments executed by the Founders, where it was intermixed with other provisions, was not in a convenient place to be repeated and subscribed. It was

therefore necessary, that it should be copied out from those original instruments, and written by itself, in a book to which the Professors could have easy access, and where they could conveniently subscribe their names, as the Founders required. Amos Blanchard, Esqr., was employed by the Trustees to make such a copy. But in doing this, he had recourse to the *Associate Statutes only*, which contained the Associate Creed, that Creed being in the common and definite form of a Confession of Faith. The Creed, as it was thus copied into the book of the Trustees, was exactly what was provided in the *Associate Statutes*, and *nothing more*—containing not the least reference to the well-known symbol, which was expressly appointed by the Founders of the Institution. The Associate Creed thus copied into a book for convenient use was, as we have before seen, appointed by the Associate Founders for the Associate Professors, and for *them only*. In that copy—I repeat it—not the least notice was taken of the provision of the Constitution and Additional Statutes respecting a Creed. That provision was totally overlooked and ignored. And what is obvious, the Creed, thus copied for the use of *all* the Professors, and which has been actually and properly used by them all, could have had no bearing upon the Abbot Professor, *had it not been for that unnoticed provision in the 1st Article of the Additional Statutes, which joined it to the Catechism*. This important and final provision of the Founders, on the ground of which the coalition mainly rested, was, as I have before said, in no way referred to in the copy above mentioned. How this mistake happened to be made, and how it happened that none of the Trustees discovered it, in reference to the Abbot Professor before 1813 and in reference to the Associate Professors before 1826, I know not; but I suppose that in their multiplied labors and cares at that busy and anxious period, they did not turn their thoughts to the subject. This being the case, when, at the opening of the Seminary, the presiding officer called upon the Professors to repeat and subscribe the Creed, he made use of the Book of Records containing

the aforesaid copy and presented it to the Professors to be repeated and subscribed by them.

This is a simple statement of the facts in the case, showing how the mistake was made at the outset—a mistake since discovered and corrected in due form,—first in 1813 in relation to the Abbot Professor, and then, in their vote on the subject in 1826 in relation to the Associate Professors—thus placing all the Professors under the obligation of the same Confession of Faith.

I cannot but remark that if the attention of Mr. Blanchard had been directed to the Additional Statutes, as well as the Associate Statutes, and had he copied the Confession of Faith to be subscribed and repeated, in conformity with the 1st Article of those Additional Statutes, all would have been correct; and the Professors, from the beginning, would have given their assent to the Creed as required by the provisions of the Founders and Donors taken together.

It is remarkable that the very mistake which was originally made by Mr. Blanchard in copying the Creed, has been continued in the Laws of the Seminary as published in 1827 and 1846. For although in Chapter III., Sect. 4, and at the close of Sect. 5, the Catechism is held up as binding upon *every* Professor in the Seminary; yet when in the first part of Sect. 5, the Creed to be subscribed and repeated by all the Professors, including the Abbot Professor, is presented to view, there is no reference to anything but the 2d Article of the Associate Statutes. The Laws which have been repeatedly published by the Trustees as the Laws of the Institution, and which undertake to set forth the doctrinal standard of the Professors, have never yet contained the *complete* Confession of Faith which it is acknowledged by all that the Professor of Christian Theology is required to subscribe. Thus it appears that the only Creed inserted in the Laws as the Creed to be subscribed and repeated by the Professor of Theology as well as the other Professors, is just what it would have been, if the express appointment of a Creed by the

Founders of the Seminary, in the unrepealed 12th and 13th Articles of their Constitution and 1st Article of their Additional Statutes, had been revoked, or never made;—a matter surely of sufficient moment to merit serious consideration.

And it is from an earnest desire for the welfare of the Seminary, and with full confidence in the upright and pious intentions of its guardians, that I beg leave to offer the following suggestions, namely:—As the Trustees and Visitors from an unquestionable desire faithfully to discharge their duty, did about ten years ago deem it proper by their official acts so to modify the 12th and 13th Articles of the Constitution and the 1st Article of the Additional Statutes as to limit the application of those articles to a *single Professor*, contrary to the express words and obvious meaning of said Articles;—may it not be incumbent on them to give the subject a careful re-examination. The authority with which they were invested by the Founders was to administer the affairs of the Seminary in conformity with the *Constitution and Statutes*. But are the Trustees or Visitors clothed with a *discretionary* power to give to any article of the Constitution or Statutes a sense less extensive than what is expressed in the words employed in such article? While the Founders say that the articles shall apply to “*every* Professor in the Seminary,” are the Guardians of the Seminary authorized to limit the application to the *Abbot* Professor?

It has been said by some that “in their judgment the *Founders of the Seminary* embodied in the Associate Creed the system of doctrines contained in the Assembly’s Catechism as understood by them and as they intended they should be believed, professed and subscribed by their Professors.”

In reply I would say: examine the doings of the Founders thoroughly and you will see that there is not the least foundation for such a judgment. The fact is the Associate Creed was not the work of the Founders of the Institution. It was not framed by them, but by the Associate Founders of Pro-

fessorships in the Institution previously established. All that the Founders of the Institution did in regard to it was, to appoint that every Professor shall subscribe to it in addition to the Shorter Catechism. They had already fixed unalterably their doctrinal standard. But to induce the Associate Donors to unite with them, they took the Associate Creed and added it to their own, thus making one common and permanent standard for all the Professors.

Finally, that will be regarded by multitudes as a happy day, when those who are clothed with authority in the Institution, shall give to the doctrinal standard, not only of the Abbot Professor but of all the Professors, *that entire oneness*, which is given to it by the last act of the Founders of the Seminary in the 1st Article of their Additional Statutes;—which article, just as it is, was the basis, on which the two sets of Founders deliberately formed a *united Institution*.

But of what value would be a symbol or Confession of Faith unless its meaning can be clearly and satisfactorily ascertained? Here then it will be proper to inquire by what means, and in what way, the exact sense which the Founders intended should be put upon the Confession of Faith can be determined.

I shall here with perfect freedom, give my opinion on the subject, without wishing to dictate to others. Every man has the same right which I claim for myself. Unprejudiced investigation and unfettered discussion is the way to discover the truth.

In the first place, then, both the Constitution and the Associate Statutes relative to the Confession of Faith were written with consummate perspicuity and precision; so that it would appear impossible that any candid and intelligent man should entertain a doubt as to the meaning conveyed by the words. The Founders were aware that vigilance and precaution were called for in this matter. They knew that the overseers and Trustees of Harvard College had taken great liberty with the Hollis Professorship;—that while the Founder

had used the word Orthodox to signify what should be the religious faith of his Professor, they had interpreted the word not according to its common use and the obvious meaning of the Founder, but according to their own opinions. It was from an earnest desire to guard against any possible doubt as to the meaning of the words he employed, that Mr. Abbot in the will he made Dec. 1806, expressed himself thus: "To prevent if possible, all misunderstanding of the true and only design of this Institution, and all misunderstanding of my intention and meaning in these regulations, and all even the least prostitution or perversion of this bequest, it is hereby expressly declared to be my will that to the end of time, no man ever be elected or continued a Professor on this my foundation or receive any part of its income, who shall not have first approved himself and shall not continue to approve himself to the full satisfaction of the said Trustees a man of sound learning, and of sound and orthodox principles in divinity according to my sense of the terms, *i. e.*, according to that form of sound words or system of evangelical doctrines, drawn from the Scriptures by the Westminster Assembly of divines, and denominated the Westminster Assembly's Shorter Catechism, which has generally been received and taught in our New England Churches and by Protestant Christians among us, deemed sound and orthodox." Such was Mr. Abbot's state of mind when he wrote that Will; and when shortly after he wrote the 11th and 12th Articles of the Constitution of the Seminary.

Secondly, In case of any doubt in regard to the just interpretation of this Confession of Faith, it is a singular advantage furnished by the Founders that they took care to place the doctrines they intended to express in contrast with the various forms of error which they meant to exclude. They require the doctrines of Scripture, as set forth in the Catechism and the Additional Creed, to be taught in *opposition* to the heresies and errors which they specify. If then there should ever be a question respecting the sense of any article of this

Confession of Faith we should have the special advantage of resorting to this contrast, in which case our only inquiry would be, what interpretation of the article would place it in plain opposition to the errors which are named.

The advantage of this test of doctrine is very obvious. Take for example the article which teaches that "there are three persons in the Godhead," and suppose a doubt arises as to the sense of the words. We then inquire what is the peculiar tenet of the Socinians, the Arians and the Sabellians respecting the Trinity; and we conclude that to be the right sense of the article which is opposed to each of these tenets. Accordingly we cannot hold that the Father is God, *exclusive* of the Son and Holy Spirit, as the Socinians hold; nor that the Son is the highest of *created* beings and is possessed of Divine perfection, derived from the Father, and is therefore called God and entitled to Divine honors, as the Arians hold; nor yet that the Trinity is a trinity of offices or manifestations and not of Divine persons as the Sabellians hold. Thus from the contrast authorized by the Founders we are confirmed in the conclusion that the common orthodox doctrine of the Trinity, is the doctrine meant to be asserted in the Creed.

Take the doctrine of Election and Divine Decrees. We inquire, not what the erroneous sects mentioned have held in common with Calvinists, but what have been their *peculiar* opinions—the opinions they have held in contradistinction to Calvinists; and we are to hold the doctrine in opposition to these peculiar opinions—the opinions particularly of Arminians and Antinomians.

Take another example, the doctrine of Original Sin, or the native character and state of man. The Catechism teaches, that "the sinfulness of that estate into which man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the *corruption of his whole nature* which is commonly called original sin, together with all actual transgressions which proceed from it." And the Associate Creed teaches, that in consequence of Adam's first

sin "every man is by nature personally depraved." Now every Professor promises to teach and inculcate the doctrine thus stated, in opposition to Pelagians. What then do the Pelagians hold? What are the opinions which are peculiar to them, and which distinguish them from the Orthodox? Mosheim says, "They looked upon the doctrines which were commonly received *concerning the original corruption of human nature, and the necessity of Divine grace to enlighten the understanding and purify the heart*, as prejudicial to the progress of holiness and virtue; they maintained that the sins of our first parents were *imputed to them alone*, and not to their *posterity*; that we derive no *corruption* from their fall, but are born pure and unspotted;—that mankind are therefore *capable* of repentance and amendment, and of arriving at the highest degrees of piety and virtue *by the use of their own faculties and powers*;—that *inward preventing grace* is not necessary to form in the soul the *first* beginnings of true repentance and amendment; that every one is capable of producing these by the mere power of his natural faculties." Pelagius says, "In our birth we are equally devoid of virtue and vice." Julian, who belongs to the school of Pelagius, held that "human nature at the time of our being born, is rich in the gift of innocence, and that nobody is born with sin." Pelagius himself says, "It is disputed concerning nature, whether it is debilitated or deteriorated by sin. And here, in my opinion, the first inquiry ought to be, What is sin?—It is not a thing, not an existence, not a body, nor anything else—but an act." Dr. John Taylor of Norwich, the most able advocate of the Pelagian doctrine in modern times, maintains, that man has originally no moral corruption within him, nothing of the nature of sin, previously to actual, voluntary transgression. The Pelagians and the Socinians did not, and do not admit the distinction commonly made between original sin, as inherent in man's nature, and actual transgression as proceeding therefrom. That the Pelagians and Socinians have denied what is called *birth-sin*,

native sinfulness, or the *moral infection of our nature*, previous to actual transgression, is an historical fact, as every one may see by examining the writings of Dr. Ware, Dr. John Taylor, and other Unitarians and Pelagians.

It is remarkable, too, that the *objections* urged by Pelagius, and Julian, his follower, against the doctrine of man's native sinfulness were very similar to those argued by Socinus and John Taylor, and more recently by Unitarians, showing that the doctrine which they all opposed was essentially the same. Now the question is, what do the Founders mean by requiring, that the doctrine of man's depravity shall be maintained in the Institution as expressed in the Shorter Catechism and the Associate Creed, *in opposition to Pelagians, Socinians and Unitarians*? And what is meant by the solemn promise of the Professors so to do?—in opposition to *what*?—unless it be to that peculiar doctrine, which, more than anything else, forms the distinction between those erroneous sects and the Orthodox?

The same principle of interpretation, holds in regard to regeneration, to justification and all other doctrines. We first examine the Catechism and Creed and notice the meaning of the words and sentences which they contain,—a meaning which is generally very plain. But as a confirmation of the obvious meaning, or as a means of removing any doubt, we proceed to inquire what *peculiar* doctrines were maintained by the different sects named—the doctrines which formed the line of demarcation between them and the Orthodox. These doctrines being ascertained we thence conclude that the Founders intended that the principles set forth in the Catechism and Creed, should be explained and taught in opposition to these very doctrines. What else could they intend? If this was not their meaning, what was it?

It may not be superfluous to mention one more plain indication of the theological principles which the Founders intended to express in their doctrinal standard, that is, the

well-known character of the men whom they appointed as Professors and Visitors. The first Professors in the different departments were appointed by the Founders themselves. Mr. Abbot appointed the Professor of Christian Theology. The Associate Founders appointed Dr. Pearson, as Professor of Natural Theology—and Mr. Bartlett appointed Dr. Griffin, as the Professor of Pulpit Eloquence. Now Dr. Pearson had been Mr. Abbot's adviser and the chief agent in framing his Constitution, which ordains the Shorter Catechism as the standard of doctrine. He had also an agency in framing the Associate Creed, and used all his influence to exclude from it everything which was incompatible with the Calvinistic system, and particularly with the Catechism. Dr. Griffin was a Presbyterian, and of course a believer in the Westminster Confession and Catechism. These two and the Professor of Christian Theology were Calvinists. The same was true of Dr. Dwight and Governor Strong, whom the Founders chose as Visitors. And as to Dr. Spring—he did indeed in his own individual belief differ somewhat from Calvinism as maintained by the Puritan Fathers of New England and the Reformed churches generally. But he deemed it expedient to waive his peculiar tenets, and, so far as he was engaged in settling the theological character of the Seminary, to act only as a Calvinist. Thus all the appointments which the Founders made of Professors and Visitors, very clearly indicated what they wished and designed the type of theology in the Seminary to be. And so did the instructions of the Professors during the years immediately following the opening of the Institution. For the Founders knew what those instructions were, and what were the habits of thinking which the Students formed in the Seminary, and often expressed their entire approbation.

On the whole, when we take into view the plain language of the Confession of Faith agreed upon by the different Founders, and the important use of the *contrast* which they pointed out, together with the character of the Visitors and

Professors whom they appointed, we may well ask what more they could have done to make known beyond any possible doubt, the principles of theology which they intended should be believed and taught by every Professor in the Institution.

Dr. Woods' unpublished statement explaining the acts of the Trustees and other matters.

GENTLEMEN:—It is by no means my intention to trouble you with any remarks of mine on what you have written in reference to my “statement.” Whatever I may have to say on the Constitution and Statutes of the Seminary in relation to a Confession of Faith and other subjects, I propose, if it be the will of God, to say at another time and in another place. But in your remarks I find a mistake, which I am sure you did not intend to make as to a *matter of fact* which I trust you will gladly correct. But even as to this I should be silent, if the mistake were not unjust and injurious to a man who has long been well known in our community for his integrity and Christian circumspection. Referring to the provisions of the Founders of the Seminary respecting the Creed, you say, “It was not till a late date, that a clause referring to the Catechism was *interlined* in *another hand*, and without authority, in the book containing the Creed.” And you represent this as a “daring proceeding,” and “an unjustifiable effort,” etc. Now who is the individual that is thus seriously and publicly impeached? It is no other than Samuel Farrar, Esq., who has been a tried friend and benefactor to the Academy and the Seminary from the beginning of his public life, who was intrusted as Treasurer with the pecuniary interests and the active superintendence of both Institutions, until his exhausted health compelled him to retire, and who always had the confidence of the Founders at Andover and at Newburyport more than any other man—it is this man, who is above the reach of suspicion, and who deserves the cordial esteem and gratitude of all the wise and good, that you accuse of acting in a very important affair “*without authority*” and of

an “*unjustifiable and daring proceeding.*” Now what was this unauthorized, unjustifiable and daring proceeding which you charge upon him? What was it that he actually did? It was this and this only, namely, that acting as Clerk of the Trustees he recorded what they voted and *wrote the exact form of subscription required in its proper place.* The charge of acting without authority and in an unjustifiable manner, if it lies against any one, lies against the Trustees of the Seminary.

The facts in the case were these, as the Records of the Board show. In 1813 the Trustees corrected the mistake which had been made in the crowd of business at the opening of the Seminary by directing that the Abbot Professor should repeat his Confession of Faith in accordance with the 1st Article of the Additional Statutes which requires of every Professor a solemn declaration of his belief in the doctrines expressed in the Catechism, and in addition to this his belief in the doctrines particularly set forth in the Associate Creed. And in this way he ever after repeated his assent to the doctrinal standard appointed by the Founders. This was done with the knowledge and approbation of the Visitors.

In 1824 a question arose among the Trustees, whether the Associate Professors had taken the Confession of Faith according to the will of the Founders; and they chose a committee to inquire whether the declaration of Faith by the Professors on the Associate Foundation be in conformity with the 12th and 13th Articles of the Constitution and the 2d Article of the Associate Statutes. The committee consisted of the Hon. Samuel Hubbard, Samuel Farrar, Esq., and Rev. Dr. Dana, and they had the subject under consideration for two years. At the annual meeting Sept. 1826, there were present his Honor William Phillips, President, Hon. Josiah Quincy, Rev. Dr. Justin Edwards, John Adams, Samuel Walley, Esq., Mark Newman, Esq., and all the members of the committee, Hon. Samuel Hubbard, Samuel Farrar, Esq., and Rev. Dr. Dana. At that meeting the following vote was

passed, (it is said unanimously, and supported particularly by Mr. Quincy,) namely, "that in the opinion of the Board the Constitution of the Theological Seminary as expressed in the original and Additional Statutes, requires that the declaration made and subscribed by *every Professor in the Seminary* shall be in the following terms, viz.—

"I — Professor — do make solemn declaration of my faith in divine revelation and in the fundamental and distinguishing doctrines of the gospel of Christ as summarily expressed in the Westminster Assembly's Shorter Catechism, and as more particularly expressed in the following Creed, that is, the Associate Creed."

What Mr. Farrar did was in exact accordance with this vote. And is it right to charge this upon him as an "unauthorized," "unjustifiable," and "daring proceeding"?

You say a clause referring to the Catechism was "*interlined*." This is a mistake, though of no great consequence. The clause was not "*interlined*," but was written out as the case required in a fair space left at the top of the page over the copy of the Associate Creed—a space sufficient to admit a caption containing the declaration required by the vote of the Trustees, to be made by every Professor.

Yours with respect,

LEONARD WOODS.

Andover, Oct. 31, 1853.

The Report states that "the Creed was written out at the close of the Book of Records by Mr. Blanchard under the eye of Mr. Farrar and the Committee of Exigencies." The Creed, in distinction from the Catechism, was to be written out in *particulars*, or in *detail*; and this Mr. Blanchard did. And as he had not received direction from the Committee of Exigencies *as to the form of the caption, or the manner in which the provision in the first Additional Statute should be inserted*, in order rightly to introduce the Creed, all he could do was to write the *Associate Creed*, and leave a space above it for the

proper caption. But through the crowd of business which devolved on the Committee at that period of excitement, they omitted to insert the caption, and thus to finish the form of subscription, required by the 1st Article of the Additional Statutes. In consequence of this, the declaration and subscription of the Professors at their inauguration, inadvertently fell short of what the Constitution and Additional Statutes required. It was defective. But the defect was partly remedied by the Trustees, in Sept. 1813; being the first time that any Professor was required to repeat the declaration and Creed. At that time, the Trustees determined that the Professor should proceed in exact conformity with the 1st Article of the Additional Statutes. This he did; and from that time to the present the Abbot Professor has at every successive period of five years declared his belief in the doctrines expressed in the Catechism and Creed, and has promised to conform to them in his teaching.

The remedy of the mistake made at the opening of the Seminary, by the vote of the Trustees in 1813 was *partial*, until 1826. In 1824 the question arose in the Board, whether the Professors on the *Associate Foundation* had repeated the Creed according to the Constitution of the Seminary, no one doubting that they ought to do so. The inquiry did not relate to the Abbot Professor as he had conformed to the Constitution. In 1826, all the Committee being present, that is, Samuel Hubbard, Dr. Dana, and Samuel Farrar, the Trustees voted unanimously, that every Professor in the Seminary ought to repeat the declaration of his belief in the doctrines of the Catechism as well as the Creed. And this vote was not passed, as the Report affirms, "without much delay and without much consideration." For the Committee had it in hand two years; and such men as Samuel Hubbard, Dr. Dana, and Samuel Farrar, were not likely, especially in so important a concern, to act without consideration and in haste.

This act of the Board completely remedied the mistake, which was partly remedied in 1813. From 1826 to 1842 this

deliberate act of the Trustees was in force, and all the Professors conformed to it. No one objected to it before 1839, when Professor Emerson, though willing to give his assent to the Catechism in itself considered, thought he ought not to do it, because the *Associate Statutes* did not require it. Soon after, Professor Stuart objected still more strongly to the vote of the Trustees in 1826, and made known his objections to members of the Board, and his determination not to repeat again the declaration of his belief in the doctrines of the Catechism. No one will presume to say that the Act of the Board in 1842 excusing the Associate Professors from assenting to the Catechism, was influenced in any measure by the knowledge of the feelings of Professors. But it was in these circumstances that the vote in 1842 was passed;—and passed, as will be remembered, not harmoniously, like the vote of 1826, but against the earnest objections of Mr. Farrar, Mr. Fletcher, Dr. Burgess, Dr. Dana, and Dr. Cogswell; and while all, who then constituted the Board of Visitors, regretted that the vote of the Trustees in 1826 was repealed.

XIII.

DR. WOODS' PLEA.

To the Reverend and Honorable the Visitors of the Theological Seminary, Andover.

GENTLEMEN:—

IN my last Report, I suggested that I had a difficulty in my mind in regard to the form which is given to the Creed of the Seminary in the printed copy of the laws, and in the copy which was *first* written in the Records of the Board of Trustees for the use of the Professors. And I signified that it was my desire to be permitted to communicate to the Guardians of the Seminary my thoughts and convictions on that subject. I shall take the liberty to make the communi-

cation at this time. So that you may have opportunity to consider the subject maturely, before it will be my duty again to repeat the Creed.

It will be seen at once, that I have a direct, personal interest in this subject: inasmuch as it is a solemn duty incumbent on me to give my assent to the Creed, and to do it exactly in the manner prescribed by the Founders.

When I was inducted into the office of Abbot Professor, I put myself not at all under the Associate Statutes, but under the *Constitution of the Seminary*, and solemnly bound myself to conform to all its provisions. Now it is my wish fully to discharge this individual, personal obligation, according to the express will of the Founders. This being my object I am sure you will allow me to open my mind without reserve, and to lay before you the train of reflections by which I have been brought to my present conviction. And I trust I shall be able to speak rather largely upon the subject and with some confidence and earnestness, without exposing myself to the charge of arrogance, or too great forwardness. I claim no special advantage in regard to a right understanding of the subject under consideration, except what results from the fact,—that *I had at the time a perfect knowledge of the transactions relating to the establishment of this Institution and was called by Divine Providence to have a direct, and constant agency in framing the Associate Statutes, and in all the measures preparatory to the union between the original and Associate Founders, and had free and frequent conversation and correspondence with them for more than twelve months previous to the establishment of the united Seminary.*

The fact I have thus referred to is well known to one of the members of the Board of Trustees who was also directly concerned in the same transactions.

The first thing which I beg leave to say, but which is so obvious, that it may seem unnecessary for me to say it, is this; namely, that my duty as a Professor, in all respects and particularly as to the Creed which I shall adopt, is to be

gathered from the *Constitution* of the Founders, and from *that only*;—the Additional Statutes being included as a *part* of the Constitution. *The original Constitution and the Additional Statutes* were accepted by the Trustees, as the Constitution of the Seminary according to which all its concerns were to be regulated. The provisions of this Constitution respecting a Creed relate expressly to “every Professor in the Institution,” and of course to the Abbot Professor. As to the Abbot Professor, there is nothing else, which does, in any way, relate to him. The Associate Founders never made any rule, or the least suggestion, directly or indirectly, in regard to any Professor, except those on *their Foundation*. This any one who examines will see. It is clear then, that whatever relates to the Creed of the *Abbot Professor*, must be gathered from the Constitution and the Additional Statutes,—just as though that were the only instrument relating to the Institution. If anything was to be transferred from the Associate Statutes to the Constitution of the Seminary, so as to be applicable to the Abbot Professor,—it was done by those who had a right to do it, that is, the Original Founders. It is therefore unquestionable that all the regulations respecting the Abbot Professor and particularly those respecting his Creed must be found in the Constitution and Additional Statutes and nowhere else. So that to make out the Creed of the Abbot Professor is a very plain and easy matter, and free from all doubt and perplexity.

Everything, which pertains to the theological principles and Creed of the Abbot Professor, is found in the following Articles; viz., Arts. 11th, 12th, and 13th of the Constitution and Art. 1st of the Additional Statutes. The inquiry then is reduced to a narrow compass; what do these Articles require as to the religious principles and Creed of the Professor? In Art. 11th of the Constitution it is said: “He shall be a man of sound and orthodox principles in divinity, according to that form of sound words, or system of evangelical doctrines drawn from the Scriptures, and denominated the Westminster As-

sembly's Shorter Catechism." After this general description of the principles of the Professor, the same Constitution proceeds to say (Art. 12): "On the day of his inauguration into office, and in the presence of the Trustees, the Professor shall publicly make and subscribe a solemn declaration of his faith in divine revelation and in the fundamental and distinguishing doctrines of the gospel as summarily expressed in the Westminster Assembly's Shorter Catechism—and he shall solemnly promise that—he will maintain and inculcate the Christian faith as above expressed," (that is, in the Catechism,) "and in opposition not only to atheists and infidels, but to Jews, Mahometans, Arians, Antinomians, Arminians, Socinians, Unitarians and Universalists and all other heresies and errors, ancient or modern, which may be opposed to the gospel of Christ, or hazardous to the souls of men." Art. 13th,— "The preceding declaration shall be repeated by every Professor in this Seminary at the expiration of every successive period of five years: and no man shall be continued a Professor in this Institution, who shall not continue to approve himself, to the satisfaction of said Trustees, a man of sound and orthodox principles in divinity, agreeably to the system of doctrines contained in the aforesaid Catechism. Accordingly, if it should be proved—that any Professor in this Institution has taught or embraced any of the heresies or errors alluded to in the declaration aforesaid, or shall refuse to repeat the same as herein required, he shall be forthwith removed from office."

The above is all that the Founders of the Institution *first* appointed and settled in regard to the Professor's Creed; nor did they think of anything more until the design of the Associate Founders was made known to them. It was with a view to the wishes of the Associate Founders, that they made Additional Statutes eight months after the Institution was established. And what was the further provision made in the Additional Statutes, respecting the Professor's Creed? It is found in Art. 1st of the Additional Statutes, as follows,

“Having in the 12th Art. of our said Constitution provided, that every person appointed or elected a Professor in said Seminary shall, on the day of his inauguration into office, publicly make and subscribe a declaration of his faith in divine revelation, and *in the fundamental and distinguishing doctrines of the gospel, as summarily expressed in the Westminster Shorter Catechism*; we now ordain the following *addition*, to be inserted in said Article in connection with the said clause; viz., *and as more particularly expressed in the following Creed*, to wit, “I believe there is one and but one living and true God,” etc., (the whole of the Associate Founders’ Creed). This was the final act of the Founders. They never did anything, directly or indirectly, relative to the Creed, after May 3, 1808.

Now what is easier, than to lay before us the above mentioned articles (Arts. 11th, 12th and 13th of the Constitution and Art. 1st of the Additional Statutes,) and to make up a full account of the religious principles and Creed of the Professor? The declaration which he is to make and subscribe at his inauguration and afterwards to repeat, is all prepared by the Founders, and when put in order stands thus:—

“I believe in divine revelation and in the fundamental and distinguishing doctrines of the gospel of Christ, as summarily expressed in the Westminster Assembly’s Shorter Catechism, and as more particularly expressed in the following Creed; to wit, “I believe there is one and but one living and true God; that the word of God,” etc.

This is the declaration of belief which the Founders prescribed and in these very words.

The promise which the Professor shall make and repeat is equally obvious (Art. 12th, Constitution): “He shall solemnly promise that he will . . . maintain and inculcate the Christian faith, as above expressed,”—that is in the Catechism. But the Additional Statutes appoint the Associate Creed to be *added to the Catechism*. What then must the *promise* be? The promise gathered from the Constitution and the Associate Statutes

must stand thus: I solemnly promise that I will maintain and inculcate the Christian faith expressed in the above-mentioned *Catechism* and Creed. The promise as stated in the Records of the Trustees and in the printed copy of the Laws, refers only to the *Creed, i. e., the Associate Creed*,—entirely setting aside the provision of the *Constitution* in regard to the solemn promise of a Professor.

Thus the matter stands and thus it must stand unless something has been done to alter or modify or limit the provisions of the Constitution. I inquire then what has been done by Founders or Trustees relative to the provisions of the Constitution respecting the religious principles and the Creed of the Professors? As this is an important inquiry and the only one which seems to require any further attention I solicit the patience and candor of the Board while I pursue the inquiry till I come to the end of it.

In order to a right understanding of the subject, it must be kept in mind, that this Theological Institution was founded by Samuel Abbot, Phoebe Phillips, and John Phillips, *eight months* before Messrs Brown and Bartlett and Norris had any connection with it. The Founders signed their Constitution Aug. 31, A. D. 1807. Two days after that, namely Sept 2d, the Constitution was communicated to the Board of Trustees, and that Constitution together with the funds provided, was by them accepted as a sacred trust. This Institution was thus founded by the act of Samuel Abbot, Phoebe Phillips, and John Phillips, and the corresponding act of the Trustees, who received it in solemn charge. The three persons above mentioned were *the Founders of the Institution*, and the *only* Founders. The Associate Founders had not a *co-ordinate* or *joint* agency in founding the Institution. They were not the Founders of the Institution at all; any more than Hollis, Dexter, and Dame were Founders of Harvard College. Hollis, Dexter, and Dame were Founders of *Professorships in Harvard College*. So Messrs. Bartlett, and Norris were Founders *not* of the *Institution*, but of *Professorships* and *Scholarships* in the Institution;

according to the provisions of the Founders of the Seminary in the 32d Article of the Constitution;—(which see.) The Associate Founders everywhere express themselves in exact correspondence with these views. They provide for “the maintenance of two Professors *in* the Theological Seminary *lately founded* in the town of Andover.” This is their language. All their statutes relate *exclusively* to the Professors and students *on their Foundation*. They never said or did anything to make or mend, or alter the Constitution in any respect whatever. They could not; for the Seminary was already established, and its Constitution was completed and made unalterable by any man or men on earth, except by the Founders themselves during their life. But while it is so true, that the Associate Founders limited their Statutes to their particular Foundation, and never, in any instance, undertook to legislate *for the Institution*; the original Founders undertook to legislate, and did legislate for the Institution the *whole* Institution; as it was in the beginning and as it should be in all future time. They had a right to do this. And when the Trustees accepted their Constitution, with their Funds, they *acknowledged* and *confirmed* their right thus to legislate. They gave their seal to all and every part of the Constitution, as the *permanent* and *unalterable* Constitution of the whole Seminary, just as it professed to be;—*unalterable*, I say, except by the *Founders themselves*.

This Institution, I have said, was founded Sept. 2d, A. D. 1807, by the joint act of the Founders and the Trustees. And that the Founders and Trustees regarded the Institution as really and completely founded at that time, is made, if possible, still more evident from the fact that on the first day of October 1807, being one month after the Institution was founded, the Abbot Professor was appointed by the Founder and was shortly after duly informed of his appointment by a committee of the Board. He was appointed under the *Constitution*, while as yet the Associate Founders and the Associate Statutes were not known. The next May, eight months after

the Institution was founded, the Associate Founders came forward with their Statutes and funds and were admitted by the Trustees into a connection with the Seminary, much as a new State is received into connection with our great Republic, and under the authority of the whole and every part of a Federal Constitution already established,—that Constitution remaining unaltered, and in full force over the new State just as much as over the other States.

But was there not an important alteration made in regard to the Creed by an act of the Original Founders, subsequent to Sept. 2d, 1807, when the Institution was founded? There was such an alteration; and the occasion of it was this. Messrs. Brown, Bartlett and Norris contemplated the founding of one or more Professorships and Scholarships in the existing Institution. With this object in view, they framed a Statute of their own, containing a creed for their Professors, who of course were to come in under the Constitution and to conform to its provisions relative to a creed. In this matter those gentlemen did not act in the dark. They had the Constitution of the Seminary before them. They studied it, and every part of it with the utmost care; and most of all, that part of it which related to the creed of the Professor. This I well know, for I studied it with them for days and weeks, and studied it with the deep interest of one who expected to give his own assent to the very creed contained in the 12th Article of the Constitution; the Constitution being then exactly what it is now. Those gentlemen saw clearly and they could not but see, that the provisions of the Constitution in all respects, and particularly in respect to a creed, must be binding upon every one who should ever become a Professor in the Seminary. They came then to this difficult point;—‘*Our* Professor will subscribe to the creed contained in the Constitution and also to the creed contained in our Statutes, while the Abbot Professor, who is always to be the Professor of Theology, will subscribe to the creed contained in the Constitution

only.' Then came up the appalling idea of the Professors in the united Seminary subscribing to two creeds of different forms. They at once came to this conclusion. 'We cannot come into the Andover Institution, except on the principle, *that there shall be one and the same creed for all the Professors.*' But, as circumstances were, how could this be effected? It could be effected in the following way, and in no other. As the Associate Professors would come in under the *Constitution* and adopt the creed which it prescribes; so they said, the Original Founders must adopt the creed contained in the Associate Statutes, and make it a part of the creed of the Abbot Professor, as well as the others. This is precisely what the Associate Founders proposed and insisted upon, in order to secure that one indispensable object,—*the perfect sameness of the creed to be used in the Seminary.* And this is precisely what the Original Founders consented to do and what they actually did, by an Instrument dated May 3d, 1808, containing their Additional Statutes,—which Additional Statutes they had a right to make according to a provision in the Constitution. Here was the closing transaction, the settlement of all questions between Samuel Abbot, Phoebe Phillips and John Phillips on the one part, and Messrs. Brown, Bartlett and Norris on the other part. Here was the end of all negotiations. As the Associate Founders were to adopt the creed contained in the Constitution as a part of the creed for the Associate Professors, so the Original Founders adopted the Associate Creed as a part of the creed for all the Professors. Each party retained every iota of their own creed and each party added to their own creed, the creed of the other party. Then what was indispensable to the welfare of the Seminary and what all concerned *saw* to be indispensable, was accomplished;—the fixing of one and the same creed for all the Professors in the Seminary.

This important business was brought to its consummation at a regular meeting of the Board May 10th, 1808. The Associate Statutes and the Additional Statutes were com-

municated to the Board at their previous meeting, May 3d and 4th, and were now accepted. Nothing was ever done after that time, respecting the creed, or anything else pertaining to the Constitution or the Associate Statutes. The substance of the whole may be given in few words. Samuel Abbot, Phoebe Phillips and John Phillips founded a Theological Institution in this place Sept. 2d, 1807, under a Constitution which they had before prepared and which was then accepted and made permanent by the act of the Board of Trustees. A month after that Mr. Abbot appointed his Professor as it was then expected that the Institution would soon commence its operations. But three other men, who had projected a similar Institution in Newbury, being made acquainted with the proceedings of the Andover Founders, and having carefully examined their Constitution and entirely approving of it, offered to give their funds to the Seminary already established, and to place their Professors under the Constitution, on two grand conditions: first, that the Original Founders should join with them in appointing a Board of Visitors. Second: that they should adopt *their* creed in connection with the Catechism, so as to have one and the same creed for all the Professors. With these conditions the Original Founders complied, by forming and executing their Additional Statutes. In this way the union was formed between the Founders of the Institution, and the three Founders of Professorships and Scholarships in the Institution; all the principles of the union being clearly set forth in the documents above mentioned, to wit, *the Constitution, the Additional Statutes, and the Associate Statutes*. If these documents do not show what the will of the Founders was respecting the creed, nothing can show it. They meant to leave written instruments which would make it perfectly plain. But they left nothing besides the instruments above mentioned. If then there is any difficulty in gathering the creed from these written documents it must be that the Founders all failed of expressing themselves clearly and

fully on a subject which they deemed more important than any other and on which they were most of all desirous of being understood.

But *is* there any difficulty, or any ground of doubt, relative to this subject? Is there any question which needs further consideration? It certainly cannot be made a question, whether the provision of the Constitution and Additional Statutes respecting a creed are binding upon the *Abbot* Professor. But do they apply to the *other* Professors? This I apprehend must be answered in the affirmative, for the following very obvious reasons.

First. The Constitution itself declares, that *all* its provisions on this subject apply to "*every* Professor in the Seminary." And the Additional Statutes repeat the same thing, claiming to provide a creed for "every person appointed or elected a Professor in the Institution" which had been founded in Andover. Nor can it be thought that the Original Founders at that time had no professors in view but those who should be placed upon the *Abbot Foundation*. This might possibly be supposed to be the case, had not the Founders, when they formed the Constitution and the Additional Statutes, been made acquainted with the design of Messrs. Brown, Bartlett, and Norris to establish other Professorships in the Institution. But they were fully acquainted with that design. They confidently expected that two other Professors would be provided for and soon introduced into the Seminary. So that when they say—"every Professor in the Seminary"—they must have referred to those who should come in on the *other* foundations, as really as to the one on the *Abbot Foundation*. Indeed they made their Additional Statutes for the very purpose of preparing the way for other Professors besides the *Abbot* Professor to be admitted into the Seminary. Still, in these very Additional Statutes, which were made expressly to satisfy the Associate Founders, the Original Founders maintain the same position as before and legislate for every person who should ever be a Professor in the Institution. In

this last act of theirs, which was intended to give the final stamp to the Creed and in which they made all the alteration respecting the Creed which was ever to be made to the end of time;—*in this last act*, they particularly and fully prescribed a Creed, not merely for the Abbot Professor, but for every Professor in this Seminary and in *such* a Seminary as they expected this to be, including the Associate Foundation. How is it possible to doubt that it was their design and purpose to frame a Creed for all who should ever be Professors in this Seminary.

My second reason for considering the provisions of the Constitution and Additional Statutes, as binding on all the Professors is that the *Associate Founders* so understood them and acted accordingly. They had the Constitution and Additional Statutes before them. They had requested the Original Founders to make alterations. And here they found all the alterations they desired. If they had objected to their Professors subscribing to the Catechism, why did they not make known their objections? why did they not say to the Original Founders—"We are willing you should prescribe the Catechism as the Creed of the *Abbot* Professor, but not as the Creed of *our* Professors." But they never said this and they never had such a thought. They were as strongly attached to the Catechism and as desirous to make it a part of the Creed, as the Original Founders were. Is it asked how this appears?—why it appears from the fact that after examining the Constitution and Additional Statutes, they came forward and founded professorships in a Seminary which *had this very Constitution* and which was forever to be managed by the Trustees in exact accordance with it. Now this proceeding of the Associate Founders was a virtual assent to all the principles and regulations contained in the Constitution and it implied their assent to the provisions respecting a Creed as much as respecting anything else. The provision of a Creed in the Constitution they regarded as its most important provision. If they intended to *except that* they certainly would have said so. But with a perfect knowledge of all its

provisions and all its claims as the Constitution, the permanent unalterable Constitution of this Seminary, they put their funds and their professors under it without the least exception. But they did not stop with this *implied* assent. Far otherwise. In the very article containing their own Creed (Asso. Statutes, Art. 2d,) they expressly ordain that every Professor on the Associate Foundation shall solemnly promise that he "will religiously conform to the Constitution of the Seminary" as well as to the Statutes of the Associate Foundation and shall continue to promise it every five years. They do not say he shall promise to conform to the provisions of the Constitution *except in regard to the Creed*. They make no exceptions:—although they had the Constitution right before them and saw and understood that its chief provision was, that *every Professor in the Seminary*, shall subscribe to the Catechism.

But the Associate Founders did even more than this in the way of recognizing the authority of the Constitution. In Art. 19th of their Statutes they require that every Visitor shall expressly declare his approbation of "the Statutes of the Theological Institution and those of the Associate Founders," thus distinguishing the original Statutes, (*i. e.*, the Constitution from the Associate Statutes). And in the next Article they enjoin it upon the Visitors as a sacred duty "to exercise the functions of their office in the fear of God, according to the Associate Statutes and *the Constitution of the Seminary*," and in Art. 19th they do still more. For they require that every Visitor "shall subscribe the same Theological Creed which every Professor elect is required to subscribe"—referring directly to the Constitution which prescribes the duty of "every Professor-elect" in regard to a Creed. In the 9th Art. of the *Additional Statutes*, the *Original Founders* give directions on the same subject, in perfect agreement with the Associate Founders. They require every Visitor to declare, that he approves the Constitution of the Theological Institution, and solemnly to promise that he will faithfully exert his abilities to

carry into execution the regulations therein contained, *i. e.*, contained in the Constitution. They do not except the regulations of the Constitution in regard to a Creed. Instead of making this exception they (the Original Founders) proceed in the next sentence, to say that the Visitors themselves "shall subscribe the *same Theological Creed* which *every Professor-elect* is required to subscribe." The *Original Founders* say this, and say it in reference to their *own Constitution* and *Additional Statutes*. The only question is, what Creed do the *Original Founders* prescribe for "every Professor-elect"? Ascertain this, as you easily may by looking at Art. 12th of the Constitution and Art. 1st of the Additional Statutes, and you ascertain what is the Creed of the Visitors. In those two Articles, the Creed of *every Professor* in the Seminary and of *every Visitor* is written in beams of noonday light. So that when the Associate Founders and the Original Founders unite in requiring the Visitors to approve the *Constitution* and subscribe *the same Creed* which every Professor in the Seminary is required to subscribe, it is easy enough to know what they mean. Instead of *excepting* the Creed prescribed in the Constitution and Additional Statutes, they appoint the *very same Creed* as the Creed of the Visitors. It thus appears from the recorded doings of the Original Founders of the Institution and Associate Founders of Professorships *in* the Institution, that all the provisions of the Constitution and Additional Statutes respecting the Creed were meant to be applied to "every Professor in the Seminary." If the Founders—any of them—made any exception, where is the exception found? In what part of the Constitution, Additional Statutes, or Associate Statutes shall we look for it? Where is there any intimation or appearance of such a thing? And yet the thing is of such a nature that if any of the Founders had meant it, they certainly would have taken care to say it in the most explicit and emphatic terms. For *the Creed* and the exact form of it was with them the object of more care and consultation and labor than anything else, and with the As-

sociate Founders more than *all* things else. And they were plain, honest, free-spoken men, inclined to express their minds without concealment. So that we cannot suppose that they left anything unsaid, which they deemed necessary to render their meaning perfectly clear.

I have suggested two general reasons for considering the provisions of the Constitution and Additional Statutes relative to a creed, as applying to *all* the Professors in the Seminary, as well as to the Abbot Professor.

The first reason is that the subject is so represented *in* the Constitution and Additional Statutes, which make known, clearly and without any concealment the will of the Original Founders, *i. e.*, the Founders of the *Institution*.

My second reason is, that the *Associate* Founders so understood it, and acted accordingly. But I have a third reason which is, that the Trustees themselves have all along considered the Constitution as extending over the whole Institution, and as authoritatively directing all its concerns, not excepting the Theological opinions of any one of the Professors.

The first act of the Trustees respecting the Seminary was their accepting the Constitution and the funds offered by Samuel Abbot, Phoebe Phillips and John Phillips and thus establishing the Institution. By this act (which took place Sept. 2, 1807) the Trustees gave their sanction to all the provisions of the Constitution, and among the rest to the 11th, 12th and 13th Articles, which relate to the creed of "every Professor in the Seminary" and pledged themselves to carry these provisions into effect. Their next act was receiving from Samuel Abbot the appointment of his Professor and providing for his support according to the Constitution. Again on the 4th of May 1808 they accepted the Additional Statutes in which the Founders of the Seminary take pains to *re-assert* and *re-enact* the provisions of the Constitution respecting the creed to be subscribed by every Professor in the Seminary. The act of the Trustees implied a sanction to all this and an engagement to see it carried into effect, *i. e.*,

to see that every Professor in the Seminary subscribe to the *Shorter Catechism and to the Creed which was annexed to it*. This was the provision of the first article of the Additional Statutes which the Trustees *accepted and sanctioned as a part of the Constitution of the Seminary*. But the Trustees in the faithful discharge of their arduous duties, have done more than all that has been specified to sanction the principle that the *Constitution with all its provisions is to extend its influence over this whole Theological establishment* and to direct as to the creed of its Professors as well as all its other concerns. I refer now to the important business of the Trustees in making a system of laws. In this system they have embodied most of the provisions of the Founders and have made such Additional regulations as they are authorized to make by the 31st Article of the Constitution. The point I here have in view is this; that in the framing of these laws there is, *from beginning to end, a general and manifest recognition of the authority of the Constitution in regard to all the concerns of the Seminary, and particularly in regard to the Theological opinions of the Professors*. This is perfectly obvious. Whatever regulations are found in the Constitution are here set forth as regulations for the whole Seminary. But there are a few examples which have a special bearing upon the present subject. My reference will be to the last edition of the laws.

In Chap. III., Article 4th, it is said: "every Professor in this Seminary shall be of sound and orthodox principles in divinity, according to that form of sound words or system of evangelical doctrines drawn from the scriptures, and denominated the 'Westminster Assembly's Shorter Catechism.'"

This article authoritatively prescribes the religious principles of every Professor in this Seminary. Now where does this article of the laws come from?

Why, it is taken verbatim from the *Constitution*, Art. 11th. The Legislators have thus placed all the Professors under the

authority of the Constitution, and have required that their religious principles should accord with the Catechism. This is applied to "every Professor in this Seminary," to the Associate Professors, as well as others, although the Associate Statutes have no such article, and it can be applied to the Associate only on the principle, that all the Professors are alike placed under the Constitution and are required in all respects to conform to its provisions, particularly as to their religious belief.

Laws, Chap. III., Article 5th, "every person appointed or elected a Professor in this Seminary shall . . . publicly make and subscribe the following declaration—'I believe there is one and but one living and true God,' " etc., Now where is *this* Law taken from? Not exactly from the Associate Statutes. For those Statutes only prescribe the Creed of "every Professor on the Associate Foundation," whereas this Law prescribes the Creed of "every Professor in this Seminary." The Associate Statutes never do this; but confine their regulations respecting a Creed to the Associate Professors. This Law then, as to the extent of its application, must have been taken from the *Additional Statutes*, which are a part of the Constitution. Here (Art. 1st, Add. Stat.,) we find the very words used at the beginning of the Law referred to,—"every person appointed or elected a Professor in this Seminary." These Additional Statutes also require that every Professor in the Seminary shall subscribe to the Creed which is repeated in the Laws, and they just as positively require something not repeated in the Laws. They require that "every Professor in this Seminary shall subscribe to the Assembly's Shorter Catechism and to the other Creed in addition to it. Thus the Laws take a part of the provisions of the Additional Statutes, and leave out a part. Although they contain the very provision of the Constitution, Art. 11th, to wit, that, "every Professor in this Seminary shall be a man of sound and orthodox principles in divinity, according to the Assembly's Shorter Catechism," thus exactly following the

Constitution; they omit the requisition of the Constitution as to the Creed to be *subscribed*. They do not require that every Professor shall subscribe to the Catechism and yet they do require that his religious opinions shall agree with the Catechism. The one is *inserted*, the other is *omitted*; when both are equally required and required by the same authority, and that which is inserted in the Laws; namely, that the Professors in their religious opinions shall *agree with the Catechism* is tantamount to that which is omitted, namely, that they shall *subscribe* to the Catechism. Is it not very evident that if one is inserted in the Laws, *both* should be; and if anything requires the omission of *one*, it requires the omission of *both*? Still by inserting one of them and inserting it entirely on the ground of the Constitution, the Legislators distinctly recognize the authority of the *Constitution* to determine what shall be the religious opinions of "every Professor in the Seminary."

There is another thing which strikes one who examines the Laws, namely, when there is anything peculiar to the *Associate Professors*, it is noticed as such, and is of course taken from the *Associate Statutes*. But whatever pertains to *all* the Professors in the Seminary is taken from the *Constitution*,—implying the same thing as before mentioned, namely, that the provisions of the Constitution are binding on all the Professors *alike*. This distinction is made in the Article of the Laws above referred to (Chap. III., Art. 4th). The Article first prescribes what shall be the character and the religious principles of "every Professor in this Seminary," to wit, that he shall be learned and pious, etc., and "shall be a man of sound and orthodox principles in divinity, *according to the Westminster Assembly's Shorter Catechism*." It then proceeds to say, "if on the Associate Foundation," etc., all being taken from the Asso. Statutes, Art. 2d.¹ This mode of pro-

¹ In transferring this Art. of the Asso. Statutes to the Laws one sentence is omitted, and one to which the Asso. Founders attached no small consequence, namely, that every *Associate Professor* shall be "an orthodox and consistent Calvinist." This sentence is omitted in the Laws, while all that precedes and all that follows it is introduced.

ceeding in forming the Laws shows clearly that the Legislators regarded the Constitution as obligatory upon the Associate Professors as well as the Abbot Professor. But what I notice in the Laws as most directly to the purpose, is the closing paragraph in Art. 5th, Chap. III., where it is said: "No man shall be continued as Professor in this Seminary, who shall not continue to approve himself, to the satisfaction of the Trustees, a man of sound and orthodox principles in divinity, agreeably to the system of evangelical doctrines contained in the Westminster Assembly's Shorter Catechism, and more concisely delineated in the aforesaid Creed," *i. e.*, the Creed taken from the Asso. Statutes, which by the Additional Statutes *is added to the Catechism*. So making out the Creed to be subscribed by every Professor in the Seminary. This is the exact provision of the Additional Statutes, which were made for the very purpose of satisfying, and which did satisfy the Associate Founders. In this Law the Legislators distinctly recognized the authority of the Constitution and Additional Statutes in regard to every Professor in the Seminary. They had no other warrant than what the Constitution gave them for making the *Catechism* the standard by which to try the orthodoxy of every Professor. And yet they *did* make it the standard. Nor had they any other warrant than what the *Additional Statutes* gave them for making the Associate Creed *any part* of the standard, by which to try the orthodoxy of *all* the Professors. For there is not a word said anywhere else about adding that other Creed to the Catechism and so making out the standard to which the faith of *all* the Professors is to conform. As the Law now stands, and doubtless it stands right, the Trustees, are to proceed in judging every Professor, exactly in accordance with the Constitution and Additional Statutes, making the Catechism and the Creed annexed the standard of orthodoxy, requiring every Professor to conform to it and removing every one from his office who does not conform. So the Law reads. Now all that I ask for, is, that the provision of the Additional Statutes

be not only *partly*, but *fully* observed and that the standard by which the Trustees are to judge whether a Professor be "sound and orthodox," be *the same, exactly the same* as that to which he has *subscribed*. Otherwise, if, according to the Laws, the Trustees should, 'in any case, proceed to try a Professor and to judge of his orthodoxy according to the Catechism and the Associate Creed *conjoined*, he could object, and say, I never subscribed to the Catechism and why should I be judged by it? And would he not have some good reason to say this? For who would willingly be judged by any standard, except that to which he has assented and subscribed? A Professor in such a case could plead, that as the Laws had let him off from the Constitution as to subscribing to the Catechism, they ought to be consistent and let him off also as to being *tried* and judged by the Catechism.

Shall I touch upon one point more? It may possibly be said that the *very* act of the Associate Founders making *another creed* for *their* Professors implies that the Catechism was to be set aside and their creed put in its place, as *the creed* to be *subscribed by all the Professors*.

Reply—If this should in any sense be implied, it could be so only in relation to the Professors on the *Associate* Foundation. The Associate Founders never undertook to legislate in respect to any other. And even if they *had* meant that their creed should displace the Catechism in regard to *their* Professors, still the Catechism would, most certainly, remain according to the Constitution as the creed of the *Abbot* Professor.

Secondly. The Associate Founders were open-hearted men, and would certainly have said that they meant *their* creed to be subscribed, exclusively of the creed prescribed in the Constitution *if that had been their meaning*. But they never said this. And what is more, if they *had* said it and had undertaken to set aside a most important provision of the Constitution, the Trustees, who were already bound by the Constitution, would never have accepted their Statutes. (See Constitution, Art. 32d.)

Thirdly. There certainly was no inconsistency between the Associate Creed and the Catechism in the mind of any of the Founders. On the contrary they considered them perfectly *consistent*. And to show this the Original Founders, in their Additional Statutes put them both together and thus made out the creed, the joint creed which they said should be subscribed by every Professor in this Seminary. And with this arrangement the Associate Founders were entirely satisfied. And it was on the ground of this very provision in the Additional Statutes, as to the joint creed for all the Professors, that the Associate Founders finally consented to found two Professorships in the Institution. Till that was done they held back, But when the Additional Statutes were put into their hands, (as they were a long time before they were communicated to the Board,) the Associate Founders said,—if these Additional Statutes are executed and then accepted by the Board, and if *our* creed is thus annexed to the Catechism, and both together are, in this way, made the Confession of faith to be subscribed by every Professor in the Seminary, it is all we ask, and we will forthwith make over our funds and communicate our Statutes to the Board of Trustees. They said it after full consultation among themselves. And they acted accordingly. Their Statutes and the Additional Statutes were communicated to the Board at the same meeting. There was a condition on both sides. On the part of the Original Founders, the condition was expressed in the preamble to their Additional Statutes; to wit, “Provided the Trustees shall accept the Statutes of the Associate Founders,” etc. (See Preamble.)

On the other side, there was a corresponding condition fully agreed upon and understood between the parties, that is, the Associate Founders agreed to make over their funds to the Board, *if the Additional Statutes should be accepted* and if the Original Founders should thus unite with them in these two essential things, namely, *in one and the same joint Board of Visitors for the whole Seminary and in one and the same joint creed for all the Professors*. On that memorable day, May 4th, A. D.

1808, the union was formed, and formed in the very way and on the very conditions just stated.

But if things were so, then, as the Original Founders *expressly ordered* that the Associate Creed should be joined with the Catechism to form the confession of faith for all the Professors, why did not the *Associate Founders*, on their part, expressly order that the Catechism should be joined with *their* creed? Why did they not say in so many words that the two symbols together should constitute the confession of faith for their Professors?

My reply is: the two Sets of Founders were in very different circumstances and stood in different relations to each other. The Associate Founders attached themselves to an Institution already existing. They came in as Founders of Professorships *under a Constitution already formed and established*. Their doing this after knowing what the Constitution was, implied their consent to all its provisions. It implied that they adopted the Constitution just as it was;—I mean just as it was after the Additional Statutes were made and accepted. Their making the Associate Creed and then adopting the Constitution was tantamount to saying that the Creed provided in the Constitution should be joined with their creed, and make one joint Confession of Faith. To effect this, nothing was necessary, but for them to adopt the Constitution, and come in under it and require their Professors to conform to it. All this they did. But the Original Founders, who legislated for the whole Seminary, did not *come in under the Associate Statutes*. And the provision of the Associate Statutes respecting a creed could never have been binding upon the Abbot Professor, had it not been for the Additional Statutes, in which the Original Founders expressly ordained that it should be binding upon *all* the Professors in the Seminary, and that the Associate Creed, together with the Catechism, should be the confession of faith for every one of them. There was no other way, in which the Original Founders could incorporate the Associate Creed as a part of their Creed. They

must make and did make an addition to the Constitution. These remarks are sufficient to show why the two sets of Founders proceeded in different ways in forming one and the same creed for all Professors.

But how can it be accounted for, according to the foregoing statements, that the practice was, as it was, from the beginning, and that, for many years, there was no regard shown to the provision of the Constitution, respecting the Creed to be subscribed, and that the Associate Creed did really displace and nullify the Catechism? I acknowledge this to be a strange affair. It is indeed the great stumbling-block. And all I can do to solve the difficulty, is to refer to some of the facts in the case.

After the Institution was established and the Associate Founders received, and when the time to commence operations drew near, all concerned in the great enterprise were not only completely occupied with their duties, but pressed and almost overwhelmed with cares and anxieties and fears. In this state of things the whole business of drawing out the Creed and preparing it for the subscription, was committed to one man, Dr. Pearson, then President of the Board. He was an old man, and more liable to mistakes and inadvertences, than we were then aware of. But so it was. All had confidence in him; and no one felt it to be necessary to keep an eye on what he did. It was a fact, that he drew out the Creed for the *Abbot* Professor, as well as for the *Associate* Professors from the *Associate Statutes alone*, entirely disregarding all the provisions of the Constitution and Additional Statutes and proceeding in the business just as though the Constitution and Additional Statutes had no existence, and as though the Associate Founders had been the only *Founders* of the *Seminary* and their Statutes the only *Constitution* of the Seminary. Now it is high time that a mistake so obvious and fundamental should be corrected. A wrong practice cannot become right by long continuance. My connection with the Seminary for one third

of a century has produced a growing conviction in my mind that fidelity to Christ and His cause, and particularly to the interests of this Seminary, imperiously requires, that all connected with it should maintain an exact and sacred regard to the provisions of the Founders respecting the religious principles here to be inculcated.

I now present to you my *request*,—grounded on the reasons which I have stated. I am, by the Providence of God, invested with the office of *Abbot Professor of Christian Theology in this Seminary*. The Associate Statutes have no relation to me. My *whole* duty as a Professor is marked out in the *Constitution and Additional Statutes*. My wish is that *my creed* as *Abbot Professor*, may be taken from these *two instruments*, and from these *alone*, and may be in all respects just what the Founder of my Professorship and those associated with him in founding the *Seminary*, have expressly required it to be. As it now stands in the Laws, it is made out entirely from the statutes of other Professorships, to the total neglect of the Statutes which relate to the *Abbot Professorship*. Singular as this may be, you will find it exactly so. The *Constitution* of the Seminary, which has a right to prescribe and does prescribe the creed of the *Abbot Professor* and of every other Professor, has had no influence—it has been wholly set aside, as of no use, in drawing out the creed. With me, it is a matter of conscience to conform, in the declaration of my faith, to those statutes under which I am placed. I regret that I have not always done it. And should it please God to spare my life and continue me in my office two years longer, I hope to repeat the creed and the promise, in every iota, as the *Founders* of the *Seminary* required.

Confiding most heartily in your wisdom and fidelity, and wishing you the guidance and comforts of the Holy Spirit, I am, gentlemen,

Your obedient servant,

LEONARD WOODS.

THEOLOGICAL SEMINARY,
Andover, Aug. 30, 1841.

XIV.

HON. JOHN H. CLIFFORD'S OPINION.

Boston, May 19, 1853.

MY DEAR SIR:—

I have read with great interest the manuscript portions of your History of the Theological Seminary at Andover which you submitted to my examination. The narrative contained in the First Chapter is written with singular clearness and precision and cannot fail, I think, to impress every intelligent and unbiased mind with the conviction that the historical facts of the union which was so carefully and deliberately established by the Founders of the Institution with the Associate Founders actually *necessitate* the conclusion to which the argument developed in the Second Chapter so irresistibly leads.

That argument does not, however, in my judgment, need the support that is derived from this narrative, or from the cumulative testimony which is to be found in your personal declarations or in those of Mr. Farrar respecting the known intentions and purposes of the Founders and the Associate Founders. It stands firmly upon the basis of a just construction of the original Constitution, the Additional Statutes, the Associate Statutes, and the Associate Creed, as united with the Shorter Catechism and Constituting together a standard of Doctrine and a Confession of Faith. You are aware that it is one of the leading principles of judicial interpretation that the true meaning of any written instrument must be derived from the language of the instrument itself without resorting to extraneous evidence to ascertain the intent of the party, whose purposes are expressed in it. And I am clearly of the opinion, upon a careful perusal of these Statutes taken by themselves and subjected to this vigorous judicial test without the aid of the decisive facts of this

history, so admirably set forth in the First Chapter, that they are susceptible of no other construction than that which you have given them. Thus construed, they present a symmetrical and harmonious whole, and full effect is given to the declared intentions of all the parties to them, and I entertain no doubt that if they should be subjected to a judicial examination, it would result in the adoption, by any competent judicial tribunal, of your conclusions.

I am, dear sir, with the highest respect and esteem,

Your friend and obedient servant,

JOHN H. CLIFFORD.

REV. DR. WOODS.

P. S.—If you will permit me to venture upon a slight verbal criticism, I would suggest to you the substitution of some synonym for the word “coalition” whenever it occurs in the Second Chapter. The debauched political morals of Massachusetts within the past two years, have given to all men who retain the old-fashioned respect for principle, a certain unsavory association with the otherwise innocent word. And if the teachings of the Seminary at Andover fulfill their office, in establishing a higher tone of Christian morality among us, neither the *word* nor the *thing* are likely to grow in favor with good men in time to come.

XV.

JUDGE JOEL PARKER'S OPINION.

Cambridge, Oct. 8, 1853.

REV. LEONARD WOODS, D.D.

Dear Sir:—I have examined the documents which you submitted to my inspection, viz., the Constitution or Statutes of the Original Founders of the Theological Seminary in Andover, Phoebe Phillips, John Phillips, Jr., and Samuel Abbot, adopted August 31, 1807; the Statutes of the Asso-

ciate Founders, Moses Brown, William Bartlett, and John Norris, adopted March 21, 1808; and the Additional Statutes of the Original Founders, dated May 3, 1808, with a view to the formation of an opinion upon the questions proposed, viz.—I. What declaration, subscription, etc., do the Founders require of the Professors? II. Do the Founders require the same of all the Professors?

There seems to be no doubt that Phœbe Phillips, John Phillips, Jr., and Samuel Abbot are to be regarded as the Founders of the Theological Seminary, the Legislature having given the Trustees of Phillips Academy the necessary corporate powers for the reception and administration of such a charity.

They had power therefore to prescribe the rules and regulations by which their charity should be governed and administered, and did so in what is called the Constitution of the Seminary, or the Statutes of the Original Founders. The Founders provided for buildings and for the endowment of one Professorship, but their Statutes contemplated the establishment of other Professorships, upon their Foundation, by other persons, and to some extent enacted rules for the government of such Professorships and regulated the duties of the Professors.

In the 31st Article of the Constitution they enact that all Professors, etc., shall be under the immediate inspection of the Trustees, "and be regulated and managed by them in strict conformity to this Constitution, and to the *Statutes* and *will* of every *Founder* of a Professorship," etc., and they authorize the Trustees to make Additional regulations ("not inconsistent with the regulations established in this *Constitution*, nor with the *Statutes* or *will* of any *Founder* or *Donor*, nor with the objects of the Institution, nor in any degree avoiding them or either of them").

And in the 32d Article they declared that every Founder of a Professorship, etc., "will have the exclusive right of prescribing the regulations and Statutes to be observed by

the said Trustees in conducting the concerns of the same; said Regulations and Statutes being always consistent with the principles and object of this Institution."

The Trustees having accepted the donations of the Founders, under the regulations and limitations which they prescribed, are bound by this Constitution and have no power to alter it, and any one who saw fit to build upon the Foundation thus laid must do so in conformity with this Constitution of the Founders. He could not repeal the Statutes of the Founders, or prescribe rules in subversion of them or inconsistent with them or the principles and objects of the Institution as set forth in them.

The Associate Founders did not attempt to organize a new Seminary, but made their donations "to be applied to the maintenance of two Professors in the Theological Institution or Seminary lately Founded," "whose professional duties shall be assigned according to the Constitution of the Seminary," etc., and they enacted certain Statutes for the administration of their charity, as they had a right to do under the Constitution.

Coming then to the declarations and subscriptions to be made by the Professors, it appears that the 12th Article of the Constitution required "every person appointed or elected a Professor in the Seminary on the day of his inauguration and in the presence of the Trustees, publicly to make and subscribe a solemn declaration of his faith in divine revelation and in the fundamental and distinguishing doctrines of the Gospel of Christ as summarily expressed in the Westminster Assembly's Shorter Catechism."

The particular formula is not described, but in some form the faith of the Professor-elect in the fundamental and distinguishing doctrines of the gospel, as summarily expressed in the Shorter Catechism, was required to be declared in writing and subscribed by him. It is not perhaps necessary that the declaration should be in the words used in the article, those words not appearing to constitute a prescribed

formula. If done in the form of a creed which plainly and clearly embraces all the fundamental and distinguishing doctrines of the gospel as expressed in the Shorter Catechism, I am not prepared to say that it would not be thus far a compliance with the regulation. But nothing short of a written declaration which in some form sets forth the faith of the Professor-elect, in the doctrines as expressed in that Catechism can constitute a compliance with that regulation. That rule is by its express terms applicable to every person appointed or elected a Professor in the Seminary. The Associate Founders had no power to repeal or abrogate it, nor do they appear to have attempted so to do. They do not in their Statutes require a declaration in similar terms, but they require of each Professor on their Foundation to make and subscribe a declaration of his faith in divine revelation and in the fundamental and distinguishing doctrines of the gospel as expressed in a "creed" which is set down *verbatim*.

Now if the Creed embraces all the Fundamental and distinguishing doctrines of the gospel as summarily expressed in the Shorter Catechism, the Associate Founders required, thus far, of their Professors, what the original Constitution required. They had authority to require more so long as their requisitions were consistent with the original Constitution and the principles and objects of the Institution, and they did require something beyond the requisitions of the 12th Article if the Creed embraces more than the Catechism. They might have required less if they wished, but this would not relieve the Professor-elect from the obligation of the 12th Article of the Constitution or Statutes of the Founders. That the Associate Founders did not intend to exempt the Professors on their Foundation from any duty required by the Statutes of the Founders is apparent from the promise which they prescribed, in the Second Article of their Statutes, following the Creed, a part of which is, "I will religiously conform to the Constitution and Laws of the Seminary," etc.

Without entering into the question what difference exists

between a declaration of faith according to the 12th Article of the Constitution and a declaration of faith as expressed in the "Creed," but assuming that the Constitution requires a declaration in some particulars beyond that embraced in the Creed, the Professors on the Associate Foundation are bound to make that declaration in addition to the declaration of their belief as contained in the Creed, unless they are relieved from the necessity of so doing by the Additional Statutes of the Original Founders. The Founders with the assent of the Trustees might exonerate them. Possibly in virtue of their reserved power to make additional regulations they had authority so to do without such assent. But upon the assumption, just stated, that the declaration originally required goes further than the Creed—it seems clear that the Additional Statutes have not repealed the obligation imposed by the 12th Article of the Constitution upon every Professor-elect. The Additional Statutes provide for a declaration of faith in the same formula as that set forth in the Associate Statutes, viz., the Creed. But it is by superadding to the original declaration required by the 12th Article, leaving that as it existed before, making the new, therefore, an addition to what was before required, and it is moreover expressly said to be an "addition to be inserted in" the former statute, not as a substitute for it.

There is then only one of two modes in which it can be maintained that the original obligation is superseded and extinguished. One that the Creed contains a declaration of faith which embraces all the fundamental and distinguishing doctrines summarily expressed in the Catechism, which is not supposed to be the fact. For if so, there would be no occasion for controversy. The other, that the Creed is so contradictory to some of those doctrines as expressed in the Catechism that the two cannot stand together, and that the last, therefore, although it is expressly said to be in "addition," necessarily repeals the original by reason of the repugnancy. Probably this will not be contended.

That the Creed left out some things contained in the Cate-

chism and adopted some things not contained in it, would not be sufficient to operate as a repeal. To effect that by implication the last must be repugnant to, or inconsistent with, the original declaration.

That the Founders did not intend to repeal or abrogate so much of the 12th Article of the Constitution as relates to the Catechism may be inferred from the fact that the 11th and 13th Articles of the Constitution are not abrogated or impaired by the Additional Statutes. The 11th Article enacts among other requirements "that every Professor in the Seminary shall be a man of sound and orthodox principles in divinity, according to that form of sound words or system of evangelical doctrines drawn from the Scriptures and denominated the Westminster Assembly's Shorter Catechism, and more concisely delineated in the Constitution of Phillips Academy." And the 13th requires that "the preceding declaration" (that is the declaration required by the 12th Article to be made by the Professor-elect) "shall be repeated by every Professor" "at the expiration of every successive period of five years, and no man shall be continued in this Institution who shall not continue to approve himself, to the satisfaction of the said Trustees, a man of *sound* and *orthodox* principles in *divinity*, agreeably to the system of evangelical doctrines contained in the aforesaid Catechism."

That the 13th Article is not repealed or annulled is apparent from the fact that no reference is made to it in the Additional Statutes and nothing substituted for it, and if it were held to be repealed the consequence would be that, while every Professor on the Associate Foundation and every Visitor on the original and Associate Foundation is required at every successive period of five years to repeat a declaration of his faith in "the same theological Creed which every Professor-elect is required to subscribe," no repetition of any declaration of faith would be required of any Professor on the original Foundation, the Additional Statutes containing no requisition for any repetition by any Professor.

That the Creed so called is not substituted for the original requisition of the 12th Article, with a view of relieving the Professors from a declaration of their belief in the fundamental doctrines as expressed in the Catechism is apparent not only from the language of the Additional Statutes before referred to, but from the inconsistency which would be apparent in such substitution, assuming that the Creed requires less than the Catechism.

That the Founders should continue the requisition of the 11th Article, that every Professor should be a man of sound, orthodox principles according to the form of sound words or system of evangelical doctrines drawn from the Scriptures and denominated the Westminster Assembly's Shorter Catechism, but relieve him from making a declaration of his faith according to that form of sound words, (which they had originally required of him,) substituting a declaration which did not go so far, and at the same time should retain the provision of the 13th Article, that no man should be continued a Professor in the Institution who should not continue to approve himself a man of sound and orthodox principles, agreeably to the system of evangelical doctrines contained in the Catechism, would show an inconsistency in their Statutes and in their action which cannot be assumed and certainly is not proved. That all the Professors-*elect* are bound to make and subscribe a similar declaration of faith seems to be beyond all reasonable question, because the Additional Statutes adopt the Creed as set forth in the Associate Statutes and require it of all alike. If the adoption of the Creed, therefore, were held to repeal the requisition of the 12th Article, it repeals it as to all the Professors, and if that is not repealed, it exists as a binding requirement upon all, because the Associate Founders did not attempt to and could not relieve the Professors on their Foundation from its obligation, and the Original Founders have not seen fit so to do, but have required the declaration of all the Professors on their inauguration. If there be a doubt upon the second question proposed, it is whether the Professor on

the original Foundation is required at the end of every successive period of five years, to repeat the "Creed." The Additional Statutes, which require that declaration by every Professor on his inauguration, contains no requisition for its repetition. The Associate Statutes do not apply to the Abbot Professor. The 13th Article of the Constitution cannot require it unless the First Article of the Additional Statutes has incorporated it into the 12th Article in effect as if it had been there originally, and it is thus a part of "the preceding declaration" mentioned in the 13th Article. A mere additional enactment requiring Professors on their inauguration to make that declaration in addition to the one before required, would not be sufficient to bring it within the 13th Article. That the Creed is not substituted for the declaration required by the 12th Article so as to be "the preceding declaration" mentioned in the 13th seems to be quite clear from what has already been stated.

If the foregoing opinion may aid your investigations, it is at your service.

I am, Reverend and Dear Sir, with the highest respect,

Very truly yours,

JOEL PARKER, *Chief Justice.*

XVI.

PROFESSOR L. GREENLEAF'S OPINION.

Cambridge, July 27, 1853.

REV. AND DEAR SIR:—

I have read with deep interest the four chapters of manuscript you sent me, and those parts of the Constitution and Statutes of the Seminary which relate to the subject. All which I now return to you. The argument you have pursued appears to me perfectly sound and conclusive. I am unable to point out any fault in it, or to suggest any amendment.

It is exceedingly clear that the rules established by the Founders of the Professorships, whether they be termed a *Constitution*, or *Statutes*, are the organic and fundamental law of the Seminary which can be neither impaired, modified nor strengthened by any vote or act of the Trustees. They stand as independent of and superior to the Board of Trustees, as the State Constitution is independent of and superior to the Legislature. (See Angell and Ames, "On Corporations," Chap. X., § 2, 2d ed.) They must therefore be construed by themselves, apart from any usage or practice grown up in the Seminary, or any exposition of the Trustees, for though a man's own practice is in many cases admitted in law as a just exponent of his own language and meaning, it is never received as an exponent of the language and meaning of another. Even the acts of the parties themselves are not admitted in law to control the plain language of their own solemn instruments under Seal. (Lec. 4, Cruise's "Digest," Chap. XX., § 23, note, Greenleaf ed.) On the ground, and considering the solemn nature of the instruments entitled "Constitution" and "Additional Statutes," I think that the early practice in regard to the declarations to be made and subscribed by the Professors, can have no legal effect in the exposition of those instruments, the language itself being clear. (The law on this subject was fully discussed in the case of Lady Hewley's charities, of which an account is given in Greenleaf "On Evidence," § 295 note, in the library of the Andover Seminary.)

By the "*Constitution*," Art. 12, *every* Professor is required to subscribe a declaration of his faith in the gospel as summarily expressed in the Westminster Assembly's Catechism, and this still remains unrepealed. By the *Additional Statutes*, Art. 1, he must, in *addition* to the above, subscribe the creed therein set forth. These requirements the Trustees have no power to dispense with, in regard to *any* Professor in the Seminary, nor can they add any gloss, verbal or written, to give them a meaning which the Founders may not have in-

tended. It is not for the Trustees or Professors to expound them, nor to say in what sense any word or phrase shall be received and taken. The sole question on this point is, what did the *Founders* mean by the words which they have used, and in this sense, and *this alone* every Professor must make and subscribe the declaration, or else he cannot as an honest man make it at all. This part of the subject I think cannot be made plainer than you have made it.

I remain, dear sir, with great respect, your friend and servant,

SIMON GREENLEAF.

XVII.

JUDGE THERON METCALF'S OPINION.

Boston, Aug. 20, 1853.

REV. DR. WOODS.

I have most considerably examined the question so ably discussed by Dr. Woods, in his manuscript above referred to by Professor Greenleaf, and am wholly unable to escape from the conclusion which Professor Greenleaf has drawn.

THERON METCALF, *Judge of Supreme Court.*

XVIII.

SQUIRE FARRAR'S STATEMENT AND PROTEST.

Dr. Burgess, at the late meeting of the Board of Trustees, suggested that each member of the Board should make the subject of the Creed of the Seminary, and the manner in which it should be repeated, a matter of renewed reflection and careful examination, and should put his thoughts in writing, to be presented to the Board at a future meeting, when the subject would be again discussed. I do not know

that this plan was sanctioned by the Board, or whether it is really expected that each member will actually comply with this suggestion. But in respect to myself I have concluded, considering the importance of the subject, and the uncertainty of my life, that it is expedient for me to put a few thoughts in writing. It is not my intention to enter into an extended argument on the subject. This has been largely and ably done by others, but to make a few simple statements in relation to the case, hoping that I may throw some light to assist the Board in coming to a right view of the subject, and to a right decision.

The Constitution of the Seminary was executed by the Founders Aug. 1, 1807, and on the second day of September following was presented to the Board of Trustees for their acceptance, upon which the following vote was passed by the Board—"Voted, that the Trustees of Phillips Academy do most gratefully accept the sacred and very important trust, devolved upon them by the preceding instrument, and do hereby covenant and engage, that no exertion on their part shall be wanting to secure the success of an Institution, so intimately connected with the glory of God, the advancement of the Redeemer's kingdom, and the salvation of their fellow men." On the first day of October following, two Professors were appointed and their salaries voted.

During the transactions which preceded the establishment of the Seminary in Andover, other gentlemen, supposed to take somewhat different views of certain doctrines of Theology, entertained the thought of establishing an Institution for a similar purpose in a neighboring town. It was thought to be important, that there should not be two Theological Institutions, in the same vicinity, both of them orthodox, but that they should unite their funds and their influence in rearing up one great and good Seminary. This consideration, of the importance of union, led to many interviews of the two parties, and other friends, and numerous consultations, to see if they could agree on terms, on which

they could unite. The gentlemen abroad, who contemplated a separate Seminary, and whom we may denominate the Associate Founders, say to the Founders of the Institution in Andover, in substance, "We like your Constitution. All its provisions are agreeable to us. We like the Assembly's Catechism, which you have made the basis of the Faith of your Institution. The doctrines of the gospel as therein expressed are such as we approve. But we are apprehensive that there may be danger that the Professors may loosely generalize that formulary, as a confession of faith, and declare that they believe it 'for substance,' when there may be important departures from the doctrines of the Catechism. In our contemplations for a Seminary, such as we had in view, we have prepared a Creed, such as we are satisfied with. If you will unite with us, and take this Creed, (their Creed having been previously revised and modified by the parties) and add it to the Catechism, as provided in your Constitution, and will farther join with us in constituting a common Board of Visitors, we will unite with you, and place our funds in the hands of your Trustees, subject to the provisions of your Constitution." To this the Founders agreed, and in pursuance thereof prepared and executed their Additional Statutes.

In their Constitution the Founders made a reservation in the following words, viz., "reserving to ourselves, during our natural lives, the full right, jointly to make any additional regulations, or to alter any rule, herein prescribed, provided such regulation or alteration be not prejudicial to the true design of this Foundation." In conformity with this reserved right, in their Constitution, the Founders of the Institution made their Additional Statutes, dated May 3, 1808, by which they ordain that every Professor in the Institution shall, in *addition* to the Catechism, as before provided, express his belief in the Creed, as thus drawn out and agreed upon. The first Article in the Additional Statutes is in the following words, viz.—"Article 1. Having provided, in the twelfth Article of our said Constitution, that 'every person, ap-

pointed or elected a Professor in said Seminary, shall on the day of his inauguration into office, publicly make and subscribe a declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel of Christ, as summarily expressed in the Westminster Assembly's Shorter Catechism;' we now ordain the following addition (not alteration) to be inserted in said Article, in connection with the said clause, viz., and as more particularly expressed in the following Creed, to wit," the word "particularly" here, being understood to be in opposition to that generalizing the Catechism, and taking it "for substance," which appeared to the Associate Founders a ground of apprehension. I wrote the Additional Statutes, and know the thought that was in my mind when I penned that word.

The Trustees of Phillips Academy accepted the said Additional Statutes on the tenth day of May, 1808. On the same tenth day of May the said Trustees accepted the Statutes of the Associate Founders, dated March 21, 1808, giving funds and statutes for the establishment of Professorships in the Theological Institution, which had been previously established. Thus the union was consummated, that is to say the Associate Foundation was received into the Seminary already established.

The object of the Additional Statutes, above mentioned, was twofold, viz., first, to guard against an apprehended danger of loosely generalizing the Catechism, and taking it "for substance," and second, to provide for the establishment of a Board of Visitors. The main question now to be settled is, how the 12th Article of the Constitution now stands as an unimpaired part of the Constitution, and its relations to the several Professors in the Seminary. The Founders reserved the right to "alter any rule" and to "add regulations." Have they, by these Additional Statutes, "*altered*" the 12th Article? If not, it must be considered as standing an unimpaired Article of the Constitution, with all its original force and extent. Has it then been "*altered*"? If so, by what

words? There is not a word or syllable, in the Additional Statutes, importing any alteration of that Article, except by addition.

That the 12th Article of the Constitution was not repealed, and that the Trustees have so understood it, and so now understand it, appears by the fact, that they consider it the duty of the Abbot Professor to take the Creed as required by the 12th Article. Now if that Article has not been repealed, and is now in force in respect to the Abbot Professor, it must be in force and applicable to every other Professor in the Seminary. Can it be conceived that an Article general in its import, and fundamental in its character, like the 12th Article of the Constitution, can be made applicable to one Professor, and not to others in the Seminary?

If the 12th Article has not been repealed by the Founders in their Additional Statutes, it is now a part of the Constitution, and must be regarded accordingly.

The question returns, is the 12th Article a part of the Constitution, or is it not? If not, then the Abbot Professor is not bound by it, any more than any other Professor. If it is a part of the Constitution it is binding, equally, upon every Professor in the Seminary. And it is not competent for the Trustees, nor has it been, since their acceptance of the Constitution in September 1807, ever to receive any Professorship into the Seminary, but to be subject to the provisions of that Article. Respectfully submitted,

SAML. FARRAR.

In the fear of God, and with all due respect for this Board, I wish to offer my solemn protest against a certain transaction of yesterday—a transaction in which the Rev. Professor Emerson, under the sanction of this Board, proceeded to repeat, in form, the Creed prescribed by the Constitution, while yet he had previously declared in substance that the Westminster Assembly's Catechism was not considered by him as constituting any obligatory part of the said Creed.

Against this transaction, steadfastly but unavailingly opposed by me to the last, I now feel myself painfully constrained to *protest*, as involving, in addition to its evident inconsistency, a real violation both of the spirit and the letter of the Constitution of this sacred Seminary.

Andover, Sept. 4, 1839.

XIX.

REPORT OF THE COMMITTEE OF THE BOARD OF VISITORS, 1844.

At a meeting of the Board of Visitors of the Theological Seminary at Andover, September 5th, A. D. 1844, Present:

Rev. HEMAN HUMPHRY, D.D., *President.*

Rev. JOHN CODMAN, D.D., *Secretary.*

SETH TERRY.

SECTION I. In the matter of the remonstrances of the Rev. Daniel Dana, D.D., and of the Rev. Leonard Woods, D.D., Professor, etc., against a vote of the Board of Trustees of Phillips Academy, passed April 18th, A. D. 1842, rescinding in part a former vote passed by said Board of Trustees relating to the declaration and creed of Professors in the Theological Department.

On the 27th day of September, A. D. 1826, the Board of Trustees voted "That the Constitution of the Theological Seminary, as expressed in the *original* and *Additional Statutes*, requires that the declaration made and subscribed by every *Professor* in this Seminary shall be in the following terms, viz.—

"I, A. B., Professor —, do make solemn declaration of my faith in the fundamental and distinguishing doctrines of the Gospel of Christ, as summarily expressed in the Westminster Assembly's Shorter Catechism."

On the 18th day of April, 1842, the Trustees enacted that

the above vote "be rescinded so far as relates to every Professor on the *Associate Foundation*, so that each Associate Professor shall only be required to subscribe and repeat the Creed as it stands in Article 2d of the Statutes of the Associate Foundation."

This latter vote it is claimed by the Remonstrants is *unconstitutional*, and that the former vote of 1826 is a true exposition of the Laws. So that the question raised is, whether each Foundation shall use the declaration and creed contained in its own code; or whether those of the original Foundation shall govern and be used by both.

Before coming to a direct consideration of this question it will be convenient to dispose of some preliminary matters.

This case being presented before the Visitors in the form of remonstrances and not by regular appeal a doubt has arisen whether this Board can take cognisance of it. It is the duty of the Board of Visitors to declare void and rectify all rules and regulations of the Board of Trustees relating to the Theological Department, which are inconsistent with its Laws, whether such acts of the Trustees come up by appeal or remonstrance, or come to the knowledge of the the Visitors in any other way. Indeed so large and comprehensive are the powers of this Board that it would be the duty of Visitors from personal knowledge of any infraction of the laws of this department *ex officio* to apply a remedy. On this point the laws are rigid and tenacious, and the history of similar institutions explains the object of the law-makers in this respect.

Whenever the Visitors from negligence, or from laxity in their theological views, shall be wanting in their duty, that guard to the purity of doctrines taught in this School, which the Donors intended to throw around it by perpetuating in this Board their own powers of supervision, will be broken down; and nothing will be wanting but similar defection on the part of the Trustees to change this "fountain of living

waters " into a "River of Death." If in the progress of time any officer of this Institution should adopt and teach opinions and doctrines inconsistent with those of the Donors as clearly expressed in their declarations and creeds, it would be requiring of him the exercise of the principles of common honesty only, that he should resign. Self-respect, if no higher principle, it is to be presumed, would induce him to do it.

It is to be hoped therefore that this Institution will always be surrounded by friends jealous for its honor, and imbued with that love for the truth, and fortitude, which will lead them, even at the expense of personal ease, to sound the alarm, upon any appearance of danger.

If the Remonstrants in this case even, needed any apology for bringing it forward, the conflicting votes of the Trustees, in a matter of vital interest to the Institution, would seem to form a sufficient one.

The Remonstrants rely much and insist strongly upon the contemporaneous opinions entertained by distinguished benefactors and friends of the Institution, as expressed and settled in consultations held regarding its adoption and the construction of its Laws.

Long established rules, settled on conclusive reasons, are opposed to the intervention of such opinions in this case. The case is written, and it is presumed that its makers had the benefit of their opinions in framing it, and that it contains their will—the maxim "*Ita Lex Scripta*" applies. Our duty is to expound it as written, and it may be added that seldom has a code been drawn up with more clearness and ability, nor better adapted to the difficult work of guarding a Theological Institution against the subtleties of Schoolmen.

II. We come now to the more immediate consideration of the claim of the Remonstrants, which substantially is, that the Declaration and Creed of the Abbot Professor should be used by the Associate Professors.

This ground the Remonstrants attempt to maintain by

statements and reasonings too voluminous to admit of a succinct answer to each, but we think they may be resolved substantially into the following propositions—or if not, that the case may be disposed of under them; viz., “That the original Foundation is *the Institution* and as such had a right to make laws binding on all subsequent Foundations; that they exercised this power in the matter in question and established the Abbot Declaration and Creed for the whole Seminary and for all future time; that the Associate Foundation came in subsequently, not as an independent Institution, but to establish Professorships in the then existing Institution, and was bound to adopt the declaration and creed which had already been provided.”

III. Very little weight is to be given to literal expressions unless they harmonize with the subject matter. It is indifferent what name we give to either Foundation. They are an anomaly, and what they are relatively depends on the laws. Strictly speaking, the Corporation called “The Trustees of Phillips Academy” is *the Institution*. The Theological Department was engrafted into it by compact between the Founders and Trustees. The Constitution drawn up and signed by Phœbe Phillips, etc., bearing date August 31, 1807, together with the Additional Statutes, contains their compact. Inherently it was powerless, but being adopted by the Trustees it acquired life and became law.

IV. The same remarks apply to the Associate Foundation subsequently established by Moses Brown, etc. It derived its vitality and legal existence from the same source, affected indeed by the ingrafted laws of the Original Foundation, but when admitted, and the code of laws for both were completed, they became equally the laws of the Corporation. They constitute one code for the Theological Department—each Foundation to have the benefit of, and to be bound by those, which were designed to regulate the exercise of its own peculiar functions.

The power to alter their Constitution, reserved by the

Original Founders, was finally *executed* May 10, 1808, by the Additional Statutes framed for the purpose of providing for the introduction of the Associate Foundation, which was then admitted with its laws. The Theological System was then completed and has since undergone no change.

V. Were those laws of the Associate Foundation valid? Had the Trustees a right to admit this new Foundation with new laws for its government? They had not, if contrary to the Constitution. Let us examine the Constitution on these questions—

VI. In Constitution, Art. 32d: “Notwithstanding this Seminary is placed by this Constitution under the immediate care and government of the Trustees of Phillips Academy; it is always to be understood, and it is hereby expressly declared, that every Founder of a Professorship, Scholarship, or any other Living whatever, in this Institution, will have the exclusive right of prescribing the Regulations and Statutes, to be observed by the said Trustees in conducting the concerns of the same, said Regulations and Statutes being always consistent with the principles and object of this Institution.”

VII. Here is express provision for the introduction of the new Foundation—and power given to its Founders to make laws for its own government—with this limitation, however, that such laws must be *consistent* with the principles and object of the Institution already established. Under the provisions of this section of the Constitution the Associate Founders drew up their code of laws, including a declaration and creed for its own use, presented the same to the Trustees, and were joined to the Theological Department by an act of that Board. The only remaining question is, are these laws, or, in other words, are the Declaration and Creed of the Associate Foundation *consistent* with the principles and object of the Institution? If they are so, it is but a deduction that they are valid and binding and are of as high authority as the Constitution itself, because they were made in pursu-

ance of it. An act of Congress, whilst in force, made in pursuance of the Constitution of the United States, is equally binding and of as high authority as the Constitution itself. We will now examine this question.

VIII. The Remonstrants, in order to show that the two declarations and creeds are *not consistent* with each other, interpose the 12th Article of the Constitution, which provides that "every Professor in this Seminary, shall on the day of his inauguration into office, and in the presence of the Trustees, publicly make and subscribe a solemn Declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the Gospel of Christ, *as summarily expressed in the Westminster Assembly's Shorter Catechism,*" and this it is claimed is *not consistent* with the declaration and creed—and that it is now in force as law for both.

IX. The declaration of faith provided in Associate Statutes is the same, omitting what relates to the Catechism, and in lieu thereof concludes "*as expressed in the following Creed,*" etc.

X. The creeds of both Foundations are the same and are repeated immediately after the declaration of faith.

XI. It is not sufficient to show that the two declarations vary, the latter omitting part of the former, unless such omission renders them inconsistent with each other. How is that fact? The Additional Statutes quoting the Abbot declaration concluding with the words, "Assembly's Shorter Catechism," say, "we now ordain the following addition to be inserted in said Article, in connection with the said clause, viz., 'and as more particularly expressed in the following Creed,'" viz., and adopt literally the Creed of the Associate Foundation. So that Article 12th with this alteration makes the Professor say "*as summarily expressed in the Westminster Assembly's Shorter Catechism, and as more particularly expressed in the following Creed, i. e., the Associate Creed.*"

XII. We are not now upon the question whether it was wise to omit in that declaration of faith what is said of the Cate-

chism (which we hold to be an epitome of the Bible), but are expounding what the Founders have enacted.

XIII. The Original Founders say that what is expressed in the Catechism, relating to faith in the Scriptures, is contained in the Creed of the Associate Foundation which they adopt.

XIV. The two creeds and declarations are verbatim, excepting that the Associate Declaration omits what is said of the Catechism; but this omission the Original Founders say is supplied in the Creed connected with it, and more than supplied, because the Creed is the most explicit. We cannot therefore discover any *inconsistency* between the two taken as a whole.

XV. It is needless, however, to resort to argument on this point, for the Original Founders themselves expressly settled the legality of the Associate Declaration and Creed, and the right of that Foundation to administer them to their Professors, by the Additional Statutes of May 10, 1808.

XVI. The Associate Founders having framed their laws and laid them before the Original Founders, the latter with a full knowledge of all their provisions expressly approved of them, and with a view to their adoption by the Trustees drew up the Additional Statutes. What is immediately in point in those Statutes reads thus: After speaking of their right to alter their rules—"We do now, agreeably to the said reserved right, make and ordain the following articles to be added to and taken as a part of our said Constitution; *provided the said Trustees* shall accept the Statutes and Foundation of the Associate Founders, which are now executed and to be laid before the said Trustees at their approaching meeting for acceptance, and to continue of force as a part of our said Constitution"; they then quote the 12th Article of their Constitution, make the alterations above mentioned and adopt the Creed of the Associate Foundation, which they manifestly did in order to

make their own declaration and creed agreeable to themselves and conformable to those of the Associate Foundation now about to be connected with them. To suppose that the Original Founders made those modifications in order to prepare them for the use of the Associate Professors, would seem to be absurd, when the latter were already provided for by the Associate Laws and that known to the Original Founders. These laws of the Associate Foundation were laid before the Board of Trustees, together with the Additional Statutes, were approved, and became law.

XVII. Finally, the claim that the provisions of the 12th Article are binding on the Associate Foundation and obliged its Professors to use the Abbot Declaration and Creed, if held tenable would, by consequence not only the 2d Article of the Associate Laws but also the Additional Statutes themselves. A conclusive answer to the claim that the 12th Article is thus binding because it is the elder is this: The Additional Statutes are subsequent. They enact the new Declaration and Creed for the Associate Foundation, and declare that when approved by the Trustees they shall become part of the Constitution. They were approved by the Trustees, and consequently became part of the Constitution. If consistent with the 12th Article they are law, if inconsistent therewith they are not law, and so far as relates to the Associate Professors the 12th Article is repealed. For it is established law that where two statutes are inconsistent with each other, either wholly or in part, the latter statute so far repeals the former as is necessary in order to give effect to the latter. Had the Additional Statutes contained a preamble setting forth that "whereas Article 12th was originally intended for the government not only of our Foundation, but of all future Scholarships that may be established in this Institution, we do now, nevertheless, in the exercise of our reserved rights to alter our laws, ordain and establish that the Declaration and Creed of the Associate Founders only shall be used by that Foundation, and that so

much of Article 12th as is inconsistent therewith be and the same is hereby repealed." We say that had the above clause been contained in the Additional Statutes the validity of the new declaration and creed would not have been varied.

XVIII. We have given our reasons more at length in this case because of the peculiar structure of the Theological Department. And we felt that great weight was due to the opinions of the able and devoted friends of the Institution who brought it forward; and we are happy to say, in justice to the memory of the Founders, that the more closely their laws are examined the more harmonious they appear, and the more honor is reflected upon the authors of them for their profound wisdom, clear theological views, and cordial love for sound evangelical truth.

XX.

DR. DANIEL DANA'S PROTESTS.

To the Reverend and Honorable Board of Visitors of the Theological Seminary.

GENTLEMEN:—The subscriber has found himself under the painful necessity of entering his Protest, against an Act of the Board of Trustees, a copy of which he believes to be already in your hands. A copy of the Protest referred to, he transmits with this application.

By a careful consultation of the Constitution and Associate Statutes, the subscriber is led to believe, that there is vested in your Board a power to arrest and control such acts of the Board of Trustees, as appear to be in conflict with the Constitution and Associate Statutes. Such he sincerely believes to be the character of the proceeding in view. He conceives it, likewise, to be fraught with evil to the vital interests of the

Seminary. He therefore respectfully requests your interposition in the case, and such form of action as shall seem to be demanded by truth and justice, and the best interests of the Institution.

For the reasons by which the present appeal is sustained, the subscriber asks leave to refer your Board to a letter containing a discussion of the subject, and addressed by himself to the Hon. Saml. Hubbard, the President of the Board of Trustees and Chairman of one of its Committees.

In conclusion he begs leave to invite, very emphatically, the attention of the Board of Visitors to the fact, that the construction of the Constitution and Associate Statutes for which he contends has been most decidedly and explicitly advocated and sanctioned by two gentlemen (Dr. Woods and Saml. Farrar, Esq.) who possessed the entire confidence both of the Original and Associate Founders of the Institution, who were much consulted by them; who bore a part in framing their respective Instruments, and who must therefore be considered as well understanding the proper meaning of those Instruments. This simple fact, in the absence of other considerations, is humbly conceived to be decisive on the momentous question now to be decided by your Board.

The subscriber ought not to close without stating, that although he is solitary in this form of application, he has in the general views he has expressed the entire concurrence of several of his brethren of the Board of Trustees.

He subscribes with great respect,

DANIEL DANA.

Andover, Sept. 3, 1844.

To the Trustees of Phillips Academy.

MY RESPECTED BRETHREN:—In the year 1853, I submitted to the religious public the Remonstrance which I addressed to your Board in Sept. 1849. In some remarks in that publication I alluded to the Report of your Committee on the subject in Sept. 1850, as, in my view, *entirely unsatisfactory*. These terms

were employed under a deep sense of responsibility. Nor will I now dissemble that after long reflection, the Report appears to me *essentially erroneous*; and I am convinced that important reasons require that its errors should be pointed out. From this unwelcome task I have often shrunk; and I now approach it with undissembled pain. In its execution, I hope not to forget the deference which I owe to your respectable Body.

The Report refers to Mr. Farrar, not less than to myself. It likewise utters large and free remarks on Dr. Woods. Indeed, the burden of *animadversion* falls more heavily on these gentlemen, than on myself. And this animadversion is brought to bear directly on the vital topics in debate. Firmly persuaded as I am, that the course of these gentlemen has been correct, and admits a perfect vindication; convinced, too, that such vindication will do much to extricate the subject from its perplexities, and pour upon it the light of truth, I must of course consider this as a matter of prime importance.

Under these impressions, I directed a letter to Dr. Woods, requesting his views and remarks on the portions of the Report relating particularly to himself. This step seemed to me obviously proper; for if his proceedings were to be explained, the power and the right of such explanation plainly belonged to himself. I likewise requested his remarks on other parts of the Report. In his reply, he has given a plain and full account of the origin and authorship of the Associate Creed, of its "addition" to the Westminster Catechism,—instead of being intended to take its place,—and of the unimpaired authority of the 12th Article of the Constitution, prescribing that Catechism for all the Professors without distinction or exception. These things have long been familiar to my mind; but it is very satisfactory to have them confirmed by such authority.

The letter to which I have referred is subjoined.

Andover, April 18, 1854.

REV. DANIEL DANA, D.D.,

Dear Brother,—I feel myself bound by Christian courtesy and kindness to answer your enquiries. But I am influenced by a still higher motive, namely, that the Report of the Committee of the Trustees, dated Sept. 1, 1850, to which your enquiries relate, contains, in my opinion, obvious and important mistakes. I say this without imputing wrong motives to him who wrote the Report on your Remonstrance, or calling in question the goodness of his intentions.

Your request is, that I should give you my views of the 9th and 10th sections of the Report, which relate directly to me by name, and also of sections 1st, 2d, and 3d, so far as I was personally conversant or acquainted with the matters therein stated.

In regard to the mistakes involved in the Report of the Committee, I shall speak with plainness and decision, because by the ordering of Divine Providence, I had a personal knowledge of all the facts in the case. I was intimately acquainted and intimately conversant with the Associate Donors and their principal agent, Dr. Spring; and co-operated with them, through all their movements. By their request, I had an agency in forming the plan of the Divinity School, which they projected at West Newbury, and particularly in composing the Creed.

I was equally conversant with Dr. Pearson, Dr. Morse and Mr. Farrar, who were the principal agents of Mr. Abbot, and with Mr. Abbot himself. I was personally concerned in the measures which they adopted in connection with the Associate Donors, for the purpose of accomplishing the union. I thus had the best opportunity of knowing the views and purposes of the Founders and Donors.

As to the proper legal construction of the Constitution and Statutes of the Founders and Donors, *in respect to the Creed*,—although that construction appears very plain,—I have chosen not to trust my own judgment alone, but have taken the precaution to request several able lawyers and jurists to

examine carefully the Constitution and Statutes and to give me their legal opinions on the points which have been debated. The character of those jurists, namely, Professor Greenleaf, Gov. Clifford, Judge Parker, Professor of Law at Cambridge, and Judge Farrar, entitles their opinions to great respect.

In making answer to your enquiries, it is necessary to consider how and by whom the Associate Creed was formed. On the 16th of March, 1807, Messrs. Brown and Bartlett, who then engaged to found a Divinity School in West Newbury, requested Dr. Spring and myself to prepare a Constitution, particularly a Creed, for their school. We began it immediately. Dr. Spring had the chief agency; but I co-operated with him, and the Creed was the result of our joint labors. After a time the Donors became familiarly acquainted with Dr. Pearson, and joined with us in requesting him to give us his occasional assistance. The Creed was written by us under the direction of the Donors, and in about ten weeks from March 16th, 1807, was completed, with their express approbation. That Creed was finally included in the Statutes of the Donors, which were signed and sealed by them, March 31st, 1808, more than a month before the Founders of the Seminary added it to the Catechism in their Additional Statutes, which was their last act as Founders.

Now when the Report on your Remonstrance asserts that "the Founders of the Seminary" "prepared" the Associate Creed, and "embodied in it the system of doctrines contained in the Catechism," it asserts it without any evidence, and in opposition to well-known facts. The Founders of the Seminary were Samuel Abbot, Phœbe Phillips and John Phillips. The standard of doctrine which *they* appointed for "every Professor in the Seminary," was not the Associate Creed, but the Shorter Catechism (See Constitution, Art. 12th). "Preparing" the Associate Creed, and embodying in it the doctrines of the Catechism, was not *their* work, but, so far as it was done, was the work of other men. All the concern which

they had in it was, to examine and approve it, as the Creed prepared and adopted by the Associate Donors, and then, as a condition of the union, to add it to the Catechism, thus making a united doctrinal standard for "every Professor" in the united Seminary. In the 1st Article of the Additional Statutes, and in the Preamble, you find what they said and did in determining the *final* doctrinal standard for the Professors. Here is all they said, and all they did, on this subject.

The Report on your Remonstrance represents, that the Founders of the Seminary embodied in the Creed the doctrines of the Catechism "*as they intended* they should be *believed, professed* and subscribed by their Professors." Now how are we to learn the *intentions* of the Founders in this matter? I answer, from what they said and did. And what did they say and do? Why, just what is set forth in the Preamble and the 1st Article of the Additional Statutes. Here their intentions are made known with great clearness. In the Preamble they tell us why, and on what conditions, they made an alteration in the 12th Article of their Constitution. In the 1st Additional Statute, they tell us what the alteration was; to wit, not "embodying" the doctrines of the Catechism in the Creed, and not giving up the Catechism as appointed in their Constitution, and substituting the Creed in its place. The alteration in the 12th Article of the Constitution which they meant to make, and did make, was not either of those above mentioned. What then was it? It was neither more nor less than this; that whereas they had before ordained, that every Professor should subscribe to the *Catechism*, they now ordain that he shall subscribe to the Creed "in addition" to the Catechism. They *intended* to connect the Creed *with* the Catechism; and in the 1st Additional Statute they *did connect them together* as plainly as language could do it. Suppose now we extend our enquiries to the three Donors, who were Founders, not of the Seminary, but of Professorships in the Seminary previously established. What was *their* intention as to the Creed? The documents show that it was their *original* intention to make

the Associate Creed, and that alone, the doctrinal standard of their Divinity School at West Newbury. But as a condition of union with the Andover Seminary, they proposed that their Creed should be adopted by the Founders in addition to the Catechism. This was agreed to by the Founders, and was executed in their Additional Statutes, Sect. 1st. When the Donors saw that this was actually done, May 3d, 1808, and the provision accepted and confirmed by the Trustees, then, *and not till then*, did they in fact come into the union, and put their funds into the hands of the Trustees. Thus it appears that it was as much *their* intention, as it was the intention of the Founders, that the Catechism and Creed, connected together, should be the standard of all the Professors in the Seminary. In fact there would have been no proper union, unless the intention of the two parties had been the same in regard to this subject. Who does not see at once, that the standard of one Professor could not be different from that of the others without a manifest and lamentable flaw in the plan of the union? But no such flaw can be detected in the doings of the Founders and Donors.

The Report states, that "*in the judgment of the Committee*" the Founders of the Seminary did so and so. But have the Committee in any way informed us, what reason they had for such a judgment? We should certainly expect they would do this, considering the importance of the subject. But they merely say it was so "*in their judgment.*" But on what foundation did their judgment rest? It could not rest on anything the Founders did on the subject *before* May 3d, 1808; for all they did before that time was contained in the 11th, 12th, and 13th Articles of their Constitution, making the Catechism the standard of doctrine in the Seminary. Their judgment could not rest on anything the Founders did on the subject *after* the 3d of May, 1808. For what they did on that day was their *last act*. As Founders, they did nothing on the subject after that, and it is clear that the judgment of the Committee could not rest on that last act of the Founders, for that act, as

we have seen, was merely ordaining, that "every Professor in the Seminary should subscribe to the Creed "in *addition*" to the Catechism. There are two men living, and only two, who were personally conversant with the Founders and Donors when they fixed the doctrinal standard of the Seminary; one of whom prepared and wrote the Additional Statutes of the Founders under their direction; and the other of whom by request of the Donors assisted in forming the Creed of the Associate Foundation. And to both of these men the judgment of the Committee stated above must appear very unaccountable. The facts of the case lead to a very different judgment. The Founders of the Seminary did not prepare the Creed. *They* did not embody in the Creed the doctrines of the Catechism. So far as this was done, it was done by the Associate Donors and their agents. The Founders of the Seminary in their Additional Statutes quoted the Creed, verbatim, from the Statutes of the Associate Foundation; and, to bring about the union, added it to the Catechism. What they had done the previous year in the 12th Article of the Constitution *remained*. They repealed nothing. They revoked nothing. On the contrary, they re-asserted and confirmed the 12th Article, just as it was, and made an addition to it. They connected the Associate Creed with the Catechism. This is what they actually did. And their object in doing it is evident from their Preamble.

The writer of the Report obviously meant to represent it as the intention of the Founders, that *all* the Professors should subscribe to the Associate Creed, and *to that only*. In this the writer of the Report differs, first, from the Constitution and Additional Statutes, as any one may see; and secondly, from the acts of the Trustees in 1813 and in 1826; and also in 1842 so far as the Abbot Professor is concerned; and he differs from the uniform practice of that Professor from 1813 to the present time; for at every successive period of five years, he has declared his belief of the doctrines expressed both in the Catechism and in the Creed, and has promised to teach

accordingly. (See votes of the Trustees at the three periods above mentioned.)

In the Report of the Committee, section 9th, I am charged with improperly altering my manuscript History of the Seminary, which the Trustees had requested me to write. The facts were these. In 1839, I had made some progress in writing the History, and submitted what I had done to a Committee of the Trustees for the purpose of obtaining their free suggestions in aid of the work. In reviewing and revising the manuscript, long before submitting it to the Committee, I had done what every writer ought to do; that is, I had made corrections and alterations wherever I found them to be necessary. Had I not done this, I should have been chargeable with culpable neglect. But what was the alteration noticed in the Report? It was this. When I made my first draft, I used the phrase, "the Creed of the Seminary" to denote the complete doctrinal standard which the Founders of the Seminary appointed in the 12th Article of their Constitution, and the 1st Additional Statute—I used the phrase to cover the whole formula of doctrine in which I had uniformly declared my belief every five years from the beginning, and in which all the Professors had declared their belief, from Sept. 1826 to that time, that is, 1839. The word "Creed" was in conversation, and sometimes in the printed documents, used in this comprehensive sense. But I found that the word was sometimes used in a limited sense, denoting merely that part of our standard, which was contained in the Associate Statutes, and which had the *exact form of a Creed*. And as the doctrinal standard for all the Professors, included both the Catechism and Creed, there was no way to prevent mistake, and utter the whole truth, but to mention them both together, as I did by interlineation,—"*Catechism and Creed*." This was the only way in which I could make my manuscript conform to the existing practice of all the Professors, and to the vote of the Trustees in 1826, which was then in force. It must be kept in mind that the manuscript referred to was

written some years before the vote of 1826 was repealed, while the Report of the Committee was written eight years after that repeal. If the writer of the Report had remembered this circumstance, he would have seen that he and I looked at the subject at different times, and in very different lights. I looked at our doctrinal standard, as it had been determined by an act of the Trustees then in full force, requiring all the Professors to assent to the Catechism and Creed, according to the 1st Article of the Additional Statutes. Had I not named both the Catechism and Creed, the writer of the Report and the other members of the Committee, to whom I submitted my manuscript in 1839, would doubtless have said, that my manuscript was not conformed to the Constitution and Additional Statutes, nor to the vote of the Trustees in 1826 then in force, nor to the then practice of all the Professors. My manuscript was written between 1835 and 1839, while the vote of 1826 was binding on all the Professors. But the Report was written in 1850, eight years *after* the partial repeal of the vote. The writer of the Report seems to have forgotten, that when I wrote my manuscript, I was bound in duty to make it agree with that vote, by including the Catechism with the Creed. It appears then that when I revised my manuscript, I had good reason for the interlineation mentioned, connecting the Catechism with the Creed. Had I not done this, I should have placed myself in opposition to the existing order of the Board, and the existing practice of the Professors. This circumstance was too important to be overlooked.

In the 10th section of the Report, the writer says, I complained to him that in the Laws lately republished, there was a mistake in not putting in the Catechism as a part of the Creed. I did complain of this, and for obvious reasons. For how should the Book of Laws published by the Trustees, present the Confession of Faith appointed for the Professors? If it undertook to present it at all, it should certainly present it according to the 12th Article of the Constitution of the Sem

inary. But in *this* it failed. It should present it according to the 1st Additional Statute, which was the last act of the Founders. But in *this* it failed. It should present it according to the order of the Trustees, passed in 1826, which was still in force. But in *this* too it failed. And finally, it should present it according to the uniform practice of the Professors from 1826 to some years after the last edition of the Laws. But in *this* also it failed. The Trustees published two editions of the Laws, while their order of 1826 was in force; but neither of them was conformed, either to their own vote of 1826, or to the Original Constitution of the Founders, or to their last act in the 1st Additional Statute, or to the then existing practice of all the Professors. In both those editions of the Laws of the Seminary, all these points were ignored. The Book of Laws undertook to inform the public what profession of belief, and what promises are required of the Professors. But it is a fact to this day, that no man could learn from either of the four editions of the Laws, what doctrinal standard was appointed by the Founders for all the Professors in the Seminary, and what was actually used as their standard for sixteen years from 1826. I now add, that no man could learn from the Laws in either of the four editions published, what Profession of Faith and what promises are required of the *Professor of Christian Theology* by the Constitution and Additional Statutes of the Founders, and also by the permanent order of the Trustees, and what has really been his practice at every successive period of five years from the opening of the Seminary to the present time.

The defect of the Laws above pointed out, was what I complained of to the writer of the Report soon after he had superintended the last edition of the Laws in 1847. He did indeed say in order to satisfy me, that he followed all the *previous* editions of the Laws. But how could this satisfy me, when all those editions had the same obvious defect. Those editions had all been prepared by Committees of the Trustees, and the printing of the editions in 1817 and 1827

had been superintended, not by me, as the writer of the Report affirms, but by Dr. Porter, the senior Professor.

I must plead the importance of the subject, as my apology for taking so much pains to unravel the mistakes which are contained in the Report.

I should have regarded it as a favor, not to say as an act of justice, if the Trustees had apprised me in 1850 that a Report was then made to them, which so directly impeached my conduct; and I should certainly have endeavored to make a more seasonable reply.

I cannot but regret that the writer of the Report did not take pains to inquire more fully into the facts and circumstances of the case, before he undertook the task of writing.

The answers above, which I wish could be made shorter, I submit to your candid consideration.

Your affectionate brother,

LEONARD WOODS.

Such are the views of Dr. Woods. You will readily admit that there is no living individual possessing equal advantages for giving just and accurate information on all the topics embraced in his letter. He was, as you know, intimately acquainted with both classes of the Founders of the Seminary and possessed their entire confidence. He perfectly knew their designs and wishes. He took an important part in framing the Creed of the Associate Donors. From the commencement of the Seminary he was its Theological Professor, and sustained the office for nearly forty years. As his letter is in perfect accordance with the statements of my Remonstrance, on the same subjects, you have an argument not easily answered, to prove that those statements are correct.

But Dr. Woods stands not alone. Mr. Farrar has similar advantages with himself, for a correct knowledge and statement of the subject. This gentleman, one of the most unobtrusive of men, has twice addressed the Trustees, declaring with great confidence that the Catechism and the Associate

Creed were designed by the Founders alike for all the Professors without exception. In his second application to the Board, he expressed his wish, that the views he had previously declared, might be spread on their Records as his testimony to future time, of what he knew to be the wishes and intentions of the Founders. It is an important circumstance, that this gentleman himself, by request of the Founders, penned the Statutes additional to the Constitution, from the first Article of which has been drawn the new and strange doctrine, that the Associate Professors should not be required to assent to the Catechism; a construction of the article directly opposed to the views of him who penned it, and to the plain sense of the article itself. It must be viewed as a signal favor of Providence, that at this day, when such diversity of opinion prevails on the subject under consideration, two gentlemen survive, who perfectly knew the views of the Founders, and who have unitedly and uniformly expressed the same opinion on the subject.

When, in addition to these irrefragable arguments, it is considered that the most distinguished jurists in the Commonwealth, having been consulted, have given decidedly the same opinion on the subject, there would seem to remain no doubt respecting it. I must therefore be excused for considering one of the two great points of my Remonstrance, that respecting the Creed, and its application to the Professors, as effectually set at rest.

Still I am willing to remark briefly on that part of the Report, which aims to disprove the obligation of the Associate Professors to assent to the Catechism as part of their Creed. The Report states that the Creed was written out, in the book of Records, by Mr. Blanchard, under the eye of Mr. Farrar, and the Committee of Exigencies; and likewise that in this form it was taken and subscribed at the opening of the Seminary, and for seventeen years afterward. To this it is replied, that the Creed, in distinction from the Catechism, and that only, was to be written out *in detail*; and this Mr. Blanchard

actually did. As he had not received direction from the Committee *as to the form of the caption, or the manner in which the provision in the 1st Additional Statute should be inserted*, in order rightly to introduce the Creed, he could only write the *Associate Creed*, and leave a space above it, as he did, for the proper caption. But through the crowd of business pressing on the Committee, at that period of excitement, they omitted to insert the caption, and thus left unfinished the form of subscription required by the 1st Article of the Additional Statutes. In consequence of this, the Declaration and Subscription of the first Professors, at their inauguration, inadvertently fell short of the requirements of the Constitution and Additional Statutes. But this important defect was remedied in part by the Trustees, in Sept. 1813; this being the first time that any Professor was required to repeat the Declaration and Creed. On this occasion the Trustees, according to the Report of Drs. Pearson and Holmes, their Committee, determined that the Professor should proceed in exact conformity to the 1st Article of the Additional Statutes, and should give his assent to the doctrines of the Catechism and Creed. This he did, and from that time to the present, the Abbot Professor has, at every successive period of five years, declared his belief in the doctrines expressed in the Catechism and Creed and has promised to teach accordingly.

The remedy of the mistake made at the opening of the Seminary, by the vote of the Trustees in 1813, was *partial*, until 1826. In 1824 the question arose in the Board, whether the Professors on the Associate Foundation had repeated the Creed according to the Constitution; no one doubting that it was their duty to do so. In 1826, the Committee, consisting of Judge Hubbard, Dr. Dana, and Samuel Farrar, Esq., being all present, the Trustees voted unanimously that every Professor in the Seminary ought to repeat the Declaration of his belief in the doctrines of the Catechism, as well as the Creed. This vote, the principle of which had been particularly advocated by Mr. Quincy, was not passed, as the Report affirms,

“without much delay, and without much consideration.” For the Committee had it in hand two years; and whether in a case of so great importance, such men were likely to act in haste, and without consideration, you will judge.

From 1826 to 1842, this deliberate act of the Trustees was in force and all the Professors conformed to it. No one objected to this till 1839, when one of the faculty expressed some reluctance to declare assent to the Catechism, simply because the *Associate Statutes* did not require it. Soon afterwards, another Professor objected still more strongly to the vote of the Board in 1826, and made his objections known. Whether the objections referred to had influence on the Board, when, in their Act of 1842, they excused the Associate Professors, is not for me to determine. But it was in these circumstances that the vote in 1842 was passed, and passed as it may be remembered, not harmoniously, like the vote of 1826, but against the earnest objections of Mr. Farrar, Mr. Fletcher, Dr. Burgess, Dr. Cogswell, and Dr. Dana; and while all who then constituted the Board of Visitors regretted that the vote of the Trustees in 1826 was thus repealed.

There remains but one topic farther, requiring discussion.

In my Remonstrance to the Board, a principal place was occupied by the errors and defections of the Professor of Christian Theology. My remarks on this point must be prefaced by a few hints, chiefly in self-defence.

The course I have pursued respecting the Professor has appeared to some to savor of personal prejudice and hostility. This I must solemnly disclaim. My mind does full justice to his intellectual powers, his marked ascendancy over his pupils, and his general popularity. Yet it cannot be denied, that these advantages if arrayed in opposition to the truth, render that opposition the more dangerous and fatal.

It has been reported, and extensively believed, that in my opposition to the Professor, and in what I have written respecting him, I have been instigated and aided by Dr. Woods. This suggestion, so injurious to him and to myself, is ut-

terly unfounded and false. I never published or wrote anything on the subject under his influence, or with his countenance.

In my Remonstrance to the Board, my charges against the Professor were perfectly distinct. They involve plain departures in his instructions, from his Creed; and this in its most essential articles. The charges were sustained by proofs furnished by the very language of the Professor. To this the Report makes the simple and concise reply; that in my statements, there was *liability to mistake*. Is this reply satisfactory? If, in a court of justice, charges were brought, and regularly proved against an individual, would his advocate, should he simply state that in the proof, there was *liability to mistake*, be thought to make a vigorous defence?

To the grave charges just mentioned, the Report offers not a word of direct contradiction. All its statements go to prove that the deviations suggested are *improbable*; and this is all. But what is *improbability*, when opposed to *proof* and *certainty*? But if improbabilities and presumptions be admitted, what shall be said to the fact that neither the Professor, nor any of his friends, have given to the public a direct contradiction on the subject. Can this be explained? Can it be even justified? Granting that my own allegations might be properly met with disregard and silence; yet when members well acquainted with the Professor, and some even of his own students, have come forth, and made substantially the same allegations, ought they not, if false, or erroneous, to be contradicted, and effectually put down? Is not this due to the character of the Professor, to the reputation of the Seminary, to the honor of the Trustees, and to the apprehensions of an anxious public? It is a noticeable fact, that some of the writers, who have publicly advocated the Professor's cause, have explicitly admitted the deviations charged by me; have even gloried in them as auspicious presages of still greater departures from an obsolete Creed.

I must then be pardoned for considering my charges as

neither refuted, nor capable of refutation. They are not directly contradicted in the Report made to your Board. Their truth is not denied by those from whom, if they are false, such denial might confidently be expected. Their truth has been fully conceded by the friends and advocates of the Professor, who exult in them as signs of increasing light. More than all, their accuracy is fully confirmed by students who have heard them from his own lips.

Much pains have been taken to prove that the Associate Creed, rather than the Catechism, is now the standard of instruction. And this is apparently an attempt to defend the errors of the Theological Professor. But this is labor lost. The Catechism and the Creed are in entire harmony. The errors of the Professor are as really opposed to the one, as the other.

For myself I offer no apology for my persevering zeal on this momentous subject. I could not have reposed my head upon my dying pillow, nor have hoped to appear with comfort before my final Judge, had I not employed my utmost efforts in the cause. Yet these efforts, I am painfully sensible, have been mingled with much sinful imperfection. In this I would humbly ask pardon of God, and ask pardon of you, my brethren. My only hope is, that He who has all hearts in his hands, and all events under his control, may bring light from all this darkness, and overrule these painful conflicts to the ultimate establishment of truth, and the triumph of his glorious cause over all opposition.

APPENDIX.

IN looking over some papers a few days ago I accidentally came across a letter of Rev. Jonathan French of Andover to Hon. Nathaniel Niles of Vermont which was written in 1778. The following is an extract which will be an interesting document to all the friends of Andover Seminary.

Our friend Phillips has become a neighbor, living in a house near, which was purchased for him, with another house and two farms, by his father at Exeter, for the purpose of supporting a free School or an Academy which they are founding in that place. They have appropriated a generous sum as a fund for this purpose. The schoolhouse is now erected, and the Seminary, it is supposed, will be opened in about a month from this time. A plan of . . . ¹ I mean the regulations, the branches of litera . . . taught, etc., I may some time or other perhaps transmit to you. I make no doubt you will be pleased . . . The school has suggested a thought which I have often revolved in my mind. What if some enterprising, pious genius should rise up and set afoot a subscription for founding a *Theological Academy*. Suppose the plan well concocted; and engaged as well as engaging persons should . . . ² about and procure signers till a sufficient . . . subscribed to raise a building in some . . . the country, sufficient to contain a number . . . about equal to the number who annually . . . to the study of divinity; and sufficient to provide . . . some support for a President. The students . . . such only as have been graduated at some . . . are otherwise qualified to enter upon the study . . . should tarry three years at the Academy . . . in common. None should be allowed to enter . . . of sobriety and good morals. The President should . . . in the land, for good principles, learn-

¹ Burned.—EDITOR.

² Badly burned.—EDITOR.

ing, and piety. . . the best of libraries for the purpose be procured. . . . whole course of divinity be studied and everything . . that may assist to qualify young gentlemen for the work of the ministry be taught, etc., etc. Are . . affluent and charitable enough to promote such a design, and could not such a plan, under the smiles of Heaven, be likely to revive and continue the purity of doctrine, and furnish the churches in this land with the ablest ministers of Jesus Christ, in spite of all opposers? But you will say my genius is rather to frame plans than to execute them. I do not mean, however, to make a plan, but only a hint of a plan; or a thought that might be improved into a plan, the most serviceable in the cause of religion of anything, perhaps, ever set on foot in this or any country. I wish the thought may be remembered if I should come to see you, for I have meditated a visit if I can get an exchange.

Your friend and brother,

JONATHAN FRENCH.

From L. Woods to Deacon Isaac Warren.

NEWBURY, April 16, 1805.

DEAR BROTHER,—As to Dr. Morse's proposal to me,¹ I thank him for the obligation he has conferred. But I must think he shows more friendship than discernment in looking to me. I have written him on the subject. But hoping to see you at Salem next week, at the ordination, I shall not enlarge. I cannot decide respecting what duty and propriety dictate. I am not furnished for such a work.

Why can't you come with Dr. Morse to Salem? The way is short and pleasant. If your family circumstances permit, I think I shall see you there.²

Your brother,

L. Woods.

P. S.—I would say to your son, that my engagements have been such that I have attended only to the remaining part of the chapter in Hebrew which we began together. After Wednesday night I hope to pursue it.

¹ In regard to being a joint editor of the *Panoplist*.—EDITOR.

² Ordination of Rev. Brown Emerson, D.D., as colleague with the Rev. Samuel Hopkins of Salem, April 24th, 1805. Found among Deacon Warren's papers by President Woods after his father's death.—EDITOR.

From Dr. Spring to L. Woods.

NEWBURYPORT, June . . 1805.

DEAR BROTHER,—I take this opportunity to offer my deepest gratitude for the wise and . . . manner in which your question was considered yesterday before the SANHEDRIM. As you have passed the *Rubicon*, some of the weapons of warfare may not be found an incumbrance. It is for want of information that we see so many new things. There is no new thing under the sun. The . . . the day are what existed before.

I put it as a mere query whether a dialogue on the half way or the half covenant . . . executed would not be proper for our Magazine. Think and realise.—

Dr. Dana let the cat out of the old bag and, . . . not administer an oath in the name of God, or of a magistrate? So, so! is the covenant but the . . of obligation? If so, all we have to do is to make . . folks mean that they will be good by the help of God; and if they will not take oath, we must either . . them, or let them alone.

S. S.

From Dr. Spring to L. Woods.

NEWBURYPORT, June

DEAR BROTHER,—Yours of yesterday informed me of your intention to be in Port to-morrow. I doubtless made a mistake. My lecture was last week. I thank you for your goodness. To-morrow in the afternoon I shall be engaged with my parochial children. I hope, however, to see you at dinner, and spend as much time as possible with *my friend*. It is a question with me whether you ought not to throw your reasons into an elegant dialogue. The . . that it will make the Magazine unpopular, I don't, for my part, believe it. The other side will read it more on that account, and I am sure our friends will approve it. The shameful . . . and dangerous theory of half way ought in this way to be candidly opposed; at any rate it will do no harm to prepare it for our Conference. WE WILL JUDGE. Accept and make love. Mrs. Spring had a most prosperous ride to Hadley.

From yours,

SAML. SPRING.

From Dr. Spring to L. Woods.

NEWBURYPORT, July 9, . .

DEAR BROTHER,—We are much encouraged in our enterprise. Nothing, Sir, is wanting but exertion to give a wide spread of truth, by this little periodical venture. Brother Emmons has sent on an excellent piece relative to the nature of the human soul and its several stages of influence. That man thinks as well as reasons. It is the only way. Let us gird up our loins.

As to your method of combat,—I say amen to it. If you can make them *haw* or *gee*, or both, or anything else, I shall rejoice. For I have been so long coaxed at times, at others scolded at, at others despised and hated by those mortal enemies of Hopkinsianism, that I am almost incapable of the influence of motives respecting them. They mean nothing but to divest us of influence, and you will see it ere long. But all this excuse is the offense of the moment, and let me be your friend.

S. S.

From Dr. Spring to L. Woods.

NEWBURYPORT, July

VERY DEAR BROTHER,—I suspected in consequence of your note that I had used the word authentic. It is probable I did. You observed that you had lately examined the matter. I intend to look . . . Bennet, etc., for I know we must refer to good usage rather than Dictionary makers. But let me ask, what do we mean by the genuineness of the gospel? . . What by the authenticity? What by the creditability of the gospel? What also is the proper discrimination between the respective answers to these questions?

Your remarks before the Conference, for which I thank you, were *genuine*; but whether they were *authentic*, I wait with patience to ascertain. You love the *onus laborandi* and the *onus probandi*, and will therefore answer your friend and brother,

S. SPRING.

From Samuel Austin, D.D., to L. Woods.

WORCESTER, June . . 1805.

DEAR BROTHER,— What a miserable minister am I, with such a heart, so dull a mind, and so much inactivity! Perhaps I aim to let you know how humble I am to say so. How deceitful is the heart! How desperately wicked! Let us flee, from all that ever was, or is, or ever can be in ourselves, to the cross. Let us

make Christ our all, and then we shall live and preach better. How do you feel when you reflect on what you have seen and heard among men who call themselves Christian Brethren. For my part, if I am sick of myself, I am not much less so of the greater part of the good men I know. It seems to me there is but little of the gospel spirit anywhere. So much jealousy, and so many reasons for it. Such division and such difficulties in the way of agreement. . . . Surely if there is anything in religion, the union, the visible, systematic, co-operating union of orthodox ministers and churches is desirable. Our present state of disunion and confusion is our reproach. If the satisfaction of acting in concert is denied us, we must do all the good we possibly can in our separate stations. Do not secede from the Hopkinsian doctrine. It is solid rock. Do not neglect the Magazine. If the *Panoplist* can live, be it so. But the Magazine must not be forsaken.

Your brother,

S. AUSTIN.

From L. Woods to Dr. Morse.

NEWBURY, July 1, 1805.

REVEREND AND DEAR SIR,—To-day *Panoplist* is born. I hope he may grow up and be a good man, the friend of knowledge and religion. I have no food yet cooked for the babe, but have some doing. The second number of Sketches, I hope soon to finish. I have completed nothing in the way of reviews. John Pye Smith I admired, and will try to prepare something. Maclaine's life I have not yet transcribed, and send on the *Christian Observer* with it. I suppose Brother Parish will bring along a bundle in season. I hope to have two or three things in readiness some time next week, perhaps by 10th inst.

As far as I have had time to examine *Panoplist*,¹ I am satisfied. Your page to correspondents is pretty well charged with awakening matter. It looks as though the Editors felt able to stand up and look the world in the face. We greatly need the *panoply* ourselves that we may furnish others. The preface reads well. Will it do to go through with Jay as it is begun? Will it not be too much?

Suppose I should write a little piece, about a page or two, inculcating the study of Scripture and then recommending Scott's Family Bible as an assistant, with some remarks on the man and his work. I have his life written by himself.

¹ First number.

'Tis good to have the work come out in season according to promise. . . .

I hope and pray there may not be a spice of ill-nature or bitterness in the whole *Panoplist*. It doesn't belong to the Christian armor.

Your friend and brother,

L. WOODS.

From Dr. T. Dwight to Dr. Morse.

NEW HAVEN, July 6, 1805.

DEAR SIR,—This will be handed to you by my friend, Mr. Bristol, a respectable lawyer of this town. I know not what stay he will make at Boston; but should it be in your power to direct his attention to the objects in your neighborhood especially meriting the attention of a traveller, or to facilitate his introduction to any of them, it would gratify me. He knows not that I mention him to you.

I enter into all your feelings and interests as they are mentioned in your letter, but I can do little or nothing but to wish and pray for your success. My eyes are materially worse than ever; and not improbably hopeless even of continuing where they are. I do almost nothing with them but read a little in the Bible, or at solitary seasons in a newspaper; and once in a great while I answer a letter. I have been doubting a good while whether I could write this.

I am disappointed in two things which you mention; the union of the Arminians with the Unitarians; and the separation of the Hopkinsians from the old Calvinists; *i. e.*, in the present controversy. Both are in my view unwise. The question concerning the Trinity interests them both, equally with . . Calvinists; so far as they hold their pro . . . doctrines.

. . . assistance can or will be furnished in . . . state, I cannot determine. There are men enough and talents enough. Had I eyes, you would find one at least, emburking heartily in the design and forwarding it with something beside good wishes. You will find occasion for all your prudence and patience; but when the war is fairly begun I suppose soldiers will enlist.

You say nothing in your last about your President. I suppose nothing has been done. What the prospects are, I am ignorant, but fear they are bad enough. The election of Mr. Ware has occasioned very serious sensations in this State and in the northern part of Massachusetts.

We shall expect you and Mrs. Morse at Commencement.

I am going to Hadley (*D. V.*) on Tuesday to perform, most probably, the last offices to my sister Porter, who lies very dangerously ill. Present Mrs. Dwight's and my own best compliments to Mrs. Morse, and believe me ever your friend and brother,

TIMOTHY DWIGHT.

From L. Woods to Dr. Morse.

NEWBURY, Dec. 24, . .

DEAR SIR,—

It is my intention to write another letter soon, in the name of Constans. I wish to make some advances and get into the heart of the business, before the year closes. I think some other parts of the business assigned to me might be better omitted than that.

. . . of Ipswich affairs. I don't enjoy myself in such . . . contention is likely to continue. I am sorry for all . . . religion is deeply wounded; its adversaries *live*. Oh! what a quarrelsome world! Look at nations, look at towns, parishes, neighborhoods, associations, families,—look through the world;—all seems full of division and strife. None but the Almighty Peacemaker can bring the world to harmony.

Our last conversation left a deep impression on my mind. Your plan respecting a theological and literary institution, I think highly important and deserving of the most persevering attention. What success Heaven will grant cannot be known. But I must make one request,—*sincere, earnest* request; that you would not, by any means, on any occasion, mention my name with reference to that object. What you said to me, I gratefully, though humbly accept, as a proof of the most undeserved, unexpected friendship. But let it proceed no further. My judgment and my conscience tell me the arrangement would not be for the interest of science or of piety. The mention of me would prove the greatest incumbrance. Such is my view of myself, and such my idea of prevailing opinion.

You will run over the two pieces I have transcribed, with your pen in hand. Probably you will still make considerable amendments.

Brother P.'s children have been sick, but are better. He was for a while distressed and almost overpowered by his family afflictions.

With cordial affection to you and Mrs. Morse, I subscribe your friend and servant,

L. Woods.

From L. Woods to Dr. Morse.

NEWBURY, March 15, 1805.

REVEREND AND DEAR SIR,—

I hear strange things from College. Will not Dr. Pearson's character suffer by resigning at this particular time? Mr. Spring told me he had received a most solemn letter from one of the seniors on the present state of things at College. Write me some particulars as to the election. I long to know what Providence is designing. I think . . . has placed you in the front of the battle against the powers of error and wickedness. The Lord support and guide you, and give you victory. If we can only get all Calvinists together, we need not fear. Hopkinsians must come down, and moderate men must come up till they meet. Then the host will be mighty.

I am fully satisfied with your note, excepting that you altered it to my honor more than I deserve.

Yours most affectionately,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, April 7, 1806.

REVEREND AND DEAR SIR,—Have you received my letter? Have you proposed the matter respecting the *Memoirs* to Mr. —?

Have you received answer? Does he say anything about our controversy? Will he answer? What is Dr. Pearson's opinion on this subject? Please to solve the questions as far as may be consistent.

I mean now to sit down to *Panoplist*, and will forward things as fast as I can. How does the orthodoxy of *Constans* suit your associated brethren in Boston? Conner makes converts to Strong. We are comfortable.

Yours sincerely,

L. WOODS.

P. S.—Please to give love to Deacon Warren; tell him Mrs. Woods has come down from her chamber. I hope to hear from you soon; write a line by post.

From L. Woods to Dr. Morse.

April 20, 1806, Sabbath night, almost 1.

DEAR SIR,—Both of your late letters are before me. I wish to know what the hint about ecclesiastical affairs is, which you have sent to press. Brother Worcester cannot be expected to do anything. Let me know in some way what the complexion of the performance you wish to be written for election. Perhaps the hint now in press will give a sufficient lead. If not, send some particular hints, and set up some landmarks. Mr. Spring, I am confident, will be at the greatest distance from abusing your frankness and sincerity. I have had an interview with him; conversed on all matters. He doesn't expect Mr. Bartlett will do anything towards an academy.¹ Still he adheres to his wish of a mere theological academy, and has serious thoughts of making an effort. His plan, I think, is good. I could not discourage it. But we wish to have all the orthodox influence in our State *concentrated in one theological institution*. This is exceedingly desirable. He [Mr. Spring] seems in a state of doubt and hesitation as to Magazine. He doesn't complain of the proposal contemplated, but mentioned sharing in the editorship, etc. I told him the *Panoplist* is ours. We have borne the burden; we have made *the effort*. And now we are willing to treat the Missionary Society with the utmost generosity; . . . them our books at such a rate as to put something into their funds. He does not complain. But I think they will not bear anything like a proposal to drop Magazine, though Mr. Spring says he cannot devote himself to it. My reviews were not fit to be seen by either you or Dr. P., much less by you both together. I doubt not you have made them better. They were done in haste. I think I shall endeavor to be at Installation, and shall lay out necessary business afterwards. I am now pressed with engagements, having a sermon, delivered at the funeral of Mrs. Church, to prepare for press. Do excuse me from *preface* and *index-making*. I should find it new work. You can do it *off-hand*. I will try to begin with Scott. Mr. Parish was appointed to review *Dow*, I think.

When you say "The academy looks up," I am entertained with the brilliancy and enterprise you manifest. I know not what grounds you have to speak with such animation. But we know, if it be of God, it will look up, and stand up, and flourish. Mrs. Woods continues feeble. Accept our sincere esteem. We hope to see you this week.

In great haste, yours, etc.,

L. WOODS.

¹ *I. e.*, a common academy.—L. W.

From L. Woods to Dr. Morse.

NEWBURY, April 29, 1806.

REV. AND DEAR SIR,—Yours of yesterday I have received. I am glad of your hints, if I am to attempt anything upon the subject. They are congenial with my general reflections, but help to bring my mind to a state which is necessary in order to begin, or even to determine on beginning. I feel quite destitute of the requisite information. My general plan is this: to point out boldly yet candidly, fearlessly yet modestly, the evils of the times, the evils which affect our Zion, both ministry and churches; to display the defects in the present mode of preaching, the awful neglect of those gospel truths which animated our forefathers, which furnished the groundwork of the reformation, which have overset the thrones of heathen idolatry and reformed the world; to show the evils of disunion, to mourn over the desolations of our churches in point of discipline and in point of godliness, to notice the contempt of creeds, to give a broad hint at the unscriptural, illiberal spirit of “*liberality*”; to show what is wanting to beautify Zion, to make the grand conclusion this; that a *theological* academy on the orthodox plan is needed—that is, is loudly called for by the state of our ecclesiastical affairs; that we *must* have one, if we would transmit uncorrupt Christianity to posterity. After three or four numbers, say about dog days, it will be time to grow . . . if things work so as to warrant it. But on such a subject we must have no higher spirit in *Panoplist* than we can show in practice. These are some of my loose, undigested thoughts. I utter them that you may see in season whether my mind is going right. I will attempt to prepare a kind of introduction to the subject for the next number, though it may not come till the middle of the month. The state of my family is such, and together with my intention to journey to Worcester County, that I cannot possibly go to Charlestown before election. I am very sorry I cannot comply with your proposal for next Sabbath, and that I cannot enjoy the pleasure of being at Installation. But I stay chiefly that I may attend to the business assigned me for the *Panoplist*. I have prepared a review No. 1 of Scott, and, if it is judged best, shall continue it. I will send it by Brother Parish if he comes next week, or, if not, by somebody else.

I thank you for your enlivening letter, and subscribe yours with great obligation and esteem,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, May 10, 1806.

DEAR SIR,—I have been prevented from doing so much as I intended and you probably expected. What I send is merely a preface or introduction to what I design. If God give me health and opportunity, I mean to attend to the subject with care. It will afford a number now and then through the year, if it be found best to pursue it.

Brother Parish, I presume, has committed to you what I have written on Scott. The article on the decalogue I must omit this month. I anticipate the pleasure and advantage of seeing you at election. I must make a *turn* of it. You may lay out the usual quantity of business for me.

I am satisfied it will not be expedient to make *any* proposals to the Missionary Society. They are not in a frame to receive a proposal with suitable candor and cordiality. I think they will exert themselves to continue Magazine, and that object will lead them to suspect hostility in any one who does what will help the circulation of the *Panoplist*, especially on *their ground*. I think they will be the least likely to suspect us, if we maintain a respectful silence towards them. But perhaps further consultation and inquiry will end in a different view.

With sincere esteem and love, I subscribe yours,

L. WOODS.

P. S.—If you think best, you may say something in page to correspondents, which will direct the attention and conversation of ministers to the subject on which I have begun to write, and which will procure some valuable letters on the subject at large, from which I might derive advantage.

From L. Woods to Dr. Morse.

NEWBURY, July 16, 1806.

DEAR SIR,—By Mrs. Woods I received yours of the 14th. I rejoice in the prospect of seeing you here this month. Please to inform me what week, and if you can, what *part* of the week we may expect you. I shall wish to be free from engagements abroad, and have leisure to wait on you and Mrs. Morse, I hope, and to enjoy your pleasing company. 'Tis a delightful anticipation. I wish you could spend the Sabbath here.

You may acknowledge another number of *The Survey*, Re-

view of M. Farland, Eckley's sermon before the Society for Propagating, etc., of Dr. Lyman's convention sermon, and of Nott's missionary sermon, and another number of *Constans*.

As to "*Impartiality*." It would deface the beauty of the *Panoplist* to publish such newspaper stuff. Let it go to the newspaper. The strictures from Philadelphia however are not sufficiently intelligible for readers. If I were at leisure I would write an article for the newspaper. But let somebody do it with *Peter Poetaster* to help; or let some extracts from that thing be published with a few additional remarks. I hate to fight with such creatures as the Anthologists. They can make the loudest noise. They never will *feel* conquered. They will use instruments and methods of battle, which we disapprove and despise. Let not our pages be soiled with their matters.

Yours sincerely,
L. Woods.

From Charles Coffin to L. Woods.

KNOXVILLE, Aug. 29, 1806.

DEAR BROTHER,—When I am writing to a New England friend a multitude of questions rush upon my mind. Some in the present case are these. What remarkable things have occurred in your parish, in the vicinity, in the association, in New England at large, affecting the prospects of learning, religion, truth, and the church? What new revivals begun, what old ones advanced? What new candidates licensed, what old ones settled? What ordained ministers dead or dismissed? What is the state of the Missionary Society and of its Magazine? How comes on the *Panoplist*? Whose image and superscription does it bear? What effect on the prospects of Harvard University have the elections of Professor Ware and President Webber had? Is there yet a Professor of Divinity in Dartmouth College? Have any important measures respecting ministerial communion been lately adopted in the Massachusetts convention of ministers?

.....
Your affectionate brother in the gospel,
CHARLES COFFIN.

From L. Woods to Dr. Morse.

WORCESTER, Oct. 17, 1806.

REV. AND DEAR SIR,—We have just arrived. Mrs. Woods has sustained the ride exceedingly well. Providence has favored us

with very fine weather, and with agreeable friends, all the way, and made our journey very prosperous.

I shall immediately enter upon the Review of Livingston, etc., and send what I can the fore part of next week. On my way here I spent a long evening with Dr. Emmons in Franklin. *Union*¹ and the *College*,² were the principal topics. He stated his objections to the union scheme in the General Association. Then I exhibited my views. He made but few rejoinders, and seemed nearer being pleased and satisfied, than I expected. I mean to write him on the subject. If we can gain him, I doubt not we shall gain that large Association. As to the college, I think he will co-operate with all his might, and other influential men of his stamp, if they can see that Hopkinsians are not neglected and trampled upon in the plan and direction of the Institution. He is pleased with the idea of a *College on purpose to make ministers*. He expressed his fear, however, that ministers from the intended institution would be far less respectable, than those who have the advantage of an education at a University. I replied, that the Theological College must be so respectable, that graduates at our colleges, who are seriously inclined to the ministry, will go there to complete their preparatory studies. I told him, it must be like Doddridge's Academy, from which the most respectable and most useful preachers were expected and obtained. He said these were pleasing views of the subject, and gave it as his opinion, that it is very important to *have one Theological College, which all on the orthodox side shall join and support*. We talked of having an equal representation of every class of orthodox ministers in the constitution and guidance of the institution. Something like this will be a necessary condition of union³ in the College.

Please to accept our grateful acknowledgments to you and Mrs. Morse. May heaven reward the amiable kindness which we experienced at your house.

I am, dear sir, yours in the tenderest and happiest bonds,
L. Woods.

¹ Union of all parties of Orthodox.

² *I. e.*, a Divinity College.

³ The union so often referred to was not the union of the two Seminaries afterwards contemplated, but of the Calvinists and Hopkinsians in one school.—EDITOR.

From Dr. Morse to L. Woods.

CHARLESTOWN, Oct. 21, 1806.

MY DEAR SIR,—Your letter received to-day from Worcester, gave us great pleasure. We cordially unite with you in thanks to the AUTHOR of all our blessings, that you have had so prosperous a journey. We hope Mrs. W. will, in due time, reach home perfectly recovered.

Your interview with Dr. Emmons, and the result of it, does my heart good. I am greatly encouraged to hope that a cordial union, so devoutly to be wished by all good men, may yet be effected. Talk with brother Austin on the subject.¹ Its importance magnifies the more it is contemplated. Call not the Institution a College but a Theological Academy. The idea is to admit young men into this school who have received education at some of our *Colleges*. I believe a plan can be formed, which shall meet the views and feelings of *all* evangelical men. There is no wish to neglect or to put in the background the Hopkinsians, but to have them unite on generous principles. It appears to me probable, that we must very soon take open and decided ground. A man of influence, and on the other ground, to-day suggested to me the expediency of doing this in the establishment of the contemplated Seminary, and added, that theological controversy when conducted without acrimony did no harm but good. He said, "Do or say what you will, such an institution will be considered as a rival to Harvard—and as intended to provide for the ex-Professor,² and you had better say so at once and you will be more likely to succeed." I should listen to such suggestions with caution. But such suggestions, from the quarter whence these came, indicate a crisis before us, for which we ought to be prepared. We have a powerful combination to oppose. I have much to say to you on this subject. We must do all we can through the *Panoplist* to enlighten and wake up the attention of the public to these things. In this view *Pastor* has this month done nobly. I have read him in proof with singular satisfaction. He rises as he proceeds. A few such numbers, will by the blessing of heaven wake up churches to do their duty. I hope he will send us another number for next month, in the same eloquent style. He has hit on a subject which is peculiarly suited to the design of the *Panoplist*, and I wish him to give it his first attention.³

¹ Of the Seminary.

² Dr. Pearson.

³ Dr. Woods wrote under the signatures of Pastor and Constans.—EDITOR.

Do write Dr. Emmons and press the idea of *union* in Association and in the Theological School. I wish he could converse with Dr. Dwight on this subject and know how much *he* desires such a union as indispensable to the maintenance of evangelical truth in Massachusetts. I have hope that if such a union can be cordially effected, and the evangelical strength of Massachusetts concentrated, we might yet bring about a *counter revolution* in our University, through the instrumentality of the Legislature, by an alteration of Charter, and a new Board of Overseers. Keep this idea in your own bosom. It occurred to my own mind, for the first time this evening. I commit it to you first. Contemplate it. Mr. Quincy told me this evening that the southern papers advertise the *Panoplist* as "published by the learned Dr. M., and that its design is to oppose Jacobinism and Arminianism which are prevalent in the New England Colleges." These were his words nearly. I have not seen what he refers to, but shall inquire and know what is its foundation.

I write as things occur in haste and with a dull, muddy head. If you can make anything of what I have written I shall be glad. Mrs. M. joins me in cordial love to you and Mrs. Woods.

Your tenderly affectionate friend and brother,

J. MORSE.

P. S.—The *Panoplist* rises in importance every day. We must proceed with *Christian* dignity and magnanimity. Let us constantly pray that its editors may be inspired and directed by the "wisdom from above, which is first pure then peaceable," etc. How important it is that we should be divested of all sinister and selfish views and feelings, and aim *singly* and constantly to advance God's glory. I think this is truly my desire. Brother, pray for me that my faith and strength fail not. I thank my God that hitherto my courage has been increased in proportion to the dangers I have had to encounter. I desire humbly to rest on His precious promise—"I will not leave nor forsake thee."

From L. Woods to Dr. Morse.

NEWBURY, Dec. 16, 1806.

DEAR SIR,—I have labored to introduce Mavor's universal history, in thirty volumes I think, into our Library. And although there is not more than about half the sum necessary in the treasury, we have proceeded so far in the business, that I will

take it of you, if you please, as one of the books which shall come into our settlement at the end of the year. I suppose by your proposal to Br. Parish last year, and to me also, this plan will be agreeable to you. I think you have more than one set on hand, and I find the work has not a very ready sale. I shall wait for a part of the pay, till the money comes into the Treasurer's hands from taxes, fines, etc., from the owners of our Library. If you like the proposal, I wish the books to be sent by the bearer. If you will inform him, when they will be done up, he will call for them. Perhaps he will wait at your house till they are ready. Please to send the lowest you can sell them for. I should not mention this, were I not in connexion with others, who may ask, whether they could not be bought at a lower price of some other person, and who may possibly inquire of booksellers in Newburyport.

Subscribers all feel displeased with the lettering of Scott, third volume. It is done awkwardly, besides being different from the lettering of the two former volumes. Mr. Woodward ought to be at the expense of getting it altered.

In No. 12, volume first, *Eclectic Review*, page 953, there is a very pretty poem, "The Violet," for the *Panoplist*. Though it may not be the whole of the poem, it is good, as it there stands. It will, I think, be best to quote it from the work itself, "Original Poems," etc.

The anecdote of Dr. Beattie, page 955, ditto, respecting the best method of instructing children, is one of the best in the world for our purpose, I wish it may not be omitted. I wrote to you by stage yesterday, enclosing *Mason* and *Review*. I expect you will receive it to-day, Tuesday. I should like to receive No. 19, as far as it is done. Likewise the *Observer* if you have received it. Accept and make love.

Yours in the sincerest affection and esteem,

LEONARD WOODS.

P. S.—If you have disposed of Mavor's history, which you offered to me, can you immediately get another for me in the same way, so as be agreeable and convenient for you?

Please to send me *Anthology*, containing the account of Sherman's society. I send the new edition of *Crito*. I have sent it to several of different complexion, who approve and say, it is an important paper. If alterations are made, or proposed by Dr. P., I shall wish to know what they are before it goes to press. If you please, when it is printed, you may say to corre-

spondents, that the Editors introduce this as friends to fair discussion, without deciding on the several questions which are discussed. Don't let the printer blunder in Greek words.

From L. Woods to Dr. Morse.

NEWBURY, Jan. 17, 1807.

DEAR SIR,—My not receiving a letter from you for some time is a matter of some anxiety. Sometimes I feel apprehensive that you are sick. My fear is strengthened by the illness of which you made mention, in your last letter, which I received with the books, by Deacon Tenney; though I hoped from his account, you were then comfortable, at least convalescent. Sometimes I fear that the letters I have since written, have miscarried. I sent one single letter, and, about a week since, several papers enclosed in a letter by stage. I still hope a letter is on the way, and that I shall receive it the first of the week.

I am finishing the last number on Confessions. It will at the close appear, that this digression has a near relation to the subject of the *Survey*. I have not heard from Mr. Thayer, but I expect to hear daily. Events will cast light on the affair I mentioned of Mr. —.

Mr. Huntington, I hear from Deacon Warren, has afforded you much help. I rejoice to hear it. You ought to have a colleague. Perhaps he is the man. Mr. H.'s acceptance, I learn from the same source, continues, and that he is esteemed a very promising candidate. May God use him for Zion's good.

The anthology library and reading room takes fast hold on my mind. I fear it is the organizing of anarchists. They mean to get up by the steps of library fame, and then to use the advantages of their exaltation against the truth. I fear no object is so dear to them, as the prostration of Calvinistic religion. 'Tis a new motive to the friends of truth to unite. We cannot successfully oppose them exactly in their way. We must adopt methods which they are afraid of. I have written Mr. Spring urging the anthology affair, as an argument for General Association.

Do let me hear from you soon. We are in health. Accept, with Mrs. Morse, and Miss B. and all your family our sincere affection, and our wishes for your health and prosperity.

Remember me to Mr. Huntington in particular,

LEONARD WOODS.

From Mr. Spring to Dr. Morse.

NEWBURYPORT, Jan. 22, 1807.

DEAR BROTHER,—Pray sir, what is the matter? what! have you to contend with your Professors and all the great ones in Boston? etc. Why cannot you without material injury depress your mitre a little and take the high advantage of a chair once a week in the chamber of *orthodox commerce*. Is not condescension sometimes the height of exaltation? But alas, you cannot yield—I hope you will be directed, they are determined to *crush us all*. I suppose you think *we* who have been afraid of the general combination ought now to lay aside our fear and come up to the mark at once. Perhaps so. Please to write me and let me know what is said and thought. Mrs. Spring joins me in the best salutations to you and lady,

From your friend and brother,
S. SPRING.

From Dr. Morse to L. Woods.

CHARLESTOWN, Jan. 27, 1807.

DEAR BROTHER,—I have had a letter from Brother Spring, and written him again, concerning the expediency of General Association. He says, “perhaps so.” He is too cautious in his manner. He wishes to know what is doing by others, without communicating what are his own sentiments and views. I should be better pleased with *frankness*. I dislike everything that looks like *slyness* or *art* in transactions between Christians. We are united in one object, let us then freely confer on the best means of obtaining it.

I have mentioned the subject of Theological Academy, to young Salisbury, and Professor Smith of Dartmouth College, both warmly approve. If Mr. Bartlett would found a Professorship and name his Professor, the Institution might commence next summer with two if not three Professors, and a building of sufficient size erected. A library of choice books has been sent for, and will be here in the spring or summer. Confer with Mr. Spring to whom I have opened the subject, and let me know whether he intends to unite with or oppose us in this Institution.

It will assuredly go without him, but I would rather far have *union* in this and in General Association. The consequences of division would be melancholy. The *Panoplist* is doing good, and growing more popular. The “*Survey*” makes much talk. The subject of *Confessions* has been agitated before our Association and is to be again. The *Panoplist* was quoted.

Mr. Huntington continues very acceptable. He is a great help to me. I expect another young candidate, a classmate of his, soon to lodge at Deacon Warren's.

Accept for Mrs. W. and yourself the love of Mrs. M., Miss B., and your affectionate friend and brother,

J. MORSE.

P. S.—Excuse haste, the weather is extreme and everything freezes around me.

From L. Woods to Dr. Morse.

NEWBURY, Feb. 18, 1807.

I have done as well with Luther as I could. It has been my endeavor to pluck up the roots of "the old man." I believe I have given it a cast that will be quite inoffensive at least. You see my note, for which I am indebted to your suggestion. I feel not the least reluctance at giving up the construction for which I have done so much. I hope the spirit showed in the affair will be some advantage to the cause of truth, and of impartial inquiry. It is shocking to see men engaged to defend their own favorite notions, regardless of the arguments which others urge, intent only upon keeping their own ground, and seeming to think that yielding, or retracting one inch would be an unpardonable sin. Where is truth? Where is evidence? Where is candid, fair investigation amid such blind contention? I think I sincerely abhor the spirit of bigotry, and every degree of an uncandid, self-opinionated, unyielding temper, whether I see it in myself or others. I know I have much of it, and have reason to watch, and search, and pray. An opportunity to subdue it, and to act against it, ought to be prized. Forgive this digression. It is my wish that Theophilus may follow Luther. My note will refer to it, and show that the Editors mean to stand on the ground of fairness and impartiality. The exception made in the note to the first page is necessary to guard against treating Hopkinsians with injustice, and exciting their prejudices. My opinion of the other pieces you will see at the close or beginning of each.

For a week I have been unwell; several days confined, though not sick. I was threatened with a fever; but am convalescent.

If you are willing to part with Abbodie, you may charge it to me. It is excellent. I want his other work on the Christian religion.

Feb. 19.

What you have prepared on the subject of the Theological Academy I expected to see. It was crowded out by *many things*. I must have it before I begin the numbers on that important subject. If you can, I wish you to do the whole, and let it be added to the *Survey*, or otherwise as you judge best. Should not your leisure permit, and should you think it best, that I attempt it, let me have all you have written, and all you can *think*.

I must beg to be absent next month. My health at present will not permit of journeying, and I shall not know how to leave my family and my study. Be the more frequent in writing, and send any thing you wish me to attend to.

Feb. 22, Sabbath evening, 10 o'clock.

I have just heard that you had a struggle at Milton, and did nobly, "steadfast and unmovable," though opposed by a mob of disorganizers. It did my heart good, yea, made it leap for joy, when I was informed how you contended for the cause of Christ and the church.

Hoping soon to hear from you, I close. 'Tis late and I am exhausted. I was able to preach only half the day. With sincerity yours,

L. WOODS.

P. S.—Remember us very affectionately to Mrs. Morse. I hope she is quite restored to health, and that you both have the happiness of seeing a blooming, promising daughter.

From L. Woods to Dr. Morse.

March 2, 1807.

MY BELOVED SIR,—I received yours of 28th Saturday night, together with Scott and *Panoplist*. Your letter is full of that which ought to animate me to duty, and certainly something which would inflate my vanity did I not know and feel that praise is not my due. My conscience strips me of that rich dress which partial friendship puts upon me. But my conclusion is, *that I do not merit the favorable opinion, which others express concerning me; I will make their friendship a new motive to pious exertion, that so I may not wholly disappoint them.* But I cannot help saying that your approbation, and the esteem of others connected with us in the *Panoplist* are among my dearest earthly pleasures. I bless God that he introduced me to an acquaintance with you and has given me such a place in your kind regards.

I hear with pleasure of Mrs. Morse's health and that of the babe. May it be a child of the covenant, and the joy of its parents even to old age, and a blessing to many. I am not without concern for your health, fear you will receive injury from the course of the weather, and that the opening of the Spring will find you afflicted with your old bilious complaint. But God knows what He has for you to do, and will give you strength and opportunity accordingly.

My health is considerably restored. The last two Sabbaths, I preached half the day. My family are all comfortable again, though we have been quite afflicted. As to General Association which is my subject at present, I am not surprised at the objections of Dr. L——. I have for many years known that he is afraid of taking any measures to give offence, and does not feel happy to be intimately connected with thorough Calvinists. In Connecticut he is not regarded as a very ardent friend of revivals of religion. I esteem him highly for his talents, and his character as a divine, and generally I think him orthodox. But I cannot have such confidence in his opinion as to give up the project of General Association. His objections had *in part* occurred to my own mind, and I had noted them as objections to be answered. But I am very glad to have the argument so well displayed in the quotation you take from his letter. His opinion of the *Survey* deserves notice. We are apt to lose sight of facts in such compositions, and to give our own fancies. I have been reviewing *Pastor* with this point before me. He generally expresses his views of prevailing evils so as to imply limitation. "Some churches," "many churches," "generally," "commonly," etc. Sometimes he mentions "many pleasing exceptions." In one or two places, I think it needs a little correction. But I much doubt whether serious ministers, acquainted with the state of things in New England, have commonly felt the difficulty which Dr. L. has felt. I am sure neither you nor I can say, "I have never known that laxity in churches, and in ordaining councils which *Pastor* complains of." I am willing Dr. L. should retain his opinions on the disputed passages. Perhaps in some of them he is right. But I am confident in some of them he is wrong.

On the subject of Theological Academy it will be a great relief to me if you and Dr. P. will undertake to prepare the numbers. I feel much interested in the subject, and long to see the manuscript you sent to Dr. L. Much may be done to prepare the public mind to favor and support the Institution by accurate accounts of the circumstances of the times as to Theological Stu-

dents, by representing the importance of knowledge in ministers, and of regular, well-directed, long-continued study, in order to obtain it, and by showing what urgent need there is for an Institution to furnish young men for the ministry. I have thought that something might be introduced in connection with the Academy, exhibiting a general and somewhat particular plan of study in order to the ministry, so that it might be seen what is to be done for young students. But this is probably comprised in your manuscripts. I hope this week to see Mr. Spring, and know whether he has mentioned the matter to Messrs. Bartlett and Brown. Let me know next letter whether you can let me have Rees. I am astonished to see the *length* of *Pastor*. He shall do so no more.

March 10.

Hoping for an opportunity to send by Deacon Tenney, I enclose what I have done; he will take anything left at the toll-house, where he will inquire. I have made short work of the objections to General Association. I thought it best to give notice of the next meeting. I have a desire to attend a little further to Luther, but will send it in the course of the week, as it is high time to publish it if ever. I will send Philologus too.

Yours,

L. WOODS.

P. S.—Mr. Austin writes me in earnest in favor of General Association. Mr. Spring will co-operate. He has been several times to see Mr. Bartlett, but not having opportunity to talk, will go again soon. He thinks it will be well for several of us to write him respectful letters, letting him know that our eyes are upon him. But he will have a talk first.

From S. Spring to L. Woods.

NEWBURYPORT, April 1, 1807.

DEAR BROTHER,—I rejoice in your tribulation, yet I sympathize with you relative to your dilemma; but let us not despond. "They who are for us, are more than they who are against us." The Lord of hosts, the God of Jacob, I confidently believe is our director in this vast business. Let us trust in the Lord and he will give us light and energy. We will not fear the influence of man.

I have labored at the Constitution and read it to Mr. Brown. He understands it and approves. The triumvirate devote \$30,000

to a Theological Academy. They have a right to remain the sole directors and to elect their successors. But they are modest men and choose with their *eyes open*, eight other faithful orthodox men to co-operate with them in the wisest appropriation of their fund. They also frame the Constitution and make regulations, by which they and the Directors of their own choice shall be governed, and by which the present Board shall supply any vacancy and manage the interests of the Institution for the future. Now what need of any check except the check of conscience? For God will not suffer the Donors, if they keep at home and don't go to Andover to elect an inadequate Board. Nor will God permit the present Directors who shall outlive Moses and William and John, to supply their places with dissimilar men. Hence the eye of faith looks forward *a long stretch* and sees a *long* succession of faithful preceptors and Directors, without any check except orthodox heads and good hearts. Mr. B. says he should fear to constitute any of his heirs as checks, lest they should covet the \$10,000 and pick a quarrel with the Directors. The end of the matter is better than the beginning if properly managed and directed. So it will prove with our Academy if we wisely and prayerfully give it a correct outset. I hold, you see, to the uninterrupted succession of correct preceptors and Directors if we begin the *series*. At any rate, I fully believe if we wisely give the academic ark a proper direction, that it will continue long enough to justify us in holding fast the inestimable price now put into our hands. But alas, what will become of the Academy if we connect ourselves with men who think differently relative to the method of doing good, and will justify themselves in contracting our influence as soon as they possibly can without embarrassing themselves? Surely they don't wish us to make a junction for the sake of increasing the Hopkinsian interest. They are not so disinterested as ALL this. No; they are not afraid we shall lose influence by our Institution; but they desire the coalition to help themselves. I am willing to admit that they believe we shall lose nothing by the connection, at least in the outset. But for God's sake, do we not know, that we can make more uniform ministers in a solitary state, than we can under many restrictions and embarrassments which will be inseparable from the coalition. Have we the least reason to expect success among those who will not give up the half-way covenant, and are forever pleading for the duty which pertains to the BEST actions of sinners. We cannot part with the advantages of our Academy for any prospect which presents from the union proposed.

Our Constitution we must have at Andover independently of them; or, a separate trust collected from Andover, making half the united trust provided by our *Constitution*, must be the condition of the connection, or we cannot with safety remove to Andover, nor even then; for we can't before the millennium govern them any more than we can the EMPEROR. And they *must* not *govern*. The heavenly gold put into our hands must not alloy. We can mutually benefit each other apart—more effectually than we can by any academic junction. It is weak, it is childish, it is selfish to have the thought that the two Institutions must be hostile to each other. I shall pity as well as blame them, if they are offended with us because we choose to be good neighbors, rather than to live in the same house where we cannot do our business in the best manner. We can live in peace at Newbury, but at Andover we cannot, at the present day, unless we relinquish our darling object in Theology. For they have no thought of being converted now.

In a word, it is *hysterical* to indulge the idea that we shall be too deficient in point of erudition and theological skill to make the Newbury Academy reputable and even splendid. Only, Brother Leonard, spend as much time in the appropriate studies of divinity for the Academy this year, as you have the last for the *Panoplist*, and you will feel very differently. If we any of us hanker to be under Andover authority, let us read with attention Samuel's address to Israel when they wanted a king. If we must be hewers of wood and drawers of water, let us do the work at home.

Give and take love,

S. SPRING.

P. S.—Thursday morning.

DEAR BROTHER,—After mature deliberation and reflection, it is my judgment that you must let the Donors know by a line to me, whether you prefer being connected, as proposed, with our Academy, as first expected; for you are sensible that at the outset, we went on the ground of this expectation, to say the least. Are you willing that by your *standing still*, as you express it, we must lose our inestimable object? We must know your preference in this attitude of things. Consult Dea. Osgood, L., M., N. For if you now prefer, all things considered, either the coalition or the Seminary before the Newbury Academy, we must make new arrangements, which will however be attended with less advantages than the first. I am more and more confident that with Dr. P., A. B. and C., etc., we cannot live at Andover.

God direct you to be decided soon. The object magnifies every moment—delays they want, but delays are dangerous. We will be consistent, but fixed as Atlas.—Last words—my having been in some measure the instrument to bring forward this precious object (I hope I can say) rather astonishes me than elates me. At any rate my responsibility is so great, that I cannot willingly yield the lovely prospect of advantage which for many years has been ardently contemplated, for the best prospect which Andover can make in present circumstances.

From Dr. Pearson to Dr. Morse.

ANDOVER, FAST EVENING, 10½ o'clock,
April 2, 1807.

DEAR SIR,—I passed Monday night and until 11 next morning with Mr. Woods. The conversation was free and in a great part confidential. As I am unwell, and it is now late, I can only give you the outlines and result. I found that on Monday, having before made up his mind, he communicated to Mr. Spring, with liberty to inform the other gentlemen, his determination to close with their propositions *for a distinct Institution*. Notwithstanding this, I found that his resolution was shaken by Mr. P——h, who was with him at the time of my arrival; and in this way he was Providentially prepared for a free and full conversation on the subject. The interview, I trust, had a mutual good effect, as it increased our personal interest in each other, and gave opportunity to explain our object, motives, principles, views and wishes—to state difficulties, objections, etc.,—to correct misapprehensions and errors—and as I hope, to relieve, if not remove, fears and jealousies, of which I discovered more than are founded. *Union*, if practicable, still appeared to him desirable. Many questions were asked and answered, some proposals suggested, by way of query, which could not be answered—most positive assurance given that Mr. S——g was satisfied with *Catechism* ground; but fears were expressed that our Board did not reach that mark—this gave me lively hope, that a full *eclaircissement* on this point, as well as on some others, might be particularly useful. Mr. S—— indeed *himself* suggested another conference in which he proposed that three or four on our part should be present. Such a conference I deem of the first importance; but it was not in our power to appoint one. I was however the bearer of a letter from Mr. W—— to Mr. S—— in which the former requests the latter to suspend the communication of his aforesaid determination, till

they can have a personal interview, which is to be on Saturday, P. M., or on Sabbath eve, the result of which, with relation to conference, he is to give you by stage-men on Monday; with which please to acquaint me, should I not be able, according to my intention, to see you at Charlestown at that time. On this important occasion Mr. W—— hopes you will be willing to defer your journey a week if necessary. I further learn that Mr. S——g has obtained another equal co-founder among his people, so that they feel themselves on high ground; and should we fail with respect to Mr. P——, and have nothing to match them but an empty building and a subscription paper they will dictate their own terms. Col. P. expects to be at Boston to-morrow, and by him you will receive this. I have been disappointed in not seeing him this evening, which makes it more necessary for you to spend some time with him. You may make what use of this communication, you may think proper, with him. Something must be done immediately; we have been too dilatory thus far. I am impatient for the issue of Col. P.'s application. May heaven succeed his efforts. I purpose to have a subscription paper ready on his return. Where shall we find the requisite characters to take charge of it? On the whole, I am not discouraged, even with respect to *Union*. I trust my visit has been of some use to correct errors, remove doubt and misapprehensions; and I have strong hope, not to say confidence, that, if the parties could, by conference and in other ways less formal, become fully acquainted with each other, the happiest consequences would be the result. In a cause so important, to the present, and all future generations, let us not despair; nor leave any string untouched that may be necessary to the promotion of harmony. Let us hope all things, and endure all things, if by any means we may be instrumental of building up the church of Christ in faith and holiness.

Yours most affectionately,

E. PEARSON.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, April 4, 1807.

DEAR BROTHER,—Not ascertaining when you expected to leave home to go on to New York, while you were with us, I wrote to you while you were at Byfield for information. I have received no answer and know not that you had my letter. This therefore requests that needful information. For our conference which you have desired particularly, must, if possible, take place before

you leave home. I have strong reason [to wish] for information, and hope you will by the first stage let me have it. I have not seen the Donors since you were here, at least not both of them. As to the coalition, I have little or no expectation that we can agree on terms to effect more than a treaty of friendship between the Seminary and the Academy. This we must have, and more than this will not probably be advantageous, all things considered; but I hope we shall be rightly assisted to the best measures. The object, either separately or jointly considered, is great beyond any subordinate one we have embraced.

With due consideration to you and lady,

I am your friend and humble servant,

S. SPRING.

From L. Woods to Dr. Morse.

NEWBURY, April 5, 1807, Sabbath eve. 8 o'clock.

REV. AND BELOVED SIR,—Your letter excites a train of emotions which I cannot describe. My intimate and happy friendship with you for two years has given me abundant proof of the sincerity, the candor, and the tender piety of your heart. I know how you feel. Your soul is wounded with the divisions which appear among Christians and ministers. You pant for union and love. It is your favorite cause. You plead for it with God, and with his people. But your heart bleeds that so little can be done. *Your* bleeding heart, dear Sir, makes mine bleed. Your letter has given Mrs. Woods and me many sighs and tears. Oh, that I could say anything to afford consolation on the great subject. I have written several times to Mr. Spring; have let him know how sincerely and ardently I desire union, and the reasons for it in my mind. The distinct Institution here is as much *his* object, as the union scheme is *yours*. My mind has been in the utmost perplexity and distress most of the week. Some views of the subject are animating; many views of it excite anxious feelings; and many, very many, humble me. I have earnestly desired to know how the great Head of the church, views the whole affair, and what He chooses. I have thought that would settle my mind at once.

My apprehensions as to the issue of a conference at Newburyport you knew. They were so strong, that I was not very *fond* of its taking place. I hope your candid heart, will put as favorable construction, as may be, on the views and feelings of Mr. S. and others. He is in my estimation a very good and useful man, and much engaged to do good in that way which he judges to be

the most promising. Perhaps your remarks as to the influence of Hopkinsian principles, are not the result of your maturest reflections. If some who embrace those principles, and are able advocates for them, should have "narrow and selfish feelings," it cannot be hence inferred that the real tendency of those principles is bad, for it is nothing strange for men to act and feel contrary to their principles. Deists argue against Christian principles, from the immoralities of Christians. But the arguing has been abundantly confuted.—It is possible, after all, that Mr. S——'s views are not so thoroughly understood as you imagine, and that his feelings, well examined, would not appear "narrow and selfish." His treatment of the subject, I knew must be very wounding to you. He did not act, however, from want of any personal regard to you. His fears chiefly respected others, with whom you are connected at Andover.

As to the expediency of another conference, you will judge. I wish not to see you come in the character of a suppliant. Your object is excellent and noble, worthy of a minister of peace. I heartily wish you success, if your success in this particular case be consistent with the high object you are pursuing. My meaning is, that friendship and union, in certain cases may be most successfully promoted at a convenient distance. I have felt the delicacy of my situation, and have not seen the propriety of my expressing a decision one way or the other. I have not been willing, without seeing myself Providentially called to do it, to take upon me the responsibility of a direct determination. If I felt it to be my duty I would not value any personal sacrifices. I have another question to decide, which is enough for me; that is, whether it is suitable for me to engage in such a great and arduous work as that to which I am invited. This question has cost me much thought and much solicitude. I am not without serious fears, that your confidence and that of others in me is misplaced. I pray that God would fit me for the work which he designs for me. This brings into view another most affecting subject. The *Panoplist* has been exceedingly dear to my heart. I hesitated and trembled, before I engaged in it. But since I decided in its favor, which I did at the hazard of losing many friends, it has been my darling object. Nothing in my power has been withheld. I have found labor delightful because the object was so great and noble; and the prospect of usefulness so encouraging. But what can I do in this trying situation? I would ask you, as a father, to advise me. To think of leaving the *Panoplist* gives me heartfelt grief. I have anticipated another year's con-

nection with you with sensible pleasure. Your generosity, your condescension, your candor, and Christian piety have gained my esteem, my love, and my confidence. But what can I do? I should violate my own maxims, yea, my conscience, if I should engage, without a rational prospect of being able to do the work faithfully, and to answer your expectations. But how can I do this, when I have another great object before me, which swallows up my thoughts, and which requires, unless I relinquish it, that I should devote myself to those studies which are immediately preparatory to it. I cannot read your expression without the tenderest sensations—"you must not leave me without timely notice." I have said enough to show you the state of my mind at present. I shall doubtless write again and again before your journey. Please to inform me when it shall be.

I thank you with all my heart, for the wish you express, that our personal friendship may be preserved unimpaired. It is one of my dearest wishes and hopes. May God prevent anything which would interrupt that intimacy, which has been to *me* so pleasing and so profitable. I am confident you will put a most candid construction upon whatever I do. I beg you to remember me before God. My views and feelings, I shall unfold to you with the greatest freedom in every stage of the present business.

NEWBURYPORT, *Monday.*

DEAR SIR,—I see not any comforting prospect of union. I would not object to the proposed conference. But I confess, I am doubtful as to the expedience of it. If it should prove abortive, evils might ensue. Judge and act, as you think best. Mr. Sp. has not yet heard from Mr. Norris.

Yours in sincerity,

L. WOODS.

From Dr. Spring to Mr. Norris.

NEWBURYPORT, *April 7, 1807.*

DEAR SIR,—I suppose the want of health and the uncomfortable weather, have prevented your informing me, when we may expect you at Newburyport. A line from you giving your *decided* judgment relative to a *junction* with Andover Academy, is wished very much. For my own part, I cannot contemplate the coalition, but at the expense of our most precious object. Both my desires and conscience say no, by no means make a junction. I am

afraid of the A. hug, though I will not compare it with the F. hug, except with some qualifications. They desire the combination, not because they desire to promote the interest or the influence of Hopkinsians. At least this is my impression. But I know that my charity is apt to fail. Please to write me soon whether you are yet able or not to mention, when you expect to be at Newburyport. By the liberty of Messrs B. and B. I have opened the glorious object to Mr. Pettingel. He likes it. He says he will converse with Mr. B. and B. I think he will generously embrace the business. The silver and the gold and the banks and the *bills too* are the Lord's. If we commit the matter into God's hand, his patronage will be sufficient. Our best respects you will please to accept and make acceptable to your Lady. From your friend and humble servant,

S. SPRING.

From Mr. Norris to Dr. Spring.

SALEM, April 8, 1807.

REV. AND DEAR SIR,—Your esteemed favor of the 7th inst. is just received and the contents duly noted.

I wrote you on Monday, the 6th, in answer to yours of the 31st ult. which did not come to hand till Saturday afternoon, the 4th inst. The great and good object we contemplate, and for the success and welfare of which we are concerned, I expressed in my letter to you of the 6th, which I hope you have received, therefore at present shall be silent till by Divine leave, we have the pleasure of a personal interview, which hope will be on Monday next. Accept our love and respects for yourself and dear family and believe us to be yours sincerely.

J. NORRIS.

From L. Woods to Dr. Morse.

NEWBURYPORT, April 10, 1807.

DEAREST SIR,—I can write only a minute. I sent you a letter Monday, which I suppose you received, enclosing twenty-four dollars. I now write to tell you, that I have made up my mind *fully* to use ALL my influence, to *venture* ALL my efforts in favor of *union*. And excuse me if I say, I think I can do more than all the "*conferences*" in the world, both with Mr. S. and the gentlemen. You may, I think, have some comfort. You and yours must help me all you can in obtaining arrangements agreeable to these Donors. If they are pleased, they will, I doubt not, in ten years, do enough

to endow a college. Say not a word from me. My situation is very delicate. Let me not be exposed for what I feel to be impropriety. I am urged on by a sense of duty. My mind this week has been almost ready to sink. Remember me. Write soon. You shall hear again from me. I have been grieved at my last letter.

Yours, etc.,

L. WOODS.

P. S.—Mr. Bartlett is pleased with you. Only please him, and his money is ready for the object which has taken his heart.

From L. Woods to Dr. Morse.

NEWBURY, April 14, 1807.

MY DEAR SIR,—Your letter of yesterday came to hand this night. It is in vain to attempt a description of the emotions which it excites. I am astonished at what God is doing. I am afraid to believe that I have the influence which is attributed to me. I have often begged that I might have no more than I should use for the Redeemer's glory. Amazement seizes me when I contemplate the views of my friends respecting me. When I read your letter, I could have wept with the wish that I might deserve your affection, and from a sense that I do not. Your observations as to the motions of Providence are affecting and animating. From the beginning to the end of this business, indeed from the beginning of life to this moment, we may devoutly recognise the hand of an all-wise, all-gracious Providence. When I see you I can let you know how strangely my mind has operated, and how I have been compelled, inwardly, to do what I have done. But now as matters are set out, I shall return to my old plan of being silent and leaving the arrangements to those who are called to be active. But I will withhold no effort that shall appear necessary and proper. I long to know the end of your expected interview to-morrow. Don't fail to write to me by Mr. S. Let me know how matters are left for *Panoplist*.

Dr. Pearson's visit to me was very agreeable and satisfactory. I did not expect to feel such freedom. I retained the feelings I had at College towards him, which were highly respectful and rather attended with awe. But that has given way to more easy and cordial sensations.

Your motion to defer the question about *Panoplist* till the ulti-

mate direction is given to the *great affair* now under consideration, is perfectly what I had thought of.

If I have no time in the morning to write more, I will now take a kind of *leave*. The thought of your long absence makes me very gloomy. May God go with you, and render the journey conducive to your health and that of your amiable partner, and also conducive to the great object for which we ought always to live and act. I esteem your life precious to *truth* and to *love*. I will write to you as often as anything occurs that will be particularly interesting. Shall wish much to hear from you in the several stages of your journey. Hope you will not overdo. Let it be a diversion, and come back with a new stock of health, of information, and of useful energies.

Very late at night.

Yours truly,

L. Woods.

From Dr. Morse to L. Woods.

CHARLESTOWN, April 16, 1807.

MY DEAR SIR,—I received yours of yesterday. I answer hastily by Brother Spring. He arrived yesterday P. M. and with Dr. Pearson has been here till six o'clock this morning. It was between one and two o'clock last night before we retired. You can easily suppose that we have been over the whole ground. Brother S. says Dr. E——ns is afraid of union both in Association and Theological Academy. In the former, he will act neither for nor against. I hope he will not act against the latter. In some things this good man's feelings are a little singular. In the above cases I conceive he fears where no fear is. Brother S. says, all our conference has produced in him only "painful doubt." I hope as reflection has produced in degree a favorable change in his views, that more information and reflection will ultimately produce entire conviction of the practicability and duty of union. I am confirmed in the opinion, that *personal* considerations as it respects him, and *you* more especially, loudly call for union—but these compared with infinitely superior reasons, should not be named. I cannot but believe, that as *Christians*, as ministers of Christ we are *bound* in this case to unite.

I cannot but wonder, that in existing circumstances, in a state of things so singular—when Providence is speaking to us in passing events in a voice so loud and impressive to combine our influence and efforts to preserve and strengthen the things

which remain and which are ready to die, that *Christians*, like those concerned in this business, should need persuasion to unite. One would suppose that they would all rejoice in the opportunity of doing it—and embrace it when offered with eagerness and gratitude. There is to me a mystery in the business. But I trust it is only a trial thrown in our way, to test our zeal, and fidelity and perseverance in our Master's service—and that, if we are not wanting in our duty the object will be happily accomplished. Much, we believe, under Providence will depend on you—and there, under God, I depend. On "*ALL your influence and EXERTIONS*" I confidently calculate. I know your situation is delicate—but you *need* not, you *must* not, be afraid to act. I believe Brother S. is possessed of the whole of our views. He has heard with candor—and conferred with frankness—and has pleased and interested both Dr. P. and myself. I think he will be led to a result, which will be satisfactory to us. He stands in a situation to *gain* or *lose* much by his ultimate decision. I fervently pray God to direct him.

In regard to myself I am exhausted with fatigue and cannot say half I wish to. As to my feelings towards you, they are as expressed in my last—nothing I trust will ever separate us. The *Panoplist* is out, but not done up—will send you a number by to-morrow's stage in season for Association. Pray attend to that business. Will endeavor to do what I can on my journey and write you. Pray neglect not to write me frequently and particularly according to directions in my last. Wish you to prepare an Address, to be printed with the Index, etc., to be prefixed to *second* vol. when bound; show it to Dr. P——n who will be at Byfield to visit his father, and at Newburyport next week. Pray see and confer with him again. Let him see and talk with the Donors. He can best explain to them the Visitation plan of union with which I cannot but believe they will be pleased. Write me again on Saturday. I go on Monday.

Brother Spring has just come, and is going directly. I can only say adieu—that you must believe I love you and am your friend and affectionate brother,

J. MORSE.

P. S.—The union must take place. Think in no other channel. Hurry nothing—better delay till after Election than to do any thing rashly.

From L. Woods to Dr. Church.

NEWBURYPORT, April 19, 1807.

DEAR BROTHER,—Mr. S. has returned. Dr. P., Dr. M. and he had a long talk. Mr. S. told Dr. M. when he left him, that the effect of all his reflections was only “painful doubt.” I have not seen, nor heard from Mr. S. since his return. I wish you were here. We would have a long talk with him. May heavenly wisdom direct his mind, and the minds of all concerned in the direction of this great affair. Dr. Emmons has fears. I send the *Panoplist*, which was out sooner than we expected. Pray be in earnest for *General Association*. Our Association, I doubt not, will come in to a man; I expect that Mr. Mead’s and Tompkins’ will. I hope it will be general. The greater number of Associations, thoroughly Calvinistic, who join, the more influence they will have in the whole business. Why should we not go and do what we can? I think Hopkinsians of a right spirit are the men to be there.

If I get further information in season, I will forward another letter to Mr. A. to be conveyed with this. All my feelings are interested when I think of you and yours.

L. WOODS.

From L. Woods to Dr. Spring.

NEWBURY, April 20, 1807.

REV. AND BELOVED SIR,—As Mr. Bartlett has expressed a wish to know my feelings on the great question under consideration, and as you think it proper and advisable, that I should lay before the Donors those arguments which appear to me the most important, I readily comply. According to arrangement I address my letter to you, requesting that, after you read it, you would hand it, with my sincere respects, to Messrs. Brown and Bartlett, and if you please to Mr. Norris.

Respecting the nature and design of a Theological Institution my views have perfectly harmonised with yours. I consider thorough consistent Calvinism to be Divine truth. And when I name *Calvinism*, I mean the system which the most enlightened, and respectable Hopkinsians embrace. For many years, as you well know, I have had an increasing conviction of the excellence and importance of that system; and *never* more than *now*. The influence of thorough Calvinism is, in my apprehension, essential to the prosperity of the Church and the Nation. A Theological

Academy, which should not promote *that system* of doctrinal and practical religion, I should consider a Divine judgment rather than a blessing.

For some time after Messrs. Brown and Bartlett expressed their generous determination to endow a *Theological Academy*, I saw no prospect of a happy coalition, and thought it best to proceed immediately with the Newbury Academy. Indeed that plan was always most gratifying to my *feelings*. You recollect I have often said, if two Institutions are to exist, I am attached to the one proposed by Messrs. Brown and Bartlett. And I know not that I should have hesitated a moment, at the beginning, if an assistant or partner had been fully contemplated. The weight of such an Institution I thought too much for one.

My views respecting the *great object* are not in any degree altered. The question which has occupied my mind for several weeks, and which I have seriously endeavored to view in every attitude, is this, *in what way can the object of the Donors be most effectually secured?* In other words; *is it best for the cause of truth and righteousness, to have two distinct Institutions or to have both united in one?* The question is of great magnitude, and involves so many considerations, that no man can safely decide upon it without much attention. I have as high esteem for Dr. Emmons, as for any man living. But I much doubt, whether, upon due reflection, he will justify himself for his hasty decision.

I shall now proceed to lay before you those considerations, which at present appear to me worthy of serious notice. I wish the subject may be most solemnly and devoutly attended to, and that the ultimate decision may be suspended till the whole ground is surveyed. I am not *confident* that my present views are right. If they are not, I trust that your free observations and parental advice, with the help of that wisdom which is from above, will bring my mind to a better frame. And I wish it may be understood, that the freedom I have used and shall now use in stating the arguments which seem to favor a union are not *meant* to express my ultimate determination. I state them as arguments which have weight in my mind, and may possibly in the minds of others. But as to myself, I wait for further light and counsel.

The nature of the union proposed, is this; viz., the Donors shall have the Theological branch of instruction in the Seminary under their care. Their Professor shall teach divinity, properly so called, to all the students. That branch shall be under their supreme direction. They shall have their own Constitution and

rules, elect their Professors, admit students, etc., according to their own pleasure, without any control or embarrassment whatever from the Phillips establishment. Yea, they may have still more extensive ground particularly allotted to them, if they choose. That is, they may support a Professorship of ecclesiastical history, or of ethics, or any other branch which they conceive to be most important; besides having their share of influence in all the general arrangements, which relate to the Seminary. In short, I know not one advantage, or privilege, or security, which the Donors would wish for, that would not be freely and heartily granted.

A union upon these principles, it is thought, would be attended with the following advantages.

1. *One* building and *one* Library will answer for all the students. This will be a saving of property sufficient to support a considerable number of students.

2. One set of Professors and one course of instruction will accommodate a large number as well as a small.

3. Orthodox Professors will have twice the number of students, and probably many more, under their care, and so will have opportunity to furnish and send forth a far greater number of orthodox candidates. The separate Academy might educate a good number of promising candidates. But the Donors uniting at Andover may do all this and more. In that case they will have the noble advantage of forming the theological character of all the young men, whom the united Institution would command. Now what can strict zealous Calvinists wish, that is more favorable to the interests of true theology, than to be placed under advantages to instruct the great body of the rising clergy in New England, which they might reasonably expect on the union plan. They have a just confidence in the truth of their system, and may hope everything from the influence of uniform sound instruction, on unprejudiced, virtuous young men. Why would not the influence of faithful instruction on pious students, be as great at Andover as any where else?

4. The Theological Professor, chosen by the Donors, would have his whole attention confined to one branch, and so would become a much more able and useful Theological instructor. To enlarge the field of his labor greatly, would leave him less time and opportunity to cultivate any part of it in the best manner. The union scheme would furnish Professors for the various branches, so that each might be more expert, and more respectable in his particular line. And so,

5. The Seminary would become the more dignified and honorable in a literary and religious view, and would attract the more extensive notice. There is not an Institution of the kind on the face of the earth so respectable as this may be with the united influence of the funds and patrons on both sides, and all the weighty characters who will befriend and serve it. It will have the students from all the Colleges in New England, and many, I doubt not, from the Southern States. All the churches will look to the Seminary for candidates, and will be supplied annually with a little host, that shall give a new face to the cause of morality and religion, and throw dismay into the camp of the enemy.

I would now, dear sir, view the subject in a different attitude. *To prevent evil is to do good.* The evils attending a separate Institution, it is feared, would be many. I think it very likely, that you, sir, would suffer much in a personal view. All the reproach of separation would fall on you. It would injure your influence in our Association, where you have just begun to have the respect and confidence which I have ever wished you to have. It would hurt your influence in our theological conference, and it would deprive you of all the opportunity you would have to do good, if the union should take place. The union, dear sir, would introduce you to the affection and esteem of thousands, and spread your influence over the Commonwealth. I contemplate this point with very lively feelings. It has been my constant grief, that you have not enjoyed that place in our churches and among ministers at large, which you ought to have. Every degree of influence which you have gained in this circle, since I came here, has added just so much to my happiness. But I would not dwell on this point. The separate Institution would introduce an unhappy rivalry, and all the evils of religious strife and party spirit. There would be a great clashing of opinion and feeling among the pious part of the community. Some would join with one side, and some with the other; and all the evils of the times would be augmented. We should, it is seriously feared, be in a broil all our days. Religion would bleed in the contest, and truth would be trodden under foot in our streets. I expect division,—division there ought to be between the friends of religion and those who reject, or corrupt the gospel, as all Socinians, Arminians, etc., do. But how sad it is to divide or to be instrumental in dividing the hearty friends of Christ, and the true ministers of the gospel? How dreadful to divide those, who *will* be one forever, and who *ought* to be one, and *may* be one now? It is a day of alarm and

danger. There is a flood of antichristian error and soul destroying corruption coming in upon us, and threatening to sweep away every remnant of primitive truth and goodness. Faithful Christians are few in number. If they do not unite their forces, they will not be able to look the enemy in the face. Now if there are two Institutions, part of the faithful will support one, and part the other. Consequently, no measure for the good of Zion can be pursued with the best prospect of success. But if all, who are on Christ's side, may be brought to co-operate, their cause will be triumphant. If those who are on orthodox ground, divide on such an important subject, their enemies will all rejoice and will take advantage from it to strengthen themselves. They might do much to contract the usefulness of both Institutions, separately considered. But if all the orthodox unite in one great Institution, no effectual resistance can be made against them.

A separate Academy in present circumstances, would not have the brightest prospect. For as the strictly orthodox now have opportunity to unite on any conditions which their wisdom shall propose, their separating would not meet the approbation of the orthodox clergy and the Christian public in general. It is indeed manifest, that the Academy having such opulent and liberal patrons, would never want sufficient funds. But in other respects the case might not be so flattering. For it must be remembered that the friends of the *Andover* Seminary have the esteem and entire confidence of the Presidents and other influential characters in New England Colleges, and by the earliest application would most certainly secure their patronage. Consequently the Seminary would have the great body of the students. That would probably be the popular Institution. America, England and Scotland would be searched for Professors, whose name should be popular and famous. But there is reason to apprehend that the education of the students would be less solid and useful, than it might be, if the orthodox Donors accepted the plan, which is now offered them in the Seminary. Now if that Seminary is in danger of any wrong influence, would it not be noble, to go upon the plan of securing it from danger, especially, if that can be done, without any loss of advantage. If there is a separation, all the students coming from the Seminary will be in danger of having their minds prejudiced, in some measure, against consistent Calvinism, and so the desirable effects of impartial inquiry and clear gospel light will be obstructed.

Why then shall not the union take place? Is not union in itself desirable? May it not be had on the most advantageous terms

that can be stated? What substantial reason is there against it? Is there any objection sufficient to counterbalance the good which union would afford, and the evils it would prevent?

The great objection is, the apprehended danger of the union. It is feared that orthodoxy would be borne down, and that a counter influence would prevail; that the orthodox Visitors, Professors and even Donors would by and by be trodden under foot. But let it be considered that the spirit of the times, particularly the late management of Harvard College, has brought those who were on the *old middle ground*, to more consistent feelings. They acknowledge their past errors and have come up much higher in orthodoxy. And there seems an evident tendency in the events of Providence towards *one, and only one grand division*.

Again, the gentlemen who have the lead in Andover Seminary, express, in various ways, a most friendly feeling towards Hopkinsians. They openly say they consider them as the most useful ministers. They earnestly wish them to come in and have their share of influence in the Institution. I have had fears about them as well as you. But a fuller consideration of existing circumstances, and a more perfect acquaintance with their views and feelings have lessened my fears. *It is their wish that we would see, a little while hence, whether they are not in earnest for orthodoxy. Their checks, their rules, and measures, they think, will convince all, that they determine the divinity of the Seminary shall not be one inch below what the framers of the Catechism meant.* Another security is, they feel that the friendship and co-operation of Hopkinsians are connected with their great object. This surely will prevent any attempt to diminish their influence. It cannot be conceived that Hopkinsians would have low ground in the Seminary. If I had any apprehensions that they would, I should not have another favorable thought of union. But the riches, the liberality, and respectable characters of their Donors, the pains taken to bring them in, the weight of piety and the light of truth on their side will give them perfect freedom and boldness. They will be in circumstances of the greatest independence. In short the Donors and Visitors, on that side will, without the least doubt, be most sincerely respected, and most gratefully honored by the Seminary.

It may be thought that their Professor will be in danger of being less faithful at Andover, than in a distinct Academy; that the tone of his theology will be lower, etc. But let it be well considered what motives to fidelity he will have. He will be supported by an orthodox fund. He will be accountable to the orthodox founders, and subject in all things to the guidance and

inspection of orthodox Visitors. Above all, he will act, if a good man, as under the eye of the great Head of the church and with a view to the day of final account. If with such motives an orthodox Professor cannot be trusted at Andover, he is not fit to be trusted anywhere. And if one is chosen who is calculated to have a good influence upon young minds, the more he can have under his tuition, the stronger will be his motives to diligence, and the better his prospect of usefulness. And if two strictly orthodox Professors are supported by the Donors in different branches, the influence of the truth will be the more sensibly felt, and the security against all abuse and error the more certain. I think of this plan with some ardor. If there must be three Professors, let our Donors introduce two, and they will have weight in proportion.

From Dr. Church to L. Woods.

PELHAM, April 25, 1807.

DEAR BROTHER,—I long to receive a letter from you. I hope things respecting the Seminary, union, etc., are progressing very favorably. When the set time to favor Zion arrives, how easy it is with the Lord to effect His gracious purposes, to the joy of His friends, and the confusion of His enemies. How desirable and happy to be workers with Him. How important to know when to wait on and for the Lord, and when to go forward and make zealous exertions. How must the proposed Institution appear to the government of Harvard College. Perhaps they feel as Tobiah did when the Jews builded the wall. If a fox go up he shall break it down. It must I think alarm the enemies of truth, if the union take place, and things proceed agreeable to our hopes and wishes. With respect to some of Dr. M.'s feelings towards Mr. S. I think the Dr. may look back a few years to his conduct in the Missionary Society, and see that he has given occasion to others to have doubts and suspicions. But I hope there will be no further occasion for them. I hope there will now be mutual confidence between those worthy men. I have lately learnt some favorable things respecting Rev. Mr. Bemis of Harvard, that he has revived discipline in his church after it had been neglected twenty years. Some persons during this period had been known drunkards and yet were suffered to come to the Lord's table. Mr. B. was so sensible of the evil, that he told the church that he would never break bread to them again except they disciplined these members. It had a good effect. He is said to dislike the conduct of neighboring ministers. Yours affectionately,

J. H. CHURCH.

From L. Woods to Dr. Morse.

NEWBURY, May 6, 1807.

REV. AND BELOVED SIR,—I have just received yours of the 29th ult. containing very agreeable information concerning your prosperous journey, your interview with Dr. Dwight, etc. I desire to unite in your devout acknowledgment of the Divine goodness, to you and Mrs. Morse. Your mentioning your “perfect health” gives me sincere pleasure. May God, in whom we live and move and have our being, continue to be your guardian and friend, through your journey. May your health, so important to your family, to your people, and to the church of Christ, be established and continued. May your last days be your best days in all respects.

What you say of *Panoplist* affords pleasure and encouragement. Dr. Dwight’s approbation is very valuable. *Pastor* will not be backward to do what he can, if Providence permit. There appears some tendency towards reformation in some churches. Br. Bemis of Harvard has lately made a bold stand, and told his church that he would not break bread to them again before they disciplined disorderly members, knaves, or such like characters in the church. His resolution roused them. Bemis, I hear, is growing more orthodox, and is likely to be a faithful servant of God in the midst of a perverse generation and a perverse Association.

As to union, I wish I could say all you wish. I should have written before, if I had been able to communicate anything definite. Week before last I was with Dr. Pearson at Newburyport. Mr. B. and Mr. B. were with us at Mr. S.’s. Last week Tuesday, (April 28), Dr. Pearson went again. Mr. Norris arrived soon after him. They were together most of three days, I think. The subject was thoroughly attended to. Dr. Pearson had full opportunity. They were free and friendly to a high degree. All fully pleased and satisfied with Dr. P. Dr. S. has as much confidence in his orthodoxy and piety, as he has in any man’s in the world. And Dr. P. is most favorably impressed as to Mr. S. and the other three. He thinks he never knew more excellent men than those four. Thus far is above your expectation. But when at an appointed time they delivered to Dr. P. their decision, (for they chose to decide) it was to have no connection whatever with Phillips Academy, but to have an Institution *de novo*. Upon further conversation, they expressed a willingness, and I believe a wish, that the other side, should join with them. They concluded to suspend every operation for the present that would

preclude union in a new Institution, and consent to a conference on the subject after your return. Dr. P. told me on his return he left Newburyport with very happy feelings, and should endeavor to impress the same feelings on the minds of all his friends. I am ready to imagine that he is pretty much disposed to favor a union on the new plan. Union on the old plan of connection with Phillips establishment is *omnino des perandum*. Union, on some plan, I hope the Lord will grant. In the midst of their discussion Dr. Spring read a long letter, large sheet and half, which I had prepared in favor of union. My exertions went to the extent of propriety. I will tell you more when I see you. But you need not think it strange if you find I have given a serious offense to some with whom I have been most intimate. I made my calculation for the probability that I should. However the Lord will direct and overrule. "Man's heart deviseth his way, but the Lord directeth his steps." The object is of vast magnitude. I desire to look above all personal and selfish regards. I long for your return, hope it will be before election. I think it will be best to send this to New York, that it may meet you on your return. Probably you would leave Philadelphia before it would arrive. At New Haven I wish you to make inquiry, thorough inquiry, though if possible without exciting any suspicion, about Swan, who was graduated at Yale College a year or more, probably two years ago, has studied with Dr. Emmons and is about settling in Connecticut; know his scholarship, his religious character, his discretion, his probable influence, his everything. Let no word be dropped about him till I see you. I have sent on, Editor's address. Dr. P. saw, and approved, and mended. My esteem and affection for my old Professor can no longer be exceeded by yours. He is able to do much good. President McKeen is going down to the grave. Dr. Symms deceased last Sabbath. Mr. French it is reported is going. We must be diligent to get our work done, for the night cometh.

Mrs. Woods is comfortable. We journey next week to Worcester, but shall make a short visit. Br. Walker and sister Sophia are to be united while we are at Worcester. We accept the expressions of your and Mrs. Morse's love with great satisfaction, and reciprocate them with the warmest sincerity. Adieu. May you have still a prosperous journey through the will of God. In haste and fatigue.

Yours,

L. Woods.

From L. Woods to I. Warren.

NEWBURY, May 8, 1807.

BELoved BROTHER,—I have so many excuses for delaying so long to write, that I will offer none. We are blessed with comfortable health, though our children have been quite unwell. We have a young lady keeping school, who boards with us. She is a good young woman, and very agreeable in our family. Next week we propose, if God permit, to journey to Worcester. Mr. Walker and our sister are to be united in marriage, which is an additional motive to journey at this agreeable season. We expect to return the week after. Probably Mrs. W. will not come with me at election. The occasion is not altogether suitable for one of her slender make. I hope to be with you myself Monday night or Tuesday forenoon.

As to the great affair, which has lain with such weight on my mind, I can say but little *now*. The question is not fully decided. Though the gentlemen have determined not to have any connection with Phillips Academy, yet a union may perhaps be formed on some plan or other. Let the whole remain in silence till the time for publication comes.

It is a great and wonderful affair. God is to be acknowledged in what has been done, and to be devoutly sought in what remains to be done. Oh, my dear sir, how much is to be done, and how short our time for doing! I have never been so much struck with the shortness of life as lately. Death commonly gets very near us before he is seen, because our faces are turned the other way. If we were habitually looking towards eternity, we should always see it near, I hope, beloved brother, you will have many good years on earth; that your last days will, in all respects, be your best, that you will do much good before you die, and more after you die.

I received your letter by Mr. Spring with pleasure. My ideas respecting the great scheme of a Theological Institution have been pretty unfixed. But under the direction of Infinite Wisdom, the matter will end well. There will probably be another Conference, at Newburyport the fore part of June, when final measures will be adopted. I long to see you, and to have free converse on all matters of importance. Brother Church is to be here in a day or two for marriage; I mean at Newburyport. His prospect is good.

With sincere regards to Mrs. W. and all yours, I subscribe
your brother,

L. WOODS.

P. S.—Mrs. Woods joins in true love and esteem for you all.

From L. Woods to Dr. Morse.

NEWBURY, June 1, 1807.

DEAR SIR,—At Newburyport, in a retired street, I met Mr. Brown. He wished for conversation. We talked half an hour. It is in vain to propose any connection with Andover Trustees. They are all *fixed* against it. But I think Mr. B. and probably the other two will be ready to fall in with a plan for *one Union Seminary de novo*. It will, I think, be expedient to take up one branch of the business at a time. The first question seems to be, whether the two sides (I am not willing to call them parties) can unite in a new Theological Institution. As to the place, it appears to me best that no question should be had about it, before the other, which is first in importance, and first in order, is attended to and decided. If the plan for a united academy can be settled, a constitution formed, etc., it will not be difficult to find the place. The three gentlemen are exceedingly attached to West Newbury, which is near the place where Mr. Brown was born. I think it would be best not to suggest anything against it for the present. Let them know that a place will be finally chosen which has the greatest advantages. Let the whole attention be given to the plan of the Institution. *Mr. B. says "he wants no mention made of Hopkinsianism; but wishes for old Calvinism up to the hub."* I suppose Mr. Bartlett feels so too. Mr. Norris may carry his views further. But they are determined to keep together. I have much hope that the best plan will be adopted. And if it falls to your part to make the most sacrifices for Christ's precious cause, blessed are you. The men with whom you have to do are among the best men on earth; they are men on whom you can depend, men who will never flinch, never forsake you, never carry two faces, men who will go through thick and thin. But they have never been used to yield. They have done all their business in their own way, without counsel or guide, and are not used to ecclesiastical affairs. Therefore much allowance must be made for them. Now if it should come to pass, that you and Dr. P. are called upon to do even more than you at first contemplated in the way of condescension, and in making sacrifices;—I trust you will embrace the precious opportunity of honoring the Redeemer and promoting His cause. Oh, for union in this great affair! If we can get together here, I believe disunion and prejudice, and hostility among the Orthodox will die. If we cannot unite, I shall think it a sign, that God's time to favor Zion has not yet come; we shall not prosper in General Association; we shall not obtain our ob-

ject in Convention; we shall depart more and more from each other. But if we can harmonise in the Theological Institution, it will be a kind of *radical* or *seminal* union, from which union in the ministry and churches will gradually spring. But I will not enlarge, I will send you my letter.¹ It was written with a view to the manner of union first proposed. But the arguments will apply with equal force to a plan of union in an Institution completely *new*. Some of the arguments were *ad hominem*. I seized everything which I thought would influence their minds. Some of the arguments and observations, when perused by you, will need candor. I send the letter in the full expectation that you will show it to *no one*, nor mention anything in connection with my name. Lay it aside safe from every eye till I come.

From L. Woods to Dr. Morse.

NEWBURY, June 15, 1807.

BELOVED SIR,—As I shall not be with you to-day at Newburyport, I write to request that you would call upon me before your return. Come up and stay one night at least. But if you cannot, write particularly at the close, and say to me all that a father would say to a son who needs and desires counsel. I have written Mr. S. a line expressive of my solicitude respecting the issue of the conference. I spent Saturday and Sabbath evening with Mr. Appleton, in interesting conversation. Two, and half past two o'clock, were our hours of retiring. I told him when we parted at that late hour last night, I was satisfied *we* had not adopted "the best possible plan." Such irregular hours will not answer. *Pastor* is not transcribed. I think you may depend upon it Thursday or Friday, if God permit. I have made arrangements, so that if it appear desirable, I can go to Charlestown the latter part of the week after the first Sabbath in July. We are well. Accept our sincere love and esteem.

Yours,

L. Woods.

P. S.—I have received your letter of the 10th inst.

If the union takes place it will be my heart's delight and desire to continue with you in the *Panoplist*; and I think it will be compatible with other duties.

¹ See letter to Dr. Spring and the Associate Donors, April 20, 1807.

From L. Woods to Dr. Morse.

NEWBURY, June 18, 1807.

MY DEAR SIR,—It was not till last night that I knew of your being unable to come to Newburyport. The occasion of your not coming gave us tender feelings. Whether the dear child is living or not, I pray that you and Mrs. Morse may look up to God with love and submission, and say, “*Thy will be done.*” Blessed be the Saviour who inculcated this happy temper, and exemplified it in His whole life; and blessed be that spirit of grace, which hath wrought it in the saints in all ages, and I trust in you. How excellent is that Christian spirit, which leads believers in affliction, to think not only of their own trouble, but of Christ’s honor and cause. It would be delightful to enlarge. But uncommonly pressing engagements prevent. I have serious fears, that the next information I have from you will be gloomy. But I still have hope, that God’s mercy will appear in the life and health of the child. But I have comfort in the thought that the child is a child of the covenant, and that the Saviour will number it among His jewels. I shall much desire and anxiously wait for further information.

I suppose Dr. Pearson, whom I have not seen since he left Newburyport, will immediately write to you, and therefore I shall omit particulars. It seems there is a prospect of union in some form. I believe if it can begin in any form, its progress and issue will be happy. The Lord continue to give you and your associates the spirit of wisdom, zeal, and condescension. The Lord dictate every measure to raise an Institution, that shall honor pure religion, and help the church through all ages, as long as the sun and moon shall endure.

I send *Pastor*. You will carefully peruse it. It ought to be better on such a great subject. I could not well avoid the repetitious appearance of it, consistently with that plainness which I thought of prime consequence. I felt that with regard to the *one great misapplication of Scripture*, there was need of line upon line, to fix it deep and fast. My plan for future numbers is suggested in this. I thought it best to avail myself of the old title and signature, having been strangely flattered into the opinion that some credit is attached to them.

I hardly know how to exercise patience enough to wait for another line from you. With earnest affection, and prayer, and tender sympathy, I subscribe,

Your friend and servant,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, July 21, 1807.

DEAR SIR,—This long silence I hope you will excuse. Numberless things have rushed upon me. But in my greatest pressure of business and cares, I feel that my state is leisure itself compared with yours. I beg that you may not be exhausted and worn out, and hastened to a premature exit. You are wanted here, though I doubt not you would be still more active and useful in the world of perfection. I think you ought to practice upon Thornton's maxims respecting company. I admire his life. I think it will excite the zeal of Mr. Spring's *triumvirate*, and I hope of many others, to do good upon an extensive scale.

Pastor has been transcribed with care, and inspected repeatedly. But we don't see all our own faults. I have attended to the letter on Atonement, and have made large curtailings. There were many needless repetitions and much tiresome length. The latter part in which the Doctor got upon a controversy with Dr. Niles, etc., I thought it best to omit. It is not done very ably, and makes the thing too long. Men ought not to give us whole sermons, in sermonical manner and style, and call them letters. If they won't have mercy on editors, editors ought to have mercy on the public. I have made a mark where I think it may be divided. There is good matter enough for two decent letters. I thought it too much to transcribe, and I believe the printer will easily find it out. If you write me soon, *as in want*, I will endeavor to send a review of some little matters.

I had a good time at Danvers, Salem, and Beverly. Brother Joseph Emerson has conversed with Mr. Norris, and says, he, (Mr. N.) has no objection to union according to the plan last proposed.¹ I was at Mr. Spring's with Dr. Pearson last week. Conversation was free and pleasant. I have not seen Mr. B. or B.

My freedom on the subject of the Seminary is greater than propriety would seem to admit. I should feel uneasy, did I not know your candor to construct, and your fidelity to conceal, whatever needs candor or concealment. I have not the faculty to veil any part of my mind in your presence. I only regret that the traits I have disclosed are not more consistent with Christian propriety and dignity. The fickleness and incongruities of my mind, have been displayed to a strange degree on the subject of a Theological Institution. If I had been so on all other subjects, I should conclude that there was no firmness or consistency in

¹ At West Newbury.

my character. But my perplexity and doubt have long ago ceased. My feelings are uniformly in favor of the best form of union, that can be obtained.

I hope to hear from you soon. In your arrangements for number twenty-six, I have full confidence, if your time and attention can be commanded. I deem it an incumbrance, to have Mr. Webster's long dictionary dispute lying upon us. It is hardly compatible with the design of the *Panoplist*, or with the expectations of readers in general. I hope he will not infringe our rules any more. He must stand upon his own ground, and we upon ours. I am willing to help him as far as our solemn engagement to the community will permit. I say not these things to express any dissent from your design. I acquiesce. But we must consider it a sacrifice.

Remember us most affectionately to Mrs. Morse. It gives me great pleasure, to see that her mind and yours were so serene in the day of adversity. Remember us likewise to Mrs. Breese and her daughter. May prosperity, both temporal and spiritual, attend your family. May God help you every day, and in every week.

I am, beloved sir, yours in the dearest bonds.

L. Woods.

P. S.—Unless special reason should occur, I shall wish my next visit deferred till the Monday before Commencement. I can have an exchange with Br. Walker the Sabbath before, and come on Monday morning, if the plan meet your wishes.

From L. Woods to Dr. Church.

NEWBURY, July 27, 1807.

DEAR BROTHER,—I have agreed to continue in *Panoplist* a little longer. Mr. Hyde's observations at election had much influence upon my mind. The business of Theological Academy is under serious consideration. Proposals are to be made very soon by the Associates at Andover to the other gentlemen. There is a prospect of a junction in certain respects, particularly as to location; though this is not decided.

There have been two interesting characters here of late; Mr. Blackburn from Cherokee Country, and Mr. Hughes from Ohio. I heard them both preach. Mr. Hughes is tender and heavenly, Mr. Blackburn rousing, thundering. You will see something of them in *Panoplist*, and I will tell you more. You will see in next number an extract of a pleasing letter from Charles Coffin.

I want very much to propose an exchange, but don't know how to leave home so long. Mrs. Woods is now without domestic help. Her girl is just gone. If you could exchange with Mr. Tompkins, or Mead or Dutch, it would give better opportunity for visit and conversation, than if we should exchange. Let me know if you can, when we may hope to see you. I hope, beloved brother, you prosper in all respects. As for myself, I am gone back, sunk, dead. Oh what a work for grace to make such an one an heir of glory.

May the smiles of heaven attend you and your partner. The Lord bless you and make you both blessings. You will accept our united love and esteem, and remember us kindly to your honored parents and your sister. Your friend and brother,

L. WOODS.

P. S.—Mr. Spring is much pleased with General Association. I hear Mr. Litchfield is opposed. The Democratic ministers are so. If your Association won't come in, you must for that purpose be connected also with another. That is the method proposed. Think of it.

From Dr. Spring to L. Woods.

NEWBURYPORT, August 1, 1807.

DEAR BROTHER,—(This *aside*—while you read, etc.) “There is a lion in the way,” and I fear that my friend . . . too fearless of danger or too fearful of attacking him.—There is a state of mind relative to truth and error which is . . . the crisis.

1. Is not this a fact,—that the Bible which is the infallible guide of truth, whether we comprehend the connection or not, in all the commands it enjoins on sinners, goes manifestly on the principle that they, as we understand the doctrine of ability, in all cases, have natural ability to begin to repent or be holy?

2. Now shall we believe this, while we theorise, or shall we disbelieve it means as it says and make the Bible bend to our theory, or shall we come to a solemn pause and query whether we do not theorise too fast? Human reason must not make itself the standard, in opposition to the open face of Scripture.

3. Why did not the lion leap over this fence, namely, ought personal good, when nothing is before us but personal evil in a given case, to be relinquished for the general good? If so, is it not evident that the general good is the chief object of benevolence in all cases? and hence is personal reward or personal

enjoyment ever the supreme object of benevolence? If not, can the lion leap the fence? and are we not safe?

4. Why will not the lion leap this fence? Thou shalt love thy neighbor as thyself?

5. In a word, is the lion safe or shielded, except he can prove that in all cases whatever, personal good is the supreme object?

It is a fact that my pleasedness with an object is the use, *sine qua non*, of pursuing it, or an ultimate cause of pursuing it; but will this prove that the benevolent man cannot now desire the happiness of others which he knows . . . shall not participate; which he believes will be the occasion of his future misery?

From yours,

S. SPRING.

P. S.—If sinners have no ability to repent what must they do? and what must we tell them while we use the Bible for a text-book?

Since writing the letter which demands all the candor of a friend, my poor mind has acted thus. Are sinners who are totally depraved, *i. e.*, destitute of holy tastes, destitute too of natural ability to repent, or to begin to be holy? No; for thousands of them have repented, and found that they had natural ability. For repentance is activity and not passivity. Now I don't care whether the Judge restricts the essence of repentance to taste or not. For if taste is passivity it is not repentance, and if it is activity or life, it is the activity or the life of an agent who is able to be the subject of it, or to put it forth: *ergo*, *Q.E.D.* the sinner if not the child of fate, or a brute beast, is a moral agent and able to begin to repent, as all the commands and penalties of the law, and all the offers and promises of the gospel, invariably presuppose. If, in one word, the sinner is unable to repent or make a new heart, the language of the Bible is absurd, and what is God, and what is accountability but a delusion? This morning I read the J. my sermon for the H. S. in which I define a miracle. He said that you must leave it. For there are no miracles or events which exceed the established laws or course of nature. The illustration is, that Perkins makes a machine, which strikes like a clock, but as loud as thunder, once a year during a hundred and twenty-seven years; then it sings like a crow six times every January and once every month for the next seven hundred years, and then two hundred years on every Friday, except Good Friday, it makes a noise like a bull: and fools call all these things miracles. But the fact is the machine works by Perkins' rules.

In a word the J. supposes, that the end of what we fools call miracles, is answered by a few singular expressions of Divine Majesty which take place in the order of nature at the time God appointed to impress the human mind.

From Dr. Pearson to Dr. Morse.

Aug. 22, 1807. Saturday, 11 o'clock.

DEAR SIR,—On my return from Boston, Tuesday evening, I found that Mr. S. arrived at my house at 11 A. M., much disappointed at not finding me at home. His time however he passed with Mr. F. A. N. and F——n till 8 P. M., but it was then too late for us to open on the great subject, as he was engaged to sleep at Mr. A.'s. Next morning at nine we commenced with prayer. As he had no special call to be at home before the last of the week, our conference was deliberate and leisurely, and intermixed with many anecdotes and episodes. Dr. S. displayed through the whole, a serious, pious, Christian spirit; less suspicious and fearful, more candid, easy, and cheerful, than at any previous interview; and so far as I could judge, sincerely desirous of union. Our communications were free and open, accompanied with much mutual satisfaction and confidence. So far as I have learnt, his visit in the families mentioned above has made favorable impressions. Last evening I left him at Mr. Allen's in Bradford, where he was to take the stage this morning. On the whole I think the prospect hopeful at present, and that we have much reason to bless that Almighty Being who turneth the hearts of men, as the rivers of water are turned. Still, however, much remains to be done, and many *difficulties* to be conquered. The result of our deliberations I will enclose if I have time; if not, you will know it on Monday, if you come to Andover, which I think necessary. I regret the causes which have prevented your writing to Mr. Abbot. A letter in several respects would be more useful than conversation; let him have the advantage of both, and bring the letter with you. What I *enclose* is for your eye *alone*, as delicacy and propriety, in *this* stage of our affairs, forbids all disclosure. Praying for health, strength, light, and assistance equal to your multiplied calls and labors,

I am your sincere, faithful,

E. PEARSON.

P. S.—Dr. Dwight is just arrived, and will wait for you as you desire.

From Dr. Pearson to Dr. Morse.

ANDOVER, Tuesday, a. m., Sept. 1, 1807.

DEAR SIR,—I give you one line to comfort your heart. Providence is working for us. Tuesday Dr. Dwight left us—same day friend Chaplin came and spent two nights. Wednesday he visited Esqr. A. Thursday we set off for Plumb Island. This gave Mrs. P. and me opportunity of sleeping one night at Mr. Woods' and the next at Dr. Spring's. Had some conversation with Mr. B——t. His prejudices against Mr. D. are very strong, and at present invincible. Saturday Mr. Allen of Bradford called here and spent three hours with Mr. F. Sunday night he slept with us. Monday, A.M., Esqr. A. called and informed me that Mr. F. had withdrawn his opposition; so that no objection to his appointment of —— seems now to remain. This is the Lord's doing; it is wonderful; let us be glad, and rejoice, and confide in *Him*, for He only doeth wondrous things. Difficulties, however, and some danger, with respect to union, still remain; sufficient to keep us dependent and humble. Much remains to be done, and much wisdom, caution, and Divine assistance are still necessary. Make no mention of the expected appointment to any one, before you see me. Mr. Farrar is attending court at Newburyport, is to see Dr. S., etc., and return to-morrow. As there are several *weighty* subjects, on which I wish to consult you previously to Trustee-meeting on Thursday, it seems very desirable that you come up to-morrow, P. M., and pass the night with me, if practicable on your part. The times are critical—every one will be fishing—we must for some time yet to come keep ourselves to ourselves—the adversary is inquisitive, anxious, artful, pressing—*sat verbum*.

Yours with much affection and esteem,

E. PEARSON.

From L. Woods to Dr. Morse.

SALEM, Sept. 13, 1807.

BELoved SIR,—All looks bright. I long to see you. Have not had time to write. You must use all your influence to prevent suspicion and difficulty on *your* side. Mr. S. will do nobly. He and I are going to be very happy again. Give them what they want at the outset, if they are reasonable. There will be no danger. All will be quiet. A little experience and co-operation will remove all jealousy. If we can only get together, what can we not do? O what a prospect! Do write soon to your most ardent friend,

L. WOODS.

From Dr. Church to Mr. Norris.

NEWBURYPORT, Sept. 15, 1807.

DEAR SIR,—Our late interview was so agreeable to me, that I am desirous of addressing to you a few lines. You will peruse them, I trust, in the exercise of candor and friendship. It is highly pleasing to enjoy the friendship of the pious and benevolent; and it is an honor to be permitted, in even so small a degree, to co-operate with them in promoting the cause of truth. I am happy to find that this cause so deeply engages the feelings of your heart. Thanks be to God that you enjoy the means of extensively communicating to perishing sinners the knowledge of Him who died for their salvation. The good which may result to the souls of men from your contemplated Institution is incalculable. Your design embraces the eternal interests of many, and of very many yet unborn. Nothing of equal magnitude and importance has been contemplated in America. Hence every pious mind, that is acquainted with your object, must pray that you, dear sir, and the other respected Donors, may be peculiarly favored with wisdom from above. Many of the friends of evangelical truth, are hoping and praying that your Institution will unite and combine the best Christian influence through New England. An Institution of this kind is greatly needed in this day of abounding error and iniquity. Scarce anything gives the enemies of the truth greater advantage than the want of union among its friends. When such exertions are made to subvert the gospel, our *Calvinistic churches through New England, and even through the United States, greatly need a pious and orthodox Seminary to supply them with learned and faithful Pastors, who shall feed them with knowledge and understanding, and form the minds of the youth to virtue and piety* May such an *inestimable blessing soon be realized.*

Do not be discouraged, dear sir, if you find trials and difficulties, or experience unexpected delays. These things will not be contrary to the experience of God's people, when they have had in view the advancement of His kingdom. God sometimes disconcerts the plans they had formed with very pleasing expectations, and then directs their thoughts to plans of more extensive utility. His ways and thoughts are above ours. When we look very confidently for the prosperity of His cause in one particular way, which appears very promising to us, He most successfully builds up His kingdom in another. And when we think that our designs and plans will all miscarry, then He promotes the pious object we have in view, in a way far better than we could have

devised. This increases our admiration of His wisdom and goodness, and promotes our humility and gratitude. It leads us to trust more simply in the Lord, and to look for His blessing on our exertions. How desirable, how happy is such a frame of mind!

May you, dear sir, enjoy the special direction and smiles of heaven in everything you may attempt for the prosperity of Zion. May the church of Christ enjoy the whole benefit of your Christian influence. May you hereafter meet many in the paradise of God, who shall ascribe their salvation, under the influence of Divine grace, to your active and diffusive benevolence.

Should it not interfere with your more important concerns, I should be highly gratified in receiving from you a letter. There is a Post Office in Pelham, N. H., so that a letter may come to me by the mail.

Be pleased to present my respects to Mrs. Norris. May you long be eminent blessings to each other.

Permit me, dear sir, to subscribe myself,

Your friend and humble servant,

JOHN H. CHURCH.

From Mr. Norris to Dr. Church.

SALEM, Sept. 21, 1807.

REV. AND DEAR SIR,—I received your kind letter and carefully perused it, I hope with some sensible feelings in the great and good things respecting our Institution which you so feelingly mention and for which I sincerely thank you.

It is not only very pleasing, but a great blessing and a comfort to enjoy the friendship of the pious, but more especially to be indulged with the particular friendship and the tender advice of pious and faithful ministers, in the cause and gospel of Christ. Our great and good Institution has had much weight on my mind, and when I reflect in the first instance, on the Providential occurrences, and the path in which we have been led ever since, I cannot say but I have great doubts and fears as to the present contemplated plan of union.—It plainly appears to me according to the Incorporating Act of Andover Academy, that the present Board of *Visitors and Trustees*, as the Act expressly says, are, and will be, the *sole* Visitors, Trustees and Governors in perpetual succession forever, and so they ought to be. How then can we supersede or control these *sole Visitors*, by appointing a Board of Visitors for our Institution? As we come in under *their* Act of

Incorporation, our Board of Visitors can have no power of control over the law that has made them the *sole Visitors*. For we come under their care and direction, for protection in *their* privileges, and to enjoy the benefits of their Incorporating Act. Therefore it appears to me, they must in all respects be the sole Visitors and Trustees;—they cannot be brought under the control of our Visitors, because their Act has guarded against it carefully, and vests all the powers in themselves as *sole Visitors, Trustees and Governors* forever.

I do not (call in question, nor) pretend to say, that the present Trustees of Andover Academy are not good men; but this I say, I cannot give up the privilege of electing such friends of truth for our Institution, as I am willing to trust the cause of truth with, together with the Institution. I have many more things to say, but in the present stage of the business, I feel it a duty to be silent. I pray God that we may be directed to do that which will be for His own glory. Accept my sincere thanks for your kind letter, and believe me to be with the greatest respect, dear and Rev. Sir, yours affectionately,

JOHN NORRIS.

P. S.—Our love and respects to Mrs. Church and your family. It will always be very gratifying to me to receive a line from you. Oh my dear sir, it is a great thing to do right and act right. We must commit all to God, do duty, and leave events to Him. Shall we have your approbation if we submit our Institution to the Trustees of Andover Academy, and we and our friends have nothing to do with the management, nor have any control over it?

From L. Woods to Samuel Farrar.

NEWBURY, Sept. 21, 1807.

DEAR SIR,—The present state of things is very critical and interesting. A task now devolves upon you and your Associates, which I hope will be executed with wisdom and success. My mind is constantly filled with the great affair; and as I know not that I shall see you soon, I can hardly deny myself the relief and the pleasure of disclosing to you my inmost thoughts and feelings. I doubt not but every idea of importance has occurred to you and to Dr. P. But as I cannot avoid the apprehension, that there will be some obstacle to union on *your* side, I take the liberty to open to you the workings of my own mind on the sub-

ject; which I shall do without study, and without form.--When I speak of *union*, I now mean upon the principles lately agreed upon by Dr. P. and Mr. S.

1. The principle of justice and equality may have weight in this case. If these Donors furnish an equal or superior part of the whole fund, they ought to share equal rights. If they establish two Professorships, that may be called forty thousand dollars; add twelve scholarships, and call it at least twenty thousand more; add twenty thousand for Library;—total, \$80,000. My calculation is not less than this, if things are managed happily. It will not do to *speak* this language; but my contemplations are free from doubt. In this view I am satisfied that what they will require, as to influence in elections, etc., etc., will be no more than equitable; yea, even supposing my calculation a little too high.

2. If they are refused, all this fund will be lost as to the Seminary, and the Donors will most certainly feel themselves free from all obligation to contribute in any other way. Their intention and promise to do “something handsome,” went upon a principle, which, in case they are rejected, will cease to operate. And,

3. If they are refused, *every possible* effort will be used to rise *above* the Seminary. Emulation is one of the *most powerful*, though not one of the most laudable of all principles. Even all that which I have hoped would be accomplished in connection (as to College) will very probably be attempted in a separate way. I am confident there would be no want of property, or of zeal. To what such efforts, upon such principles, would lead, it is not possible to say.

4. The principles upon which the Donors are now willing to come to Andover, are no more than what have been offered to them from the beginning. They have been constantly told, “come in your own way, make your own rules; bring your own Professors and students,” etc. The fairness of these proposals has been known, and has laid the foundation for such a sentiment in the Christian community, especially among orthodox ministers, that great reproach would have fallen upon *them* for separation. If these principles should now be rejected, new representations will be made, the general sentiment will be changed, and the reproach of separation will fall on the other side.

5. The union which I contemplate is a *cordial* and *entire union*. There must indeed be time for it. Prejudices must be weakened, and mutual suspicions removed. But I have no doubt this will be done; *gradually*, indeed, but in the end *effectually*. You

have often observed, what I have long entertained as a favorite opinion, that there is no difference of sentiment or feeling, which should keep Old Calvinists and Hopkinsians from the most cordial and perfect co-operation and harmony. Let them come together, and *act* together, and they will soon find that they are one. Jealousy and party spirit will die away, and they will become *one complete and irresistible host*. The motions of Providence seem to be tending to such a blessed state. The united Institution would, I believe, be a most powerful means of hastening it on. Three years would do much. The first arrangements, it is hoped, will be altogether upon a plan that will be mutually satisfactory. If conciliatory methods are adopted by your side, the others will not be outdone.

Whether the three Donors, or their contemplated Board of Visitors, are considered, there is no doubt of the most fair, kind, and acceptable measures being adopted. A little jealousy may appear in some at the beginning, but will not last. It is, I think, a true character of Hopkinsians (though I have not heard it applied) that they *cannot* be conquered by opposition, but are easily softened and made candid by kind Christian treatment. The first class of students will, in all probability, be of such a complexion, in point of theological sentiment and character, as to afford pleasure, satisfaction, and hope to both sides. They will be serious, thoroughly and firmly orthodox, well informed and zealous, but prudent and inoffensive. By that time everything will be done in concert. Every measure which concerns the joint Institution will be executed with mutual consultation. And each part, when called to act alone, will have as much regard to the feelings of the other part as fidelity will permit. Such harmony may be pretty confidently expected if the first arrangements, and especially the first elections, can be made to mutual satisfaction. That this may be done I have no doubt. Respecting the feelings of several who are talked of as Visitors, I wish to say more than I can now write. They are among the most candid and inoffensive characters. I wish to enlarge likewise on the subject of elections. The men who have been mentioned by Mr. S. for the third Professor are such as would be peculiarly acceptable to you and your associates.

6. If they are rejected, the General Association cannot be expected to support the Seminary. The strength of that body to this moment is in the hands of men who are *called* Hopkinsians, though mild, prudent, and candid men. If objections to union from your part should prevail, the most vigorous and probably effectual measures would be taken to secure the patronage of that

body on the other side. I shudder at the thought of the dreadful warfare which must ensue. But how pleasing, how bright the prospect if the union can be consummated. Then the General Association will act in unison with the Seminary. The Seminary *will* combine, it *must* combine, the whole Christian orthodox influence of the community. And everything ought to be done upon that principle, especially in the outset.

7. I have not yet urged what we hope the Donors will do towards the other object, which, in connection with this and in subserviency to it, is highly important. Within three years a College may be established. A fund for two or three officers would be enough to begin with. The Professors at the Seminary might do part. At Andover, I hope, there will be what may, with peculiar propriety, be called *University*, Academy, College, and Seminary. All the property of the church will form a complete system. At Harvard College there is loud murmuring, and reproach, and imprecation. A tutor has lately said he hoped in all mercy the union would not take place, and hoped *both* would fail, that all should come into the channel at Harvard. Excuse these flights. God will execute His own benevolent designs. The infinite good which will result from the union to the cause of religion and the evils of disunion have been much talked of, but never, I apprehend, fully described or conceived. They are beyond conception great.

Queries.—Will it not be desirable that your Board be enlarged if such men can be obtained as will have the confidence of both sides? Will it not be wise to have the friends of the union in your Board thoroughly prepared for action before the question is brought forward? Will it not be best for the Board to defer the choice of Dr. P., as he will undoubtedly be nominated and supported by our Donors upon the plan which has been mentioned? Though perhaps what your Board would do might not prevent what our Donors would wish.

I hope, beloved sir, you will not have an idea that I think it *necessary* to suggest these things. I write because I am *full*, and find it a satisfaction to open my heart to a dear and confidential friend. Let all I have written be *sub rosa*. Let it not be known that I *have written*, lest a wrong construction should be put upon it. I should have gone to A. to-day had I not wished to avoid the appearance.

The prospect is more and more bright. I review what is past with admiration. How has Providence directed and overruled everything. How have those events which seemed most contrary

to union been made use of to bring forward a better *mode* of union than would have been possible at any former time? The hand of God is very visible. I look forward to the united Institution, and contemplate the probable course of events with elevated hope, and even with rapture. The opulent Donors will, I think, do worthily. I am particularly acquainted with their domestic circumstances. They are shut up to a benevolent use of their wealth. The Institution will be their dear child. We have much to do, and much to pray for. Among other things, let us not forget to pray that our opulent friends may have long life and prosperity, and that God would enlarge their hearts, and dispose them to consecrate all to the Redeemer's honor and cause.

Earnestly wishing to see you, and asking God's gracious direction for you and all concerned in this great object, I subscribe, dear sir, your sincere friend and servant,

LEONARD WOODS.

P. S.—I have not had time to write particularly to Dr. Morse. I trust he is informed of the present state of things. There is one matter respecting him which I wish for opportunity to propose.

From L. Woods to Dr. Morse.

NEWBURY, Sept. 30, 1807.

MY DEARLY BELOVED SIR,—I have never felt so strong an inclination to see you and to write to you as of late. To see you I have not been able, and when I have set apart time to write, I have not known where to begin; such a world of matter has pressed, that I have laid it aside, not however without the full belief, that everything of importance has been communicated to you by Dr. Pearson and others. Oh, sir, what a time we have had since I saw you! I have felt myself in most critical and responsible circumstances. I have steadily kept *union* in view. That dear object has not been overlooked one moment. Every measure has been shaped to secure it. Everything has been made subservient to it. I have been constantly watching to see what dangers remain, what difficulties are to be removed, what advantages may be gained, and how those already gained may be secured. When I have found anything for me to do I have done it without delay. My great difficulty has been to hold back, so as not to do too much. While I have been attempting something, according to my ability, how much more has been done by others, particularly by

Dr. Pearson, for whom I have an affection and esteem constantly growing. And how visible has been the hand of God in all. God has appeared to direct and bless every measure. He is to be most devoutly acknowledged. It is His cause, and He will doubtless give success. Oh, what a glorious object is in contemplation! It is astonishing that every Christian heart is not charmed with it. How much it is to be lamented, that orthodox sentiments are in so many instances united with heterodox feelings. What is more inconsistent with the truth than low, contracted, partial feelings, a sectarian spirit, groundless suspicions and surmises, etc.

The *present* cloud will soon pass over. From the beginning there has been a constant interchange of bright and cloudy days. Esqr. Farrar will tell you Mr. Norris' difficulty. I am clear that it can be removed. It ought to be attended to soon, lest it should through time become deep-rooted. I hope Dr. P. will be along next week. The three Donors all say, they wish to go to Andover and unite, if a safe way can be devised. They *will* go upon *the other plan*, if not upon the Visitatorial. That would be *infinitely* better than disunion. Indeed I see not why most of the solid advantages of union may not be obtained in that way, as well as in any other. Although there is, it must be confessed, an additional beauty, and I think safety in the Visitatorial scheme. Even Mr. Norris says he will go to Andover with all his heart.

I am not by any means discouraged, but I should be, did I not consider what God *has* done, and did I not confide in His power and wisdom. 'Tis easy for Him to manage the greatest concerns. I am tired of the subtle plots and workings of men. God's ways are all uprightness and truth.

What you will do to-morrow I know not. But I have the comfort to believe, no measures will be adopted which will impede union in *any form*. As I have thought before, I think now, that coming together in any way, living together, teaching together, acting together, having only one house, one Institution (though comprising perhaps different branches, and different boards), *this* would bring on a greater and greater union;—would prepare the way for any measures promotive of the cause of love and truth.

I must see you. If God permit, I will go to Charlestown next week; especially if this perplexity remain. I may go through Andover. I may be at Dr. P.'s Monday night, and at your house Tuesday noon. I have done nothing for *Panoplist*. My apology must be found in the course of events. Indeed, sir, I have had no time, and no thoughts, for anything but *one*. If I had complied with *their*

pressing request, I should have had students before now. I thank the Great Disposer, that He has kept me back, and turned my heart to the best of all objects. It is my earnest desire to return to my labors with you. The *Panoplist* is dear to me. You, sir, are more and more dear to me—more and more necessary to my happiness. I feel gratitude and joy when I review our happy friendship. The Lord help you along; give you health and long life, and make you a more and more extensive blessing to His church. Remember us very affectionately to Mrs. Morse, to Madam B. and her daughter, and the rest of your dear family. I am, dear sir,

Yours with sincerity,

L. WOODS.

P. S.—I wish Dr. Dwight could converse with Messrs. B. and B. and N. on his return, particularly the latter. Can't you request it by a letter sent on by stage to Mr. Spring.

I have received your packet from Whipple's, containing encouraging, animating things.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Oct. 3, 1807.

DEAR SIR,--The Associates have been together at Newburyport. They never were more firmly united. They never understood themselves, each other, and you and the great subject so well as at present. A Theological Institution they are most decidedly engaged to establish and support. Funds are not wanting. Gov. Phillips in his Act of Incorporation which Mr. Norris brought me has taught them to place their Foundation under no mortal whatever except a Board of their own electing. They will be as independent of any other power as the Andover Academy. They decline accepting the *report* because they do not believe the Trustees can consistently with your Incorporating Act delegate the right which must be realised.

But, sir, while they decline at present to unite on the Visitation system which they fear some future Board of Trustees will nullify by appealing to the *Phillips Act*, it is my opinion they will unite to go "*as we are*," with our own Institution. It is also my opinion that to insist at present on *any* other union will frustrate the design. And pray why shall we not kill the *jealous monster* by settling down upon the SAME SITE together, to reciprocate hearts and all the advantages of the Seminary. Who can desire more

than to see the students enjoying the theological feast alternately in each others' departments. I believe, considering the heterogeneous material on hand, that it is in vain to attempt any other plan. To be fierce for union is not the road to complete amalgamation. I suggest these thoughts with freedom and confidence. We must not perplex the Associates. They will do right, if wrong measures with them be omitted, by those who mean to steer ship. I have some reason to fear, that too much individual liberty has been taken. But when I say this, I always "*Hanc veniam patemusque damusque vicissim.*"

The object magnifies before me every moment. I survey it, that is, all the while I am awake. Ten to one if I do not in some extemporaneous fit, preach out the Constitution or the Visitation system, or touch on the advantages and disadvantages of amalgamation, as I sometimes sing, as Dr. Bliss used to whistle, while walking the streets. Please accept and make love from your friend and brother,

S. SPRING.

From Dr. Church to Mr. Norris.

PELHAM, N. H., Oct. 12, 1807.

DEAR SIR,—As it respects your pious desires, and the cause of truth, I deeply regret that so many hindrances occur in establishing your Theological Institution. I trust however that all these things will be overruled for good. But when we have an object in view, which appears very important and dear to our hearts, it is painful to experience delays. We are apt to forget the necessity of a waiting and praying season. We earnestly wish to realise immediately the pleasing object of our desires. I think I feel for you and also for your worthy and respected Associates at Newburyport. It will be very painful to me should Dr. Spring or either of the Donors be blamed by any of the friends of evangelical truth, if a union with the Andover trust should not take place. Your reputation, and the reputation of your Associates, is very dear to me. I have endeavored repeatedly to make it appear fair and honorable for you, should the union fail, by showing the reasons of your decision. But here I beg leave, dear sir, to suggest a thought. And your reputation is my principal motive in suggesting it. I wish you to pay no more attention to it than it may deserve. As you make the Act of Incorporation, a great reason for declining a union, I would suggest, whether it be not expedient that some eminent law characters be consulted. Perhaps

this has been done. If it has not, I would ask whether you could not consult Mr. Strong, the late governor, by letter or otherwise on this matter. I find by conversing with a gentleman in Andover, one of the Trustees, that he is not fully satisfied that the Act of Incorporation does present such a great difficulty against union. He thinks if this be the case, you ought to consult some law characters on the subject. It is also his opinion that the Additional Act will help to remove the difficulty.

I am free to declare in every circle, that I am decidedly against a union, unless it can be entirely safe, and honorable for you. But the more I converse with different gentlemen on the subject, the more I am impressed with the importance of union, if it can be effected to your satisfaction. Should the union finally fail in every form, I earnestly wish that no blame may justly attach to you or either of your worthy Associates; but that your decision may bear the strictest investigation. •My heart has all along been far more with you, than with the Andover Associates. To *your* contemplated Institution, I have confidently looked to defend and maintain the cause of truth.

Should you in any way fail of realizing your pious design, it would be very painful to my heart.

Should you consult any gentleman of the law, on what I have mentioned, I would wish that he would take a full view of the subject in all its bearings and in every attitude. Both the Common Law and the late Additional Act, as well as the Act of Incorporation, I wish to have carefully examined. Perhaps if Mr. Strong, or some other gentleman of the law, in whom you can confide, could be with you at Salem, or Newburyport, or Andover, it might be of great utility in this momentous business. President Dwight, you observed, was candid in saying that union was desirable and important, if it could be safely effected. This must be submitted to gentlemen of the law. This he would not undertake to determine.

I wish not to say or do anything, which shall in the least retard your operations. I wish the way may be prepared for you to proceed as soon as possible, and accomplish your benevolent design.

It seems the gentlemen at Andover have agreeable prospects. Certain persons, I am informed, have already obligated themselves to erect and finish at their own expense, the suitable buildings for a Theological Seminary. These are to be completed as soon as circumstances will admit. I hope much will then be done to favor Zion.

I am sorry you find so many embarrassments. The ways of heaven seem, in this instance, a little mysterious. It must be thus ordered for some wise purpose. Let us trust God's word: "Commit thy works unto the Lord, and thy thoughts shall be established." Light, I trust, will yet arise, and that you will see the happy issue of all your present delays and embarrassments. Persevere, my dear sir, and the Lord will direct and prosper you.

Mrs. Church joins me in presenting our Christian salutations to you, dear sir, and your worthy partner.

Yours with sentiments of esteem,

JOHN H. CHURCH.

P. S.—It may facilitate the conveyance of a letter to me to direct it to be sent by the way of Boston and Billerica.

From L. Woods to Dr. Morse.

NEWBURY, Oct. 22, 1807.

REV. AND DEAR SIR,—Dr. Spring did not return from Andover before the middle of the day. Consequently I could not write a letter, according to your direction, to be put in post-office to-day. Dr. S. was in haste, to attend a catechising, and could not wait for a letter. Perhaps this may reach you at New Haven. I wish it may; for I know the anxiety arising from delay of information in this great affair. What I now have to communicate is better than I *feared*, though not quite so good as I *hoped*. Dr. P. and Dr. S. have prepared about a dozen articles, containing principles and conditions of coalition. Those principles and conditions will, I have no doubt, meet your approbation. Dr. P. signified to Dr. S. this morning, as they parted, that the above-mentioned principles and conditions, were not half of what was necessary. They are to be together again soon, probably next week. I believe Dr. P. and Mr. Farrar have considerable satisfaction in what is done, though they have a strong predilection for the *visitatorial system*. That system is not forgotten. Dr. S. would make no difficulty about it, were it not for Mr. Norris. It is deeply impressed on my mind, that the best way to get upon that system, is to show a readiness to coalesce in *any* proper way, and to attend with patience and candor to *any* mode of union, which they may propose. This will tend, I should hope, to produce several good consequences.

First, it will prevent the growth of suspicion on their side. After they have been so often told that they may come in, in

any way they choose, etc., if they should see different feelings manifested, they would be very apt to take an improper alarm, and give up the idea of union. The condescending, healing, uniting spirit, which you and your associates have showed, has done much towards melting their hearts, and preparing them to harmonize. If you persevere in this good, this heavenly way, the effect may be most glorious; and you will have the honor of being one of the chief instruments of preventing evil and doing good.

Secondly, the door of union will thus be kept open, and the door shut against a world of evils from without. As soon as it is understood abroad, that the negotiation is at an end, that the difficulties in the way of coalition are not to be easily removed; it will be a token for action to those who wish to prevent or lower down the Institution. They will take courage; they will interfere; they will put new bars in the way; they will turn all our fears into realities. I wish the enemy never to know, that we find any considerable difficulties, never to have an idea that anything but union is *possible*. This will keep them still. Let us then in some way, in any way, in every way, keep up the spirit of union. Let this be the watchword. Let nothing else be thought of, except as an abomination to be abhorred, a judgment to be dreaded, deprecated, and watchfully guarded against. Again, if the life of intercourse, of deliberation, and negotiation be kept up, it *may* and I hope it *will* be the case, that the three Donors themselves will be satisfied, that the visitatorial plan is the best. They may soon find upon fair examination, that other schemes have difficulties as well as that. Their minds will open and enlarge, and they will return to the visitatorial system with entire satisfaction, and embrace it with more ardor than they would have done at any former time. And this again may open their hearts more and more to acts of generosity. In short, if we persevere in patient, candid, benevolent efforts, and in fervent prayers, I believe we shall go right. Dear sir, we have had darker days than the present. But light has followed. It is God's cause; and it is easy for Him to bring about the most promising and happy union. But He may see it to be best to try our faith, our zeal, our meekness and patience. He may call us to higher and more painful exertions, than any we have made. And let me say, dear sir, that the idea of this does not cause me to tremble in the least degree. Rather than give up union, I would go over the whole ground again; I would encounter more enemies, I would face more awful

dangers, I would engage in harder struggles, than we have ever known. If the present attempt fail, I think I shall feel the same. Excuse me. I say all this, because your letter is expressive of painful, gloomy apprehension. Dr. S.'s mind is in a very agreeable, promising state. He has expressed a particular wish to see you and converse with you. It was done with much appearance of cordiality. Mr. Brown, whom I saw Tuesday, is right. His candid mind will come to anything that is reasonable. I mean soon to spend an evening with Mr. Bartlett. I meant to add above, that I believe Dr. S. is heartily engaged for union.

To-morrow I mean to begin another number of *Pastor*. I wish you could make a visit to Newburyport and Newbury before long. It might do good. We cannot do too much to accomplish our favorite object. The question of union and disunion, is to me like the question of life and death. I have not the least doubt, but disunion in this affair, would gratify the Devil, and give his malice a temporary triumph; while it would clothe the church in sackcloth. I have had a most pleasing interview with Esqr. Abbot. I esteem him as a father, and he is pleased to give me the honor and happiness to call me his son. I wish his dear heart may not be disappointed and wounded. Both he and his wife have gained a high place in my love and respect.

If you receive this at New Haven, remember me very gratefully and respectfully to Dr. Dwight and his son. Let me hear from you soon after your return.

With great affection and esteem, I am, Rev. and dear Sir,

Yours truly,

L. WOODS.

From L. Woods to Dr. Church.

NEWBURY, Oct. 24, 1807, Sabbath night.

BELoved BROTHER,—I have not had opportunity before this to fulfil my wish and my engagement. Dr. Spring returned on Thursday. It was not the Trustee meeting, as I supposed. Next Thursday is the time. Dr. Spring and Dr. Pearson prepared a pretty large number of articles, containing "principles and conditions of union" upon the new plan.¹ The prospect of mutual satisfaction in that scheme is greater than it was. It seems Dr. P. expressed considerable complacency in it, though the visitatorial is his favorite. Mr. Farrar is decided in his preference of that

¹ Two Theological Schools in Andover, under distinct Boards.—EDITOR.

scheme, but I think will not object to this. Dr. Spring certainly is not decided against the visitatorial scheme, and I am not at all sure but it will be resumed and preferred by the three Donors. But that must be brought on prudently and gradually, on account of Mr. Norris. Dr. P. is expected to be at Newburyport this week on the same business. He is a man who makes thorough work of the business he is engaged in, makes everything bend to the great object, is ready to face difficulties, never flinches, is composed when most earnest, is the same all the week and all the year; in short, is raised up and qualified to act in these times and in this affair. We don't find such a man once in an age.

I have written to Dr. Morse in answer to his gloomy letter, which you saw. He is apt to be discouraged. To him I have urged the importance of keeping up and encouraging the spirit of negotiation, and of impressing on all the idea that there must and will be union, lest the enemy, finding a door open, should introduce new difficulties. I have also urged that persevering attempts will undoubtedly discover a mode of union at once practicable, safe, and satisfactory. On these accounts, and several others, I have insisted that the three Donors with Dr. Spring are to be encouraged in any plan they are disposed to mention, and in any measures they are disposed to adopt, in favor of coalition. I have let him know I am by no means discouraged; and that I should not be, even if this scheme and the next scheme should fail.

It will be desirable, I apprehend, that you should cultivate frequent and intimate converse with Esquire Farrar. Write to him. Let him know your feelings on the subject of the Institution and everything that they are doing. He has some fears about Hopkinsians, which free intercourse with you will tend to remove. He is a charming character, and friendship with him is worth obtaining and preserving. Do call upon him, if you can, on your way to Association. I wish you to use your influence, discreetly, with your Association, in order to remove any wrong impressions and groundless surmises respecting the Seminary; and likewise concerning General Association. Will you not be prepared to come into an Association which has Dr. West for Moderator, Mr. Hyde or Austin for Scribe, etc., in short, which is begun and supported by the firmest and most zealous Calvinists in the State? What do their jealousies mean? I am afraid the political infatuation is at bottom. With some I am satisfied this is the case. I look upon the Seminary and General Association as connected. And I have no doubt there will be a kind of connection formed. It has occurred to me, as a promising measure, that the Seminary should

request the General Association, from year to year, to send messengers, who shall attend the annual visitations, and be invited to sit as honorary members of the board or boards, and shall make report of the state of the Seminary. This will prepare the way for the General Association to suggest improvements in the plan of instruction, etc., and will introduce friendship and co-operation between the two bodies; and through the medium of the General Association the churches will obtain a correct acquaintance with the nature and state of the Seminary, and will know what confidence to repose in it. I am not sure but all this may be extended to General Association in Connecticut, the General Conference in Vermont, and even in time to the General Assembly of Presbyterians. Oh, my brother, how the prospect opens! I hope God is about to do something great for Zion. Let the Seminary have your prayers. *Wrestle* for the union, and remember me; ceasing not to pray that I may be directed and furnished for duty—and that I may not prove a burden to the Institution and to the church of God. Oh, what blushing and humiliation belong to me! Remember my people too. May God direct them and bless them. They are dear to me. I am affected to think of leaving them. Call on me, if possible, on your way to Association, or on your return. Find out how your brethren feel respecting all our affairs. Remember us to our dear sister, Mrs. Church, and to your honored parents and other friends, and believe me

Yours truly,

L. WOODS.

From L. Woods to Mr. Warren.

NEWBURY, Oct. 27, 1807.

MY DEAR BROTHER,—I had an expectation of seeing you next week. You were to have word if the circumstances of my family rendered it best for you *not to come*. Nothing has taken place to prevent your visit from being exceedingly agreeable and altogether convenient. Mrs. Woods and all the family are very well. The Tuesday after I left you I went to Princeton. Mrs. Spring for health's sake rode with me. I found my aged father much better than I expected. The day of my arrival he began to walk the room with his staff. When I gave him an account of the Institution, and of my prospect, and after he made many inquiries dictated by parental love, he said, "Well, Leonard, I hope you will do well,—but I don't know." My visit was quite unexpected. On

my going in and speaking to my father, asking him how he did, he looked up and said, "Why, Leonard, *seeing you* will be the best medicine I have had." He appears composed and comfortable in his mind. After he went to bed, I went and stood by him, he looked on me and said, "Oh, Leonard, I long to have my whole soul swallowed up in love to God and Christ, but I can't keep *fired* there as I wish!" I have a comfortable hope of his religion. He has always showed a disposition peculiarly free from ill-will and revenge. I have known many instances of his receiving injuries, and having it in his power to avenge them, when he has manifested a meek, forgiving spirit, and has sought opportunity to be reconciled. This proceeded not from natural indifference of mind, for he has warm feelings. He has been a very extensive reader on history, both civil and ecclesiastical, on philosophical subjects, on doctrinal and practical religion. His genius is peculiarly mathematical, and his memory uncommonly retentive. His abilities are far superior to those which any of his children possess. May his last days be devout and happy.

The business of the Seminary is yet unfinished. The probability of union is still very strong and encouraging. On my return, I spent a very agreeable evening and morning with Esqr. Abbot. On my leaving him, he said, "Always come right here, and if our ways don't suit you, let us know it, make it your home here." And then added very tenderly, "*I shall esteem you my firstborn son.*" I feel very warmly attached to him. He alone, you know, has offered me a salary of a thousand dollars for life. I am happy to think it will be easy to please him, without deviating from duty. Oh, that my defects may be supplied, my failings and sins removed, and every needed qualification imparted. My abilities and my attainments look exceedingly small. But I have reason most of all to lament my want of Christian wisdom and zeal. The candor of my friends encourages me, but they don't know what I know respecting myself.

I was very happy, dear brother, to hear that your mind had been less agitated by your late trials and losses, than by some past scenes. I hope that the ever gracious, ever faithful God, the friend and keeper of His people, is leading you along, though in a way you know not. May every trial have a happy effect upon your heart, and on the heart of your dear partner. May it be your great concern to improve affliction as well as prosperity to the honor of God and your own spiritual good.

Remember us very affectionately to Mrs. Warren and our two nephews, and Ruth. I hope and trust you will yet have great

joy in your children. The joy will be ours as well as yours. We are brothers in the Christian profession; brothers by long and happy intimacy; brothers in the most tender love. May our friendship last as long as life, and as long as our existence. Solemn, endearing thought! May we endeavor to cultivate that kind of friendship which will never change or die. Let us hear from you soon, and remember to visit us when consistent with more important engagements.

Yours truly,

L. Woods.

P. S—If we should ever be at Andover, you can come up often and take a dinner and early cup of tea, and if you choose go home the same night.

From Gov. Strong to Dr. Spring.

NORTHAMPTON, Oct. 27, 1807.

REVEREND SIR,—I received a letter last evening from Dr. Pearson, proposing questions similar to the two first in your letter, which I received this morning, when I was folding up my answer to him. I wrote to Dr. Pearson as follows:—

I have received your letter, etc., but as I have never before had occasion to attend to the extent or construction of the powers which the common law gives to Visitors of Literary Institutions in England, I am very incompetent to decide at once on some of the questions which may arise in the present case.

The Act of Incorporation of Phillips Academy makes the Trustees the Corporation, and yet declares that they shall be the sole Visitors; this was probably to prevent the government from assuming Visitatorial powers over the Institution. The Act authorizes the Trustees to receive grants and bequests on the terms expressed in any deed of conveyance with provisions which have no respect to the article concerning Visitors. The same is the case with the Act of June, 1807. But notwithstanding if the attention of the Legislature is called to the subject, they will construe the Act as they think proper. Should the founders of a new professorship retain, with the consent of the Trustees, the powers of Visitors in express terms, there would probably be no governmental interference so long as a good agreement prevails in the Institution; but if a controversy should arise, and one of the parties should apply to the Legislature for relief, I am by no means confident that they would refuse to adopt such measures as they might

think justified, by a departure in the Trustees from the original terms of Incorporation. If, therefore, superintending powers are reserved by the new Founders, I should think it prudent to state those powers, in particular and definite terms, without making use of the word Visitors, which may imply more than is intended.

The proposed Institution will undoubtedly be of great and extensive use, if it is conducted with prudence and candor, and with the old-fashioned temper and principles, by which I have no doubt the Founders are influenced. But the utmost care will be necessary to guard against division and disputes in the direction and government of it. Those establishments which are merely literary, depend in a great measure for their success and usefulness on the good agreement of their members, but in religious Institutions the want of peace and harmony is ruinous. I think therefore it would have been fortunate if the whole authority could have been placed in one set of men, and I don't know myself in whom I should have more confidence than the Trustees of Andover Academy. Besides, the Original Statutes of the Founders appear to me to be as great a security against erroneous principles as language can afford. Perhaps the difficulty in the present case may be removed by enlarging the number of Trustees; to such a small amendment I "presume the Legislature would not object. This method, I think, would be highly preferable to the introduction of a system not contemplated by the Act, or known in practice in this country."

In addition to what I have thus written to Dr. Pearson, permit me to suggest to you, that it appears to me of great importance in this case, that in some way or other the views of the present Donors should be combined. If different Institutions are established, they can hardly fail to be rivals, and if so, they may soon become hostile and destroy each other's usefulness. Even now it will be asked, if the principles adopted in the Andover Institution are correct, why is another to be formed in its neighborhood, when by uniting the funds, a single Institution may be rendered far more respectable and useful than both can be when separate. In many respects the expense would be nearly doubled by having two, and yet the advantage to each student from a Library and the aid of Professors would be lessened almost one half.

In whatever manner the business is conducted, I hope the Institution will be highly useful, and the benevolent views of the Donors fully realized.

I am, sir, with esteem and regard, your most obedient servant,

CALEB STRONG.

From Hon. Geo. Bliss to Mr. Farrar.

SPRINGFIELD, Oct. 28, 1807.

DEAR SIR,—Inclosed you have my opinion upon the subject proposed. If it differs from Gov. Strong's, by all means act upon his; you had best not divulge it till you receive his. I have some doubts as to the expediency of adopting the plan actually proposed for the Board of Visitors. Would there not be some difficulty in discharging the various important duties assigned them without an act of incorporation. The manner of designating the successors of the first board, should be as simple as can be consistent with the views of the Donors. If they should now designate certain officers, civil or ecclesiastical, or the clergymen of certain parishes, the difficulty of elections might be obviated. They would then be as they now are a mere private association; if they refuse the act, if a majority will not agree upon the choice of officers, or the supply of vacancies, is there any existing power to compel them, or if they persist in neglecting their duty, can they be removed. Will the Supreme Court be obliged to hear complaints, if you apply to them? Is it certain that any person can regularly apply. Perhaps the Trustees, or any person who has an interest, might apply for a mandamus, obliging them to proceed. I rather think it must be so, and you have provided a very proper remedy for the abuse of their power by appealing to the Supreme Court. I don't know that in these regards anything better can be done. Would it not be well to provide, in case of contagious sickness, or any other pressing emergence, the meetings of the Visitors might be at a different place? In case of accident should there not be provision to call an annual meeting, when omitted, as the special meetings are called. I think the visiting power ought to be placed in as few hands as may be, and extend to as few objects as is consistent with the views of the Donors. Ought they to have any original jurisdiction over the scholars? I think not. Give them the power of censuring, displacing, etc., the Professors and other officers, would that not be sufficient? Is it well to have three permanent officers in a body, which may, and I should hope would, commonly consist of but three, and cannot exceed five persons? I have given these hints to you personally because I do not think they affect the main questions and also because I am not sure that I am correct in them, and if I am, you can probably easily adopt them in other respects. I can truly say I think the clauses respecting the power of visiting are well drawn.

I am your friend and obedient servant,

GEORGE BLISS.

It is with diffidence I give an opinion upon a question in which I can derive no assistance from the statutes, judicial decisions, or usages of the Commonwealth. But after careful attention and consideration, I am satisfied that the general principles of the English law with regard to visitors of lay corporations are adopted in this State. Whenever an authority is delegated, those to whom it is committed, ought to account for the execution of it. If an estate be granted upon condition, or for certain specified purposes, those who grant have a right to see that the conditions are performed, and that the specific purposes are fairly and fully attained. In ordinary cases the grantor may enter for breach of condition, or by legal process obtain a remedy for diverting an estate from the specific objects, to which it is appropriated.

To avoid the obvious evils attending frequent and expensive litigation the law of England has wisely provided that those who give to literary or charitable institutions, shall have the right to see that the property given is faithfully applied according to the will of the donors, and to regulate the proceedings of such institutions so far as consists with the terms of the original grants. And though I know of no decision or practice in this country in point, yet, as there is the same reason, the same legal principles ought to govern. But however this may be, and even if our law did not annex visitatorial powers to every grant to eleemosynary lay corporations when they are not expressly reserved, I have no doubt but that they may be made the subject of express limitation and reservation at the original endowment, or of express agreement in any subsequent donation. The reservation of such power by express agreement in any donation made to the Trustees of Phillips Academy which is consistent with their Constitution and Charter, will therefore be valid and binding on all concerned.

I have examined with attention, the Original Constitution of the Academy, the Act of Incorporation, and the Act in addition thereto, and find nothing in either restraining the Trustees from taking donations, when the right of visitation is reserved. The Constitution given by the Founders of the Academy, very far from discountenancing, expresses a hope, that the very object of these professorships would in time be attained. The expressions in the original act of incorporation making the persons therein named and their successors, Trustees, Visitors and Guardians, ought not to be so construed as to annul what it expressly authorizes, their receiving any gift, grant, or devise *upon such terms and under such provisions and limitations* as may be expressed therein. This

is subject by the act to two restrictions: first, the amount is limited; secondly, the Trustees are prohibited from receiving any donation, conditioned that they shall act counter to the design of the first grantors.

The restriction as to the amount is altered by the additional act. After having examined the proposed plan and Constitution for the Theological Institution, I think it is not counter to the designs of the first grantors, but manifestly in furtherance of the objects they proposed.

But had there been room for doubt, if the original act stood alone, I am satisfied that the additional act, fairly and fully removes all reasonable doubts.

This act having been received and acted upon by the Trustees, in express terms authorizes them to receive any donations not exceeding \$5000 a year, and apply the same agreeably to the will of the Donors, if consistent with the original design of the Founders of the Academy. The conditions of the proposed donations are consistent with the original design. I see no reason to question the right of the Trustees to receive donations upon the express agreement that a visitatorial power shall be exercised, and neither the original Founders of the Academy, their heirs, or the Trustees, can divert the fund, thus appropriated, or in any way annul or vacate the right of visitation.

I do not apprehend that it will be more liable to legislative or judicial control than any private property. It may be most prudent, that the Trustees should expressly receive and accept the additional act, and that at a legal meeting duly warned for that purpose, the Trustees should expressly agree to receive the proposed donations upon the terms and conditions annexed to them, and that the Donors should have such agreement under the seal of the Corporation.

GEORGE BLISS.

SPRINGFIELD, Oct. 20, 1807.

From L. Woods to Dr. Morse.

NEWBURY, Nov. 2, 1807.

REV. AND DEAR SIR,—I wrote to you while you were at New Haven. Probably you have received what I wrote, and therefore I shall not go over the business again, especially as you will see Dr. Pearson this week. He will give you the whole. To-day I have seen Dr. S. and Mr. Bartlett separately. Much conversation passed. I am fully of opinion that nothing prevents union upon

the visitatorial scheme but Mr. Norris. We must guard against the influence of injurious suspicions, while we reluctantly observe the motives of those who have not been for union, and use all our wisdom in adopting and bringing others to adopt, such measures as will secure it on the best principles. I must say that Dr. S. appears more and more impressed with the importance and necessity of coalescing with Andover Seminary, and was more explicit to-day than ever I have known him, in declaring, that *the union is desirable*. Brother Church lately wrote him a charming letter, in which he tells him, Divine Providence appears to mark out Andover as the place where the friends of truth must unite, and make a firm stand against the enemy. Dr. S. begins to be sensible, that he cannot command the orthodox influence in a separate Institution. But I grant the importance of circumspection and prudence, of the keenest discernment, and of unceasing diligence in order to keep matters in a right train and to prevent what we most dread. I have friendship and confidence enough to render me comfortable, and yet suspicion enough to render me watchful. Dr. S. must be treated with affection and care and be brought to coincide with us perfectly in his feelings as to union, and then there is no man who can do us more good. He will be right, I have no doubt, in the issue. I wish you to see him and write to him, as you have opportunity. Mr. Bartlett is as warm for union and for Dr. P. as ever. I see his mind cannot think of separation. He told me to-day he considered the evils of two rival Institutions as Dr. Morse stated them in the first conference at Newburyport. But he is very desirous of having matters so managed that Mr. Norris' mind may not be hurt. He has no doubt but Mr. Norris will do nobly for the Seminary. Mr. Bartlett observed to-day that Mr. Brown will fall in with anything that favors union.

As to the secondary plan,¹ I pray it may not be rejected. Let the three gentlemen see that we are all in EARNEST for harmony, and choose it, and seek it in any tolerable form, rather than lose it. In the course of the deliberations, after they have worried themselves as much upon that as upon the former, they may be prepared to return to the visitatorial plan with one heart and with all the heart. We must exhaust the last drop of reconciliation and patience. I have hope, sometimes confidence, that through the superintending, all-directing wisdom and power of God, our wishes will be gratified, our expectations out-done. As to Mr. — he has written me a short letter. I have written him a short letter,

¹ What I now call the third plan.

that is all. It is, sir, my serious, deliberate opinion, formed without ill-will towards him, that it is best in present circumstances to let him alone. I would not have you infer, that I have declined an interview. I have expressed my willingness to him. Depend upon it, he is as subtle a piece as ever was, he is extremely dissatisfied with the present attitude of things, he considers it as bad as anything can be, and he will be plotting. He will put his head with Mr. —'s head to hunt up difficulties, and to thwart our favorite plan. I say this because I have had more opportunity to know the man than you have and I wish you to be aware of his character and to shape every measure respecting him accordingly. I do it purely in subservience to *our great object*, for which I am resolved to put forth every exertion, to run every risk, and to make every sacrifice, which is consistent with truth and duty, or rather which truth and duty REQUIRE. The WHOLE of me, such as it is, is for that object, union. 'Tis dear as my health, my name, or my life. As to Dr. —, one word will do. I wish you to treat him very kindly and very *cautiously*. Take care, without seeming to take care. He will do us all the hurt he can; he is a disappointed man. He has showed himself. I must not tell you all. *Pastor* I intend to send next week at farthest, together with some things I brought with me.

Affectionately yours,

L. WOODS.

From Dr. Spring to Judge Daggett.

NEWBURYPORT, Nov. 6, 1807.

WORTHY SIR,—In a letter which I wrote my son, and which he did not receive before he left New Haven, I presented the following questions to you, desiring your answers. I have obtained of several of my opulent friends a Foundation for a gratuitous Theological Institution to qualify young gentlemen for the ministry. But being requested by the Trustees of Andover Academy to attach our theological department to the Academy upon the Visitatorial system, we wish to have all things safe in theory and prospect before we coalesce. Therefore,

1. What is the extent of the Visitatorial system in England?
2. Is the Visitatorial system practicable and safe in this country?
3. Since the Incorporating Act constitutes the Trustees of the Academy, "the Corporation and the sole Visitors of the Academy," (to prevent the interference of the Legislature) can they consist-

ently receive us, or can we safely attach ourselves to the Institution, on the Visitatorial system?

4. Though the word Visitors be not used in the legal sense, in the Act, may not the judiciary in case of after difficulty use the word to our disadvantage if they please?

5. If we coalesce on the Visitatorial system, can we vest the right of electing Professors in the Board of Visitors? or must the right be inseparably vested in the Trustees of the Academy?

You will have opportunity to converse with my son on the subject, who will explain the matter more fully.

I hope, sir, you will look at the subject, and give me your decided answers to the questions soon, for we suspend.

Please to excuse my freedom. Accept my thanks for your attention to my son, and let me subscribe

Your obedient servant,
SAMUEL SPRING.

From Dr. Stephen West to Dr. Spring.

STOCKBRIDGE, Nov. 9, 1807.

REV. AND DEAR SIR,—You wrote me in your last that you and the gentlemen in connection with you, in the plan for a Theological Academy, had finally decided against a union with the Andover Institution. I cannot but think your decision was wise. Should you unite with them, yours would be swallowed up in theirs, and a check be put on the spread and progress of sentiments which *we* cannot but consider of great importance. Respecting the Overseers and Directors of the Institution, whether it will be wise to have any from Berkshire, you and others concerned with you will judge. If you should, in my opinion, Rev. Jacob Catlin of New Marlborough and Mr. Hyde are the men best qualified for the place. I have lately seen Mr. Catlin, and conversed with him on the subject. I believe, should he be chosen, you might expect him sometimes to attend the meetings of the Overseers. But the distance is such, that gentlemen from this county could not be expected often to take so long a journey.

Perhaps the religious attention in Goshen, Connecticut, was mentioned in your hearing, while you were here. It has been very great through the past season, and still continues. It is equally great in Litchfield, and said also to be great in New London. It is also great in Elizabethtown, Newark and Orange in New Jersey. What abundant reason have we for the fullest confi-

dence in the power and sufficiency, the truth and faithfulness, of Zion's God. Mrs. West unites with me in cordial salutations to you and Mrs. Spring.

Your affectionate friend and brother,
STEPHEN WEST.

From L. Woods to Dr. Morse.

NEWBURY, Nov. 10, 1807.

VERY BELOVED SIR,—I have not received anything from you since you went to New Haven. Perhaps you have not received the two packets I sent by stage last week. If you have, and especially if you have heard those to Dr. P. in connection with yours, you need not be told that my mind last week was agitated highly. Saturday I went down. Dr. Spring gave me more satisfaction as to his real desires and designs. Since that, my mind has been more tranquil, and I am ready to reproach myself severely for harboring such suspicions. Dr. P. I hope will be along this week. I looked much for him to-day. You have doubtless seen him, and know all. Oh, what wisdom do we need! I desire your most free and parental counsel in all things. My heart would be GLAD to see a letter from you. If the state of my family permitted, I would go to see you this week. But we are in the attitude of constant expectation, and I can't leave home. We are all however very well. I send *Pastor*, such as it is. The great objection is the length. But readers have shown patience and candor. I could not do any thing on such a subject without some considerable extent. I have attended to the piece with care. But it needs your eye and pencil.

The other piece I have shortened. The long quotation from *Evangelical Magazine*, Connecticut, seems of no consequence. The writer is able. I have received number twenty-nine. It is good. What shall we do with Appleton's objections to General Association? He will *feel*, if they are not published. But I think they won't do for the public. He is certainly a most subtle writer.

I long to know how things look at New Haven, what new hints you have heard, etc. I have received a *good* letter from Mr. Murdock,¹ on the subject of union. He writes just as you talked last spring. All impartial, orthodox men have one mind.

Remember me very affectionately to each of your amiable family circle.

I am, dear sir, yours most respectfully,
L. WOODS.

¹ Of Princeton.

From L. Woods to Dr. Morse.

NEWBURY, Nov. 17, 1807.

BELOVED SIR,—I received yours of the 9th and 10th inst. by Dr. P. on his return from Newburyport. His visit there was a good one. Probably he has written to you. Several measures have been taken since, tending, I hope, to good. The present state is this. Dr. Spring is going to Salem Thursday to see Mr. Norris. Mr. Bartlett has told him his mind fully in favor of union on visitatorial plan. Mr. B. is entirely satisfied and has desired Dr. S. to use all his influence with Mr. N. to satisfy him. Mr. Bartlett in conversation, yesterday, said to me, that he had told Dr. Spring his mind *very fully*; that he has no doubt Mr. Brown will be satisfied; that he wishes to see the matter done immediately, etc. I read him a few select clauses in your letter, which he heard with pleasure. I urged the importance of his and Mr. B. going on by themselves if Mr. N. made difficulty, in preference to having unkind feeling, or waiting too long for him. My mouth was opened with abundant freedom on everything important in your view and in mine. I have much hope from him and Mr. Brown. I shall keep up frequent intercourse with them by writing and conversation. The great thing now is to secure *them*. Dr. S. will ultimately make no opposition to them, and Mr. N. will fall in. I cannot calculate upon Dr. Spring's using much influence with Mr. N. till he finds it is a desperate case with Mr. B. and B. If you could write Mr. Bartlett a free letter in confidence, letting him know your friendship for Dr. Spring, the general feeling about union, the struggle you and Dr. P. are making to support the truth and to raise the Theological Seminary to strict orthodox ground, how you want their help, the danger and the injustice of one man, Mr. N., ruling such a great business, etc., urging him to make a stand, upon the full expectation that the others will all follow, etc., it would tend to produce a good effect. But it is best to do it immediately. Let him know that you feel the peculiar propriety of addressing *him*, considering the part he has taken, let him know what you expect from Connecticut and New York in support of Theological Seminary. I am thus free, and particular, because I know the state of his mind and your candor.

I hope to see Dr. P. at Andover, Wednesday or Thursday. If you will go to Andover Wednesday night or Thursday morning, I shall hope to meet you there, which I wish much.

Your letter is very important. I fear not opposition if we can unite.

With great love and esteem, and affectionate remembrance to all your household, I am yours truly and unalterably,

L. Woods.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Nov. 20, 1807.

DEAR BROTHER,—Have we not given opportunity for patience to have her perfect work? Have we not given the common enemy too much time to plan and counteract our general purpose? Why are we any longer detained, if the Visitation system, or committing the Foundation to the Trustees of the Academy, as Mr. Abbot has done, be the *sine qua non* of coalition. We have examined the Visitation System and are generally afraid of it. Please to tell us directly whether our Board of Visitors, or Trustees, or Overseers shall have vested in them the right of electing our Professors; and we shall know what to answer. I think if you allow us the independent right of election, our difficulties will be removed, at least in a measure. The last official meeting was upon this secondary system. The good Lord direct us. For the ark is in more critical circumstances than ever. You have liberty to read this letter to our friend and brother Dr. Pearson; for it needs much chastening. Please to accept my respects and make them to your good lady; and let me write your friend and brother,

S. SPRING.

From L. Woods to Dr. Morse.

NEWBURYPORT, Nov. 21, 1807.

BELoved SIR,—I have conversed freely with Mr. B. and B. to-day. It looks like fair weather. Mr. B. told me he had received your letter—spoke of it in a way which showed pleasure. Dr. S. has not been to Salem yet; will not before Thanksgiving. 'Tis a favorable Providence; as it keeps Mr. N. still, till Mr. B. and B. shall be *fixed* IMMOVABLY. This, I have high hopes, will be the case—and then Mr. N. will not stand back. If he does, however, he *does*;—that is all I can say. I am as busy as a bee—am devoted to the one great object. I long to see you—will meet you at Andover before long. I should not object to the day after Thanksgiving,—spending the night there. Send word, and mention an-

other time, if you prefer. The Lord help you and all. 'Tis His cause. That is the hope and the joy. With great love and esteem, and kind remembrance to yours,

L. WOODS.

P. S.—I write in great haste, merely to comfort you *a little*. Farewell.

From Dr. Morse to L. Woods.

CHARLESTOWN, Nov. 21, 1807.

MY VERY DEAR FRIEND,—I received yours of the 17th, and to-day parted with Dr. P. at 11 o'clock. I would gladly have met you and him at Andover, but the weather here was so forbidding that I presumed you would not think of going. It was worse here, I learn, than with you. I have agreed to go (extraordinaries excepted) on Friday, and hope Mrs. W——'s circumstances will be such as will permit you to be there. The attitude of affairs is such as to require on our part the utmost wisdom, circumspection, energy, promptitude and firmness. I am not discouraged by all the unpromising appearances. The darkest part of the night is just before the dawn of day. I am confident the Lord is accomplishing a great work. The nature, variety and magnitude of the difficulties we meet with in our progress evince it. The Lord would not have conducted us thus far in the course we are pursuing (I trust with a single view to His glory), if He had not intended we should proceed till our object shall be accomplished. That it is a great and good one, I have never for a moment entertained a doubt. It is fit and consonant to all past experience, that we should encounter great difficulties in accomplishing it. It is not for us to choose of what sort these difficulties shall be. Infinite wisdom and goodness selects the fittest for His purposes and ours. The fire through which we are passing, if we are wise, will purify us and make us shine brighter. I have written, on Wednesday evening, to Mr. Bartlett, as you desired, *confidentially*; I hope in such a manner as to do no harm, if no good. I wish Mr. B. would show you his letter. You will learn what impression it has made; let me know in your next. I am extremely solicitous to know the result of the mission to Salem. All hearts are in the hands of God, and *He* can turn them, if *we* cannot.

I have examined Gov. Strong's letter and Mr. Bliss's legal opinion, with the Act of Incorporation, and am astonished to find that the ground for union on the Visitatorial plan is so clear and safe. A

man must *love darkness rather than light* that does not see it. Other reasons prevent union.

Monday morning, Nov. 23.

I intended to have sent this by this morning's stage, but could not finish it last evening,—shall send it by next mail. I wrote to Dr. P. Thursday morning. He should have had my letter before your arrival—but he did not get it till next day. I gave in that letter my opinion, that you and he had better accept your appointments the next meeting of Trustees, Dec. 2d, and be installed without delay, and make a beginning. It is time to act. Our delays are improved by opposers to our disadvantage. They strengthen themselves by it. I am persuaded Dr. — does not act for us. A variety of circumstances convince me that he is “a disappointed man.” I lament his situation—and that I am connected with him in the manner I am in the *Gazetteer*. I will, however, hope for the best. I have had a letter from Mr. D., its aspect is good, and looks favorably towards you. Should we fail of union, it will be easy and safe and highly expedient that you and he should be made friends; and should Mr. B——t come with us, that he and Mr. D. should also be made friends; in this case we should do well. Should Dr. S. and Mr. N. refuse to unite, and Messrs. B. and B. could go with us, it is my opinion we should be stronger than with them. Dr. S. is very unpopular, and his being with us would frighten many good men. Your appointment I do not find alarms this way. It was mentioned at our last Association and no objection was made. Dr. Eckly¹ expressly approved. Mr. Channing likes it. Dr. Osgood, Mr. Bates, Mr. Prentiss, Mr. Grenough, Dr. Holmes, etc., make no objection, and some expressly approve. You will unite the confidence of all *Panoplist* men, of all in Connecticut and southward. I am well persuaded of the correctness of what I say. You will also bring with you a number of your candid Hopkinsian brethren, who have no particular *interest* to unite with other side. Should they go on with their Institution *separately*, will not Mr. W——r of S——m be one of their Professors? Does not Dr. — expect to be another? Dr. S. may countenance such hopes to aid his cause. I conjecture things may be working in this train from some things I have heard. Let us be watchful and guard against unfounded suspicions. Oh, how I dislike to be in such a situation, to act with Christian brethren, with any such feelings. I will hope better things. I

¹ It is truly laughable that this good man should tell Mr. Kneeland, who told Esqr. Abbot, that I was *opposed* to your election!!!!

will love these men, for I verily believe them to be Christians. It is a time of temptation. We are not without sin. Let us forgive as we would hope to be forgiven, and pray that we may in these trying times possess and exhibit the Christian temper. I think I do sincerely thus pray. I desire to feel and do right. I have great trials. But blessed be God, I have corresponding supports.

Shall you have any *communications* for next *Panoplist*? Wish you to furnish one or two short original pieces—take from some of your sermons. We have nothing yet for that department—but enough of other matter. Send early next month. The number for this month finishes to-morrow. We must attend amidst all our other cares to keep up the reputation of *Panoplist*. Write me on the receipt of this. Hope to hear good news of Mrs. W. and of the result at Salem. But am prepared for the worst as to the latter. Pray if possible secure Mr. B——t. We are all well and send much love.

Yours most affectionately and unalterably,

J. MORSE.

From Dr. Morse to Dr. Spring.

CHARLESTOWN, Nov. 23, 1807.

DEAR BROTHER,—I have just received yours of the 20th. I had written you and was about putting it into the office, when I took out yours. I put it into a new draft to make it answer to yours. Patience *had had* its perfect work. The adversaries have taken advantage of our delay, they are profiting by our divisions and jealousies. To prevent their success and our defeat we must drop these jealousies and *cordially* unite. I can see no practicable scheme of union, but the Visitorial. As to your retaining the right of electing your Professors, though at first view it seems to render you more secure, it really will lessen your security. I think this capable of demonstration. If so, you surely would not wish it. You will come to us at first not only with your funds, but your first Professors. They may live many years, till your board of Visitors may be changed in its complexion. Should this be the case, your security is gone, and though we remain correct, we shall have no control over your Board, but must receive their Professors. On the other hand, should we have the right of election, and grow corrupt, and your Board remain correct, you will annul our election. On our plan, if either Board shall retain its integrity you are secure. On your plan, your security rests alone on the integrity of your own board. I can

perceive no fallacy in this reasoning. I should have no objection to your independent election of your own Professors, provided it be compatible with the Visitatorial system, (and I know not but it is) and also the best and safest plan. At any rate, this should by no means be a parting point. *You* ought, I think, to yield it, if *we cannot*. *We* ought to yield it, if *you cannot*. This thought occurs to me at this moment. If on further consideration, you shall still think it necessary, to retain the right of electing your Professors, (I hope, however, you will perceive with us, it will be *best* to give it up, and *safest*) could not a plan of union be devised in which that point shall be left *undecided*—to be a subject of future consideration—say after a trial of five or any other number of years. As you will come with your Professors, who we hope will live longer than the term fixed on for decision, it will not be necessary to decide. This matter can be so left, that you will not be considered as relinquishing that right, and should a vacancy occur within the time fixed, let it be understood, that you are to fill it. I suggest this merely as an *expedient* to prevent any further delay of union. It is a new thought of the moment, and of course requires consideration before it is adopted.

I shall see Dr. Pearson on Friday, and will communicate your letter, and confer with him and other gentlemen on the subject.

Most heartily do I unite with you in praying that the “good Lord will direct us,” and in the opinion that “the ark is in more critical circumstances than ever.” “United we stand, divided we fall!” But the union must be *real* and *cordial*, not mingled with jealousies and envy. These must be banished. The business of our union must be managed by the hands of the *new*, and not of the *old* man within us. I long to possess and to have to do only with Christian feelings and views in the management of this *great business* in which the glory of God and the best interests of men are so deeply concerned.

I am yours, etc.,

J. MORSE.

P. S.—Please to show this to the Donors.

From Dr. Spring to Mr. Norris.

NEWBURYPORT, Nov. 23, 1807.

HONORABLE FRIEND,—I hope you enjoy the light of God’s countenance. I hope you know by comfortable evidence of ex-

perience, the real comfort of godly sorrow, which makes the repentance which needeth not to be repented of, because it leads the soul to embrace Christ upon the self-denying principles of the gospel. For neither selfishness nor self-love takes one step towards a holy Saviour, who came to save men from selfishness or sin. Alas! how can they believe who receive honor one from another and seek not the honor which cometh from God alone? True religion is unselfish and disinterested. It values, it estimates all objects, not excepting our own souls, according to their own worth to the universe. Religion reckons and computes correctly, like accurate merchants. This temper we need relative to an Academy or a Theological Institution. Things are now dark, but if we wait on God and possess our souls in patience, we shall have light, and know what is most pleasing to Christ. I now send on Judge Bliss's opinion. If we could retain in our Board of Visitors forever the right of electing Professors, I should not be afraid of the Visitation system. Let us, my friend, be firm, and be our own Committee. We can't be perplexed with the sayings of others who think that they ought to have been consulted from the beginning. It is probable we must coalesce, but let us take care, and get the *best conditions* of union. If we do this, and choose the right men for Professors, we shall, I think, have more extensive influence than we shall command alone. If our Professors, in company with Brother Woods, cannot have proper influence in the Seminary, I shall think that God is about to forsake us. Let us pray more, let us be still, but yet vigilant, let us act wisely, and impartially.

If the weather be favorable we intend to dine at Brother Walker's on Friday, and lodge with you and keep Sabbath, etc. Please to accept and make our love and grateful respects to your lady. I shall call on Brother Emerson. If you see him please hint our intention,

From your friend and brother,

S. SPRING.

From Mr. Bartlett to Dr. Church.

NEWBURYPORT, Nov. 25, 1807.

REV. SIR,—I received your favor of the 21st inst., and note its contents. The proposed union with the Andover Academy to set up a Theological Seminary has been much of late talked of, and many embarrassments are thrown in the way, but I hope and believe they will all be removed, and that union will take place;

and hope our mutual friend Mr. Norris will get over his difficulties. The Providential purposes of the Donors being nearly at the same time fixed to give a sum of money for the Theological Seminary, and their coming together and determining to put their money into one fund; seems to me as insurmountable to our separating. I have the fullest confidence in most of the gentlemen who compose the Andover trust, and believe they are sincere in their proposal of a union; as a proof of it, they have appointed the man for their Professor, whom we most certainly should have chosen; this choice, I think, is a great inducement for us to unite, and be a Board of Visitors; it seems to me that Providence has made this offer, and we ought carefully to examine before we pass it by and reject it, and hinder what we profess to set up. I am rejoiced to hear that so many of the gentlemen of your acquaintance have given you their opinion in favor of a union; it confirms me more and more. Great allowances ought to be made for my minister's being jealous of the truth being mixed with error; you are sensible that he has had many hard things said of him and his doctrine, and he is willing to see things in this matter very sure, before he yields to the union; he is on his guard, lest a perversion should take place; and I think, we ought all so to be; for the enemy is breaking in like a flood; few, very few, stand forth and oppose the great infidelity that is prevailing through our land at this day; and when we do meet with any that will step forth and stand in the gap, they ought to be supported by all the friends of Zion.

I thank you, Rev. Sir, for your friendly communication, I wish I might if possible rightly improve the many undeserved favors I am made the possessor of. I ought to know that I have to account for them all. That I may be sensible of the end for which they are given me, this would be arriving at a high degree of knowledge. However, this I know, that the Giver of every favor has told us, that His glory ought to be our highest aim,—that all things will be made to serve the highest good. That my heart may be fixed on right objects, if I do not deceive myself, is my sincere desire. Wishing you all the blessings you and your friends throughout the world stand in need of,

I remain, most sincerely your friend and humble servant,

WM. BARTLETT.

From Mr. Bartlett to Mr. Norris.

NEWBURYPORT, Nov. 26, 1807.

DEAR SIR,—Since I had the pleasure of seeing you here my mind has been much occupied on the great business we are engaged in, viz., that of setting up our Theological school, and the way we are to proceed. I thought when you presented the Act of Incorporation of Phillips Academy, that the way was hedged up, and that we could not unite upon safe ground; but reflecting, and hearing opinions of others, more knowing than myself, I am led to think we can. The gentlemen Trustees wish to give us everything, that will make us safe as to the great object we are aiming at; and if insisted on, I think they will concede to us the right of electing our Professors. That a union is preferable, I am fully persuaded. It will be best, I think, if we are pursuing rightly the great and glorious object, viz., that of promoting the knowledge and the spreading of the gospel of peace, which I trust we are. As to the difficulties of our uniting with Phillips Academy, is it not solved in your opinion by the explanation of Mr. Bliss? I think he reasons well on the subject; and should you think with me and Mr. Brown, who both of us wish and desire you to be fully satisfied, what hinders us from having the business fixed immediately? Mr. Spring will be the bearer of this, who fully knows my mind. Life is uncertain, infidelity holds up its head, sin and wickedness increasing, the friends of truth few, and those few are borne down by a scoffing multitude. Pray sir, let us do in the great cause of the gospel which is freely offered to us, as much as the path of duty points out.

Wishing you and all the friends of Zion the happiest blessings you stand in need of, I am, dear sir, with great esteem, your friend and humble servant,

WM. BARTLETT.

From L. Woods to Dr. Morse.

Nov. 30, 1807.

VERY BELOVED SIR,—Since I returned from Andover Saturday night, I have been full of employment. Yesterday I preached extemporaneously, which was somewhat fatiguing, as I always protract such performances to an unusual length. In all my vacant hours have I thought of nothing but one great object. As appearances are more favorable, 'tis natural for our hopes to be more animated and delightful. To-day I have been engaged in writing to Mr. Brown. Two

letter sheets on all four sides contain my thoughts. I have done the best I could as to Visitatorial scheme in general, and as to the elective power in particular. I expect to send it in the morning. I wait with great concern to hear from you respecting the state of things at Salem, mean to go down to-morrow to find your letter and to see the gentlemen. As the time seems to draw near when I am to give my answer to the all-important appointment, it seems proper that I should attend a little to the conditions. And here, my dearest sir, let me say your friendship relieves me of a great burden. Your kind, and I have no doubt your most sincere assurance, that I should find in you a friend and brother in this whole affair, deeply affects me, as your friendship often has. I shall drop only a few hints which you may improve as your prudence directs. If you think proper to write to Esquire Abbot you may mention to him just what you please.

I. It is not to be supposed that my salary here, consisting of four hundred dollars, a parsonage worth twenty-five dollars, wood fifty dollars, and interest of settlement thirty dollars, amounting to more than five hundred dollars, is all the income I had. Gifts have added one hundred dollars, and what has come in other ways for two years has raised it to eight hundred dollars.

II. My family is increasing. Three sons, if they live, and one daughter, will soon make a great addition to my annual expenses.

III. We must have more domestic help than we have had in proportion as our situation will be more public, and my attention to my domestic affairs less; double the fuel also. Taking these and other things into consideration, I have no idea that two hundred dollars will equal the additional expenditure of the year.

IV. I wish it to be remembered that I am sensible of the weight and responsibility of the office to which I am called, and of my own want of qualifications, and that I cannot consistently enter into the office, without a prospect of such a support that I can *devote* myself to my studies and other duties without distraction or interruption from my worldly affairs. This is my object.

V. It is of importance to the reputation of the Seminary that the salaries should be adequate to the decent and honorable support of the Professors.

VI. The other salaries will expect to be regulated by mine, or else an uncomely distinction will be made. I should not care for the distinction, except as it respects the dignity of my office.

VII. It will not be wise to depend upon "*my father's*" private generosity; for who knows how long his life may be spared.

VIII. There are some in the Board who cannot be expected to act a very friendly, liberal part in this matter, and therefore it may be best, yea, necessary, that Esquire Abbot make known his request *expressly* to the Board.

IX. If houses could be built by the Trustees for the Professors it would add to the beauty of the Seminary, and to the convenience of the Professors, and be an alluring circumstance to those who shall be appointed from time to time.

X. I should wish that the term or duration of my salary should be more fully and unambiguously defined.

XI. All these things had better be done at the beginning, and fully understood, so that no after question may arise. I will add that my mind is not prepared to accept the appointment before this subject is attended to. I say this to you *only* and should be glad *never* to suggest it to any mortal besides. N. B.—If the union takes place there will be no want of money.

I shall be glad of friendly hints and free advice from you. I shall now close till I get something new to communicate on the great subject. The Lord be with you and with your friends who are with you to-night. I wish that Jesus may make one of your company, and let you know what is His pleasure concerning the union and every other measure. What will be the exercises at inauguration? If a sermon is to be preached, I move that Dr. Dwight be requested to do it. There may be a peculiar propriety in it, as he is President and Professor of Divinity and has great influence in Connecticut and to the southward. Must not Dr. Pearson be ordained when he is inaugurated? Or will his ordination be implied in his inauguration? A Professor of Divinity must be *in orders*. Will the Professors have any performance allotted them for the time of inauguration?

Dec. 3, late at night.

I feel a great desire to see you and think it not unlikely that I may come next Tuesday or Wednesday or perhaps Monday, and spend a day with you doing for *Panoplist*, and in conversation to which I think there can be no end. You will pay some attention I hope to the above, as soon as you can. I wish for the influence it may have on the other side. If Esqr. A. builds a house for his Professor, depend upon it Dr. S. will exert himself to have the same done for their two, and Messrs. B. and B. will not be backward. Besides Dr. S. has other things to touch on the subject of donations. Now is the time for the business to be set out well. If the Professors are all provided for, they will have

no excuse if they—— Mr. —— is confined with a sprained ankle which is likely to be very troublesome, as I hear. Amiable letters pass between us. There will, I imagine, be no difficulty. But the business must be deferred—till more important business is settled. He must be treated with love and candor mingled with prudence and caution.

Adieu, dear sir. May grace be with you. Remember us very kindly and joyfully to Mrs. Morse, Madam B. and daughter and the rest, and also Deacon Warren. Tell him to keep the letters and all till I come.

I never closed a letter with such a *joyful* heart and never more sincerely subscribed myself your friend and grateful obedient servant,

L. WOODS.

Dec. 1, 1807.

General principles of union on Visitatorial plan.

1. Upon serious and mature deliberation it appears, that union, founded on Visitatorial principles, will be safe, honorable, and effectual; and that the power and influence of a Board of Visitors will be as commanding and extensive, as that of any Board of Trustees. (See the papers, numbers 1 and 2.)

2. It is mutually understood, that there shall be one common and permanent creed, viz., that exhibited by the Andover Associates in their late conference with the gentlemen at Newburyport.

3. It is mutually understood, that the Donors, Messrs. Brown, Bartlett and Norris, shall have the liberty and right of supporting two Professors, one of whom shall be a Professor of Revealed Religion, and as many students, as the income of their funds will maintain.

4. It is mutually understood, that the Donors have the sole right of prescribing their own statutes in consistency with the object and general regulations of the Institution.

5. The Visitatorial system is understood to place the power of choosing Professors in the Trustees; but that the Visitors possess the right of approving or negating their elections.

6. Upon the death, resignation, or removal of a Professor, a successor shall be chosen within six months; and if the first election be negated, another choice shall be made, which shall be approved by the Visitors, *Toties quoties*—within twelve months from the commencement of the vacancy.

7. No student shall be placed on this foundation, who has not been previously recommended by our Committee and appointed by the Visifors.

8. It is understood that the tuition of all the students in the Seminary shall be gratis.

9. The funds of the Associate Founders shall be preserved forever distinct from all the other funds whatever, without being blended with any other property, by exchange, sale, purchase, loan or otherwise—and separate accounts kept by the Treasurer—and books and all evidence of property kept in a separate trunk or box prepared for prompt removal in case of any emergence.

10. It is mutually understood that the Associate Founders defray one half the expense of the necessary buildings and Library of the Seminary.

11. The statutes of the Founders, and the covenant between the Founders and the Trustees, shall be submitted to the examination and approbation of two gentlemen learned in the law, mutually chosen by the parties, viz., by the Associate Founders and the Trustees aforesaid.

It is mutually understood that the proposed coalition commences with the ardent hope, that the sacred cause of evangelical truth will be thereby most effectually promoted, and that this connection, after an experiment of seven years, will terminate in a perfect and indissoluble union.

ELIPHALET PEARSON,
JEDIDIAH MORSE,
SAMUEL SPRING.

CHARLESTOWN, Dec. 1, 1807.

From L. Woods to Dr. Morse.

NEWBURY, Friday, Dec. . . . 1807.

REV. AND BELOVED SIR,—I arrived Wednesday night, having left Dr. S. at Andover to finish the business. The forenoon of Wednesday I spent very pleasantly with Esqr. Abbot, Mr. French, Mr. Kneeland, Esqr. F. and Mr. Newman. As I was leaving my father Abbot, an opportunity offered which I knew not how to neglect, to introduce the subject of house. He spoke very kindly,—said they should not ask me to come there without providing a house for me to live in,—mentioned the one which Mr. Newman formerly occupied which belongs to the Board,—said that would do for the present, etc. But nothing was said by either of us, whether the use of the house should be added to the salary al-

ready voted, or what conveniences there were in the house. This I wish you to ascertain. I would know whether they will *in addition*, find me a decent and comfortable house, with the other accommodations usually pertaining to a house, as barn, wood house, chaise house, etc. How is it with the house referred to? If this could be determined and communicated to me before the Trustee meeting, (which Dr. Pearson says cannot be so soon as you proposed,) I should have no objection to preparing my answer to be communicated at the close of next meeting, if things issue happily. Perhaps doing it then will expedite the business, and save the necessity of another meeting for the purpose. Should you return through Andover, you might converse with Esqr. A. and others, if you think best, on the subject, and give me as seasonable information as you can, and the freest advice. My mind begins to be earnest, for the consummation of the Institution. The scene with my people is tender and solemn, and probably the difficulties and pains attending the separation will be almost insupportable. I can do but little before that is past. And if there is a house ready, it may be best to remove as soon as circumstances admit. Think for me, and counsel me in all things.

I send three pieces. The arguments of Venema quoted by Candidus, as to the author of the Epistle to the Hebrews, deserves attention, but requires caution. I have tried to temper it, by the note at the close. The other pieces do very well. This may do for correspondents:—

“The Editors feel under great obligations to Candidus for the assistance his communication affords, in preparing a sketch of Calvin’s life. His diligence and fidelity deserve commendation.”

My family is very comfortable. If I could know when you will be at Newburyport I would endeavor to see you there. With growing esteem, and the most happy confidence,

I am, dear sir, yours,

L. Woods.

From Dr. Church to Mr. Norris.

PELHAM, N. H., Dec. 8, 1807.

RESPECTED SIR,—It is a great and good cause in which you are engaged. For this cause thousands and thousands have devoted not only their property, but also their lives. Blessed be the Lord that you are disposed to co-operate with the hosts of the Lord’s chosen, in building up Zion. How pleasing to look round and see what the Lord is doing by the instrumentality of His re-

deemed people. He inspires them with love, wisdom and zeal to devise liberal things for His church. I am happy that you are associated with those who are so deeply engaged to promote the edification of the body of Christ, and the increase of His kingdom. Be not discouraged, dear sir. The Lord, I trust, is about to accomplish some important designs for His cause, here in New England. Many Providential occurrences wear a pleasing aspect. O that we may abound in humility, faith and prayer, and have that wisdom which is from above. It is a day of darkness and distress as it respects nations. But Zion will live. His kingdom cannot be shaken. Here, my dear friend, we shall find an ark of safety, if Jesus be indeed our Lord and King. The Lord bless you and your worthy partner with all the blessings of His everlasting kingdom.

In love, I remain your friend and humble servant,

JOHN H. CHURCH.

From Esqr. Farrar to Dr. Church.

ANDOVER, Dec. 12, 1807.

REV. AND DEAR SIR,—Deacon Barker has just now called with a letter from you, and waits while I write a few lines in return. I thank you very sincerely for your favor. The interest that you take in the great and important work, in which we have engaged, gives me much pleasure. Your ideas of the importance of the Institution contemplated, fully accord with my own, and so likewise as to union. The value of the Institution depends, in my mind, wholly upon the union. Clearly it appears to me, the cause of truth and godliness would be injured, rather than promoted, by two separate Institutions. The evils of two Institutions have so multiplied, and been so magnified in my mind, the more I have contemplated it in that view, that it has filled me with anxiety and dread. But, sir, with much pleasure I am able to inform you, that things appear to be working towards a union. I hope on such principles, as will render the coalescence permanent and happy. Dr. Spring has been with Dr. Pearson most of the present week on that subject, and they have nearly prepared the business, provided the Donors approve, to be laid before the Trustees of the Academy, for their acceptance. I fear that there may be some opposition in our board. Much I think will depend upon the characters they nominate for their Professors. I hope they will be influenced in some measure by the example set before them by Esqr. Abbot to adopt conciliatory measures. Much

will depend on the setting out of the business. With a mutual discovery of a disposition to harmonize and accommodate, and to study the things which make for peace, I have no doubt of the most cordial and happy union. If that can be done, it will be a blessed thing for the churches and people of our land. It is, dear sir, a great work. Those who are concerned in its establishment have need of the constant and fervent prayers of all the friends of Zion. The Constitution, the principles, the arrangements, which are now making, are inconceivably important. *Finis origine pendet*, the motto upon our Academy seal, is extremely pertinent to the present case. I hope most earnestly that the business may be commenced and prosecuted with a spirit of conciliation and harmony, and thus issue in great good to the world, and that the great Head of the church may afford His guidance and blessing.

Yours, sir, respectfully,
S. FARRAR.

P. S.—I have not time to copy Mr. Bliss's opinion, and have no spare copy. I shall be glad to let you have it the first opportunity.

From L. Woods to Dr. Church.

NEWBURY, Dec. . . . 1807, Sabbath evening, 9 o'clock.

VERY DEAR BROTHER,—Since you went from my house last, very interesting events have taken place in my family, and respecting the Seminary. The day after you left us we had a son born. Mrs. W. has been favored with very comfortable health; the child is well; and the rest of my family. How solemn the birth of a child! one added to the number of immortals, one to be forever happy or miserable, and so much depending on parents so unfaithful. The Lord help us. I had a struggle in my mind this evening—whether it was not too much to ask God to save all my children. I could not ask it for my sake. But I saw that it was not too great for God to bestow, and that I might ask it for His infinite mercy's sake through Jesus Christ.

As to the Seminary; since you were here things have taken a most favorable course. Your letter had its effect, and with other things conspired to establish Mr. B.'s mind, and to render him explicit and decided. Dr. S. went to Charlestown with written powers from the three Donors, to establish a union, upon the best conditions he could obtain. A fortnight ago to-morrow night at 12 o'clock Dr. S. with Dr. P. and Dr. M. signed *cordially*, the preliminaries of union upon Visitatorial plan. Last week he spent

mostly with Dr. P. at Andover, in preparing the Constitution, Statutes, etc., of the Donors, to be laid before the Trustees, at their next meeting; when, if Providence continue to favor, the union will be consummated. It is expected the Associate Donors will find a Library. The events of Providence are remarkable and astonishing. God has appeared for us, when hope and human help failed. He has turned darkness into light, He has raised us up from the horrible pit and miry clay. I review His operations with wonder, and I hope, with gratitude. The whole course of things has been so ordered, as to make His hand visible, and to show us, that we can do nothing without Him. I think we are now coming together in the most happy manner. The friendship between Dr. P. and Dr. S. is very great, Dr. Morse feels very affectionately toward Dr. S., and all looks promising. The Boston members of the Board will oppose the coalition, and, as they will be unsuccessful, I suppose they will retire. The meeting for the business will be the last week in this month. Immediately after that, I suppose it will be expected that I should seek a dismissal. This subject now oppresses my heart exceedingly. Sometimes, I am almost ready to think, I cannot consistently leave my people who now appear more affectionate than ever. I remember my unfaithfulness with sorrow, and find, I cannot comfortably meet my people hereafter, unless Infinite grace pardon my sins. Oh to be directed in this momentous concern by God's Spirit! I can sometimes pray, that if God sees it to be best for His cause, I may be kept here. Were not the events of Providence very remarkable respecting my call, and were not the Institution devoted to the interest of Zion, I could not think of leaving my dear flock. My mind, after being freed from other cares and pressures, is more pressed with this subject, than it has been before. I long to see you that our joys may be mingled on account of what has taken place, and that we may confer freely on all that is before us. Do visit me as soon as you can. Remember us dutifully to your parents, and accept with your amiable wife our fraternal love and esteem,

Yours truly,

L. WOODS.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Dec. 20, 1807.

DEAR BROTHER,—Let the cause of the disappointment be what it may, the want of sufficient attention, design, or whatever, it is

a fact that *even* Mr. Brown and Mr. Bartlett are deeply disappointed upon finding the whole right of electing the Professor of Christian Theology is vested in the Andover Trust. Mr. Bartlett feels most keenly on the subject. He says he was pleased with the election of Mr. Woods, and from a desire to promote coalition did not as it were consider him mortal. Now, sir, how must the difficulty be removed. The seven years' experiment must not be considered a remedy. *For it is not.* Had it not been for the blind put before the eyes of the Associates by the election of Mr. Woods, they would have rejected the idea of union on the principle of the department of Christian Theology being left under the exclusive control of the Trustees. For considering the weight of the Associate Foundation it ought not so to be. You will feel that some measure must if possible be devised to relieve the unexpected disappointment. For we mutually agreed at Charlestown, that one of the Associate Professors should be a "*Professor of Revealed religion.*" It will never do to call revealed religion, Christian Theology, and Natural Theology, revealed religion. Disappointment of this serious nature, must not encumber the Institution. We must go upon the ground of union without *unjust* or *grievous* disappointment. But what can be done lies with you to point out. I feel that something must be done. For my own part, I wish to have great divines preach on the same subjects, and I wish for an alternate course of Lectures on Natural and Revealed Religion. After each Professor on these congenial branches has lectured a year on his respective branch, let them alternate, or change works, and I am confident they will be better divines, and their pupils better edified at the expiration of two years, and better qualified for the pulpit. It will operate like the exchange of pulpits, on ministers and people of the same theological complexion. All the objections to this alternate course in these *congenial branches and in our peculiar circumstances*, must be fetched from a partial quarter, and must be dismissed. The great Head of the Church, I hope, will not suffer us to do in this sacred business what is wrong. If I know myself, I desire to act in the meekness of wisdom. But alas! who knows himself as he ought?

From your friend and brother,

S. SPRING.

P. S.—I wish Dr. Pearson to see this letter. For I have done what I could, and referred the business to the Founders—in part.

From Dr. Pearson to Dr. Morse.

ANDOVER, Dec. 21, 1807.

MY DEAR SIR,—Yours of the 14th was not received before my return from Newburyport, nor then in season to answer it by Mr. Holden. At Mr. Farrar's earnest request I set out with him last Tuesday morning, for Newburyport, whence we did not return before one o'clock of Saturday. Mr. Farrar's commission was to agree with Mr. White on the nature of the contract, which it will be proper for the Trustees to make with the Donors. My object was to be in the way in case of any new difficulty, and to improve still further the Constitution and Statutes, which had occupied Dr. S. and me four days of the preceding week. It proved very providential that I went, for as Mr. White was absent at Salem Court till Thursday evening, Mr. Farrar was at leisure to assist in the amendments I wished. All Wednesday was spent in this way till nine o'clock P. M., at which time a new, unexpected and formidable difficulty was presented by Dr. S. relative to the departments. To relieve Mr. Norris's feelings on the head of *revealed* religion, he insisted that the two doctrinal Professors should lecture *alternately*, each half a year on natural and revealed religion. This arrangement was resisted with many arguments and persevering firmness; but it was not given up, before Friday A. M., nor then before I had visited the Donors. The struggle terminated in the following adjustment, viz., "one of whom (that is, their two Professors) shall be a Professor of *Natural Theology* or of that revelation, which God has made of Himself and of His will to man in His works of creation and providence." This will occasion no confusion. These emendations and additions (and these not a few) are to be fairly copied for the inspection of the Newburyport Donors, this day and to-morrow. Dr. S. is to carry it to Salem and obtain Mr. Norris's signature if in his power; but he dreads the visit. If successful, he will return and secure the other signatures at Newburyport. After this the instrument is to be enclosed in a letter to me, to be communicated to the Trustees at their next meeting, which by last adjournment is to be on Tuesday of next week at ten o'clock. In the mean time, Col. Phillips and Mr. Holden are going on Wednesday of this week to Providence to view the College edifice there, after which we shall attempt to draw a plan of a building to be presented to the Trustees. With respect to private buildings, other means must be sought than what you suggest. The Donors, contrary to Dr. Spring's wishes, decline bearing any expense of the building.

Nor am I sorry. We shall be left to act our own judgment with respect to the dimensions, accommodations, style and plan of the edifice, and in case of a separation we shall be subject to less embarrassment and loss.

Perhaps they will furnish part of the Library, and this may be removed without any inconvenience. It is not in my power to give you a copy of the "*outlines*" now. Two of my children are at present employed in copying our and the other Constitution for other uses. I do not see that I can be at Charlestown this week. The great object requires me to be here. Much preparatory work yet remains to be done before the meeting. If you have anything important, communicate by letter. Permit me to hint at the expediency of paying some attention to Judge W. It will gratify his respectability and through him you may possibly perceive how his nephew's pulse beats, and also that of other rich men. *Sat verbum.* Let all be done very gently and with much caution. I expect much civil opposition from I. P. and Theological from D. D., on whom by the way I called last week. *Forewarned, forearmed.* But notwithstanding every possible human precaution, we shall need much of that "wisdom which is from above." For this let us constantly and earnestly pray to the "Father of lights." Our time of trial is at hand, and we must be firm without wavering, and without offence in the cause of Christ and His truth. But may our zeal be according to knowledge and all our exertions be regulated and tempered by the "*meekness of wisdom.*" May God be with us and bless us, and graciously assist and succeed our feeble endeavors to promote His cause! Without Him we can do nothing. Let us wait and lean upon Him for wisdom and strength and in Him let us rejoice even in tribulation. We are, through Divine goodness, in usual health, and join in respectful and affectionate salutations to all of your household.

That Heaven may preserve your health, and increase your usefulness, prays your sincerely attached friend,

E. PEARSON.

P. S.—Don't fail to come the day before Trustee meeting.

From Dr. Pearson to Dr. Morse.

SUNDAY EVENING, Dec. 27, 1807.

DEAR SIR,—I have not yet received any intelligence from you in consequence of Dr. Spring's letter to you last week. Mr.

Woods however informed me last Thursday of Mr. B.'s difficulty, and of its effect on Dr. S.'s mind; in consequence of which, at five o'clock P. M., I set off for Newburyport, whence I returned last evening at half past seven. Mr. B.'s mind has been relieved and set right by the visit, but not without apparent mortification to —. The Donors appeared zealous for union, and Mr. B. in particular firm as Atlas. Mr. Woods attended the interview, and while in solemn conclave on Saturday, a letter was received from Mr. Norris in which he writes as he conversed last October. This occasioned some additional embarrassment. But, after all, the real difficulty is in Dr. S. rather than in Mr. N. On the whole Dr. S. refuses to see Mr. N. unless some farther accommodation can be obtained relative to the departments. Thus the subject was left, and nothing is to be communicated to the Trustees at their meeting on Wednesday next. I want much to see you, previously to the meeting, for consultation. Pray come on Tuesday, and take a bed. It may be important. Another object of great moment to the Institution will probably be communicated to the Trustees. By mistake I wrote you that the meeting was adjourned to Tuesday; but it is Wednesday, ten o'clock A. M. I hope nothing will prevent your being here the day preceding. With kind remembrance to Mrs. M. and family, I am

Your very sincere friend,

E. P.

P. S.—Your son is well.

From L. Woods to Dr. Morse.

NEWBURYPORT, Dec. 27, 1807, *Sabbath eve. 10 o'clock.*

REV. AND DEAR SIR,—The late difficulty, Dr. Pearson will relate to you in all its parts. I thought we had got through, but God sees fit to try us further. But I believe He will help us and that right early.

I have attended to the life of Calvin in part, and will endeavor to finish it in season for next number. If there is opportunity and you judge it proper, you will pay some attention to the things mentioned in one of my late letters. The expedient proposed to satisfy Mr. Spring and Norris will I am confident be agreeable to your feelings. My heart is much set upon it. It will look the most like a *real union* of anything which has been thought of.

The Lord will be with you and help you at Andover. May you have wisdom and firmness and success in everything. Write soon to your very affectionate and grateful friend,

L. Woods.

From Dr. Church to Mr. Farrar.

PELHAM, N. H., Dec. 28, 1807.

DEAR SIR,—I am much obliged and gratified by your favor of the 12th inst. It gives me much pleasure. I rejoice in your prospect of union. It is my ardent wish that nothing may intervene to darken your pleasing prospects. No further delays, I hope, will be experienced. Mr. Bartlett, it seems, is explicit and decided for union. The other respected Donors, I hope, are so likewise. I think they will be conciliating. Your Board, if I am correctly informed, are to meet the present week to establish the union. How important that you should be favored with light and wisdom from above. The Lord be with you in infinite mercy to His cause and to our guilty world, and graciously direct every step you take and every measure you adopt in this infinitely important concern. I fear some of your Board may oppose the union, lest it should increase the influence of Hopkinsians. Oh, that that “Shibboleth” may be done away! It is *the truth* which we are to defend and promote. In the pure, essential truths of the gospel, all *good* men are agreed. When a cordial union with such men is shunned and opposed, it is cause of pious grief and humiliation. It betrays a want of attachment to that cause, in which God and all holy beings are engaged. I hope the contemplated union in the Seminary will have extensive influence in uniting the friends of the truth. This will powerfully defeat the design of the great adversary. It is his policy to keep good men at a distance from each other, and to prevent their acting in concert, as a band of brothers and as a united host of the Lord’s people.

What a glorious cause, my dear friend, you have espoused! I rejoice that you are associated with such worthy characters as Dr. Pearson, Dr. Morse, and others, in effecting such important designs. May your Christian love and zeal greatly abound. I reflect upon your peculiar situation with much satisfaction. I think it highly favorable for your religious improvement and usefulness. You may do much for Zion, much to promote evangelical truth and experimental godliness. May the love of Christ sweetly constrain you always to abound in the work of the Lord. Oh, that we may spare no pains, no exertions, to promote the cause of Him who gave His life for our redemption!

The small bundle of pamphlets I received by Deacon Barker was very acceptable. I am exceedingly pleased with the tract. It is *full* of pure gospel truth. Every future favor will be grate-

fully acknowledged. I shall feel myself peculiarly happy in enjoying your intimate friendship and correspondence.

With affection and esteem, your friend and servant,

J. H. CHURCH.

From Dr. Spring to L. Woods.

NEWBURYPORT, Dec. 30, 1807.

REVEREND AND VERY DEAR BROTHER,—The letter concurrent was, as you will see, reserved for to-morrow. No matter. Your favor has been received. The ladies judged with you correctly. I intended our worthy friends should see it, for I believe they wish to found an Institution on the best basis; and the objections to the contemplated system, they are certainly ready to look in the face. The cause is one with us all, and we must be united in our measures to support it. It is manifest that Judge Smith and Mr. Daggett, who excel in the profession, are coincident in opinion. No gentlemen will, *omnibus commendatis*, impeach me for my *zeal* and *jealousy* on the great occasion, if of *the right kind*. The idea of illegal Visitors, stalking about the Academy with *gown* and *cassock*, or without them, I cannot endure. When on the heights of Phillips Academy, they must be legal men, or the dogs will bark, and the young theologians will be chagrined and retire behind the hill. No Visitors can magnify that awful office without a legal right.

With more frankness than wisdom, perhaps, I permit you to communicate my feelings to the gentlemen, though they may smile at my weakness and attempt to cure the disorder by a seasonable application.

I am at some moments ready to conclude that the gentlemen anticipate all the objections which can be made against the introduction of the Visitatorial system; though our Visitors will be placed over the Trustees and sole Visitors of the Institution, instead of being placed over Masters, Fellows, etc., who are Beneficiaries and are determined to *make* a precedent or rule for the sake of correcting College administration. Their motives are good, no doubt, and while I wish C. College and D. Academy were under Visitors, I don't wonder Gov. Strong relucts at the thought of placing Visitors over the Trustees and Visitors of Andover Academy. I feel more than ever the burden which the gentlemen have to bear, while persuading the Trustees to adopt their Creed, and to bend their necks to Masters or Visitors. Friend Daniel can never, never do it. How it will be with others, I can-

not tell. If they were beneficiaries and needed an education or support, they would feel very differently indeed. I have only to add as before, that I hope the object will be contemplated with impartiality in all its attitudes. The best plan of operation we need, and the best we *must* have.

Please to make my best respects to the ladies, to the gentlemen at Andover, etc.

From yours affectionately,

S. SPRING.

From L. Woods to Dr. Morse.

Dec. 31, 1807.

REV. AND DEAR SIR,—

New difficulties are constantly presenting, in our way to union. God's hand is to be adored, that they occurred not all at once. We should have been overwhelmed. This new delay is in my apprehension of good tendency. Perhaps, if the Visitatorial system had been brought forward in the first place by these Donors, it would have been rejected. But if accepted on Esqr. A.'s foundation, the way will be prepared for its acceptance on the other foundation. In some way good will result. We have reason for strong confidence in God. Dr. Spring conducts nobly of late. He shows a great and generous soul. We must unite love and confidence with caution. Dr. P.'s visit last week did good. Judge Smith of Exeter has written largely and ably in opposition to Visitatorial scheme. I expect to go to Andover to-morrow or next day, to carry it. It must be attended to with care. I thought *that* difficulty was at an end. But the Lord of the whole earth, the King of Zion, will help us through. I long to be with you; hope to hear from you soon. In great haste,

L. WOODS.

From Dr. Spring to L. Woods.

NEWBURYPORT, Jan. 1, 1808.

(A NEW YEAR'S GIFT.)

DEAR BROTHER,—Dr. Hart and the Rev. Mr. Benedict were Associate ministers in the same vicinity. Mr. Benedict was an accurate theologian and an excellent casuist, who was prepared to meet interesting interrogations and to make pertinent answers, as he was frequently at Dr. Hart's who was peculiarly inquisitive. There were many difficult questions to be solved. At length Mr.

Benedict was removed from the vicinity, and Mr. Hart's little son, who used to notice his father and Mr. B., very seriously and sympathetically, said, "Father, what will you do, now uncle B. is gone? for who will answer your hard questions?"

Now, my brother, I mean to escape Dr. Hart's difficulty by asking a few of my hard questions before you depart from our vicinity. And,

1. What authority creates legal offices and constitutes corporations or bodies politic?

2. What authority appoints teachers in our Public Schools, Academies and Colleges?

3. Can the Associate Donors appoint or create legal Visitors over the Trustees of Andover Theological Institution or any branch of it, any more than they can appoint Governors of the State or the President of Congress?

4. In case of the location now contemplated, cannot any future trust legally say to our Visitors—*Jefferson* we know and *Sullivan* we know, *but who are ye?* and where is the money assigned and given over to Andover Trustees, and who shall apply it in a legal *manner*, you or we, notwithstanding the specious obligation given you by our predecessors in office who acted illegally?

5. Will the law consider the Associate Visitors incorporated with the Andover Academy, or as any branch of that corporation during the septennial experiment; or must they be considered intruders on corporate ground?

6. Is not the Visitation system untried in the English sense in New England, and must there not be a *revolution* indeed, relative to incorporating Academies and Colleges, before legal rights can be appointed over gratuitous foundations. For as far as the common law of England has been concerned in the establishment of gratuitous Institutions, in America it has actually considered and appointed Trustees as bodies politic to be their sole Visitors, Guardians and Protectors. Is there an instance to the contrary? My mind and soul is tried relative to these things. The interest of Zion is deeply concerned in a few steps about to be taken. Is it not possible for us to make haste too fast in this matter? He who will answer these questions correctly may be, *Ille magus instar amnium*.

From yours with much esteem,

S. SPRING.

From L. Woods to Dr. Morse.

NEWBURY, Jan. 5, 1808.

REV. AND BELOVED SIR,—

Yours of the 3d inst. I have just received. I always enjoy peculiar pleasure in your letters; and the more so, since the subjects of our correspondence became so highly interesting to the general cause of religion as well as to ourselves. How momentous the concerns to which our attention is called. How trying the period in which Providence calls us to act. What wisdom, what firmness, what steady piety, and unabating zeal are requisite. May grace and mercy be multiplied to all who are, in these peculiar times, fervently engaged in the right cause. For myself I am astonished at the kindness of God, and the friendship of Christians, with which I am favored. I feel that I ought to be humble and prayerful, and that it is wholly unsafe, for so much of God's interest to be in my hands, unless special Divine aid is granted. May I not, dear sir, hope for that aid? May I not humbly depend upon it? If I could not I should be wholly discouraged.

As to the joint Board of Visitors,—you like it, “provided it could be made agreeable to your Board of Trustees.” I suppose your Board will have no hand in appointing the Visitors. In your Constitution, power is reserved and given to every Founder of a Professorship, etc., to prescribe the Statutes, etc., and to appoint such local Visitor or Visitors as he pleases. The Board according to this, has no more agency in appointing Visitors, than in appointing the first Professors, the right of which is reserved to the Founders. The Board have recognized the principles of the Visitation system, and the right of Esqr. A. to appoint such Visitors as he pleases, by accepting and ratifying the Constitution. Now if Esqr. A. and the other Founders of Professorships, can agree in appointing the same Board of Visitors what question will there be before your Board? This, however, goes upon the supposition that the donations from this quarter are, or certainly will be accepted, upon the conditions stated. In this matter your Board is to be consulted,—but not in the choice of Visitors,—as I understand the matter. The present delay I consider as peculiarly favorable to the best plan of union. It gives opportunity for the Visitation plan to be brought forward first by Esqr. A., from whom it will be most likely to be accepted, and after which there will be no color of reason in objecting against the same plan proposed from another quarter. There is another advantage I contemplate. The Andover Associates have all along been urgent

for *real union*, and have abundantly said that there is a foundation for it. Now to me, nothing has appeared so much like *real union*, as for Esqr. A. and the three Donors to unite in appointing *one* Board of Visitors for all the foundations. This would look like mutual confidence and real harmony. Whereas two distinct Boards of Visitors placed over the different departments, would certainly have an uncomely appearance, and would probably occasion many disagreeable feelings, if not many real evils.

I apprehend no difficulty in agreeing upon the proper men—men who would be acceptable to both sides. I am satisfied the delay is best, and the final shape of the Institution will be more fair and promising, than it would otherwise have been. One year cannot be thought too much for the preparatory measures in such a great design. The delay did not originate from Dr. S. And lately, in the affair of Judge Smith's opinion, he has shown no disposition to make a new difficulty. He has let the Donors know nothing about it as he assured me to-day.

As to Professor of Pulpit Eloquence, Mr. Bartlett will do what is right in the sight of the Lord, and in the sight of His people. He told me thus—"It is an important thing—I shall wish for the best information—I must look out for the best man—and I shall want the opinion of Dr. Pearson and Dr. Morse, and you, before I do anything about it, and I wish you all to be making inquiry." Mr. B——t will do nothing contrary to the opinion of Dr. P——n. And Dr. S. knows it so well, that he will be condescending and candid. If Dr. Abeel can be recommended the most highly, Mr. Bartlett will appoint him. But he must know his sentiments and character very particularly. It would be best, by and by, to get letters from some of the most respectable characters in those parts respecting him. I am perfectly free to introduce the subject to him when I have opportunity. I am not frightened by opposition. Let the Boston members do what they can by their presence or absence, and let them become so sick of the Institution as to retire, and leave a place for other men; what harm? You will always be troubled by them, always cramped, and often ensnared by their influence. The current of Boston liberality carries everything along with it,—or perhaps more properly, everything is swallowed up in its vortex. I expect no cordiality, no zeal in the cause of the Seminary from that quarter.

I am concerned for your health. Do be careful. May God strengthen you for every good word and work. He will help you through all your labors and all your trials. If Dr. P. be with you,

please to give him my respects; tell him I have seen Dr. S. to-day, and that I find him disposed to treat the whole subject candidly. Judge Smith's opinion has occasioned some doubts or rather renewed them. But he will be satisfied, and so will they all. Let us study, and converse, and pray this winter, in reference to the completion of the business. When God's time comes, opposition will die away, difficulties vanish, and all things conspire to bring forward the consummation. Pray write soon. Remember us to Mrs. Morse and the rest of your dear domestic circle, and believe me most sincerely your friend and servant,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURYPORT, Jan. 12, 1808.

REV. AND DEAR SIR,—I have received nothing from you since your interview with Dr. Pearson. My mind is not without a great deal of anxiety relative to the Institution. Depend upon it, difficulties are breeding in this time of delay. Judge Smith is exerting all his energy in opposing visitatorial principles—insists that there is no safety in a legal view. Nothing is communicated from Dr. S. to the Donors; but he *will* communicate all before long. He thinks he cannot consistently omit it. What shall be done? If the proposed plan respecting joint Board could be speedily adopted, the business on the part of the Donors *would be speedily completed*. That plan is most agreeable to Messrs. Brown and Bartlett, though they are ready for any reasonable form of union. It is my serious, deliberate, fixed opinion, that that plan is the most fair and promising, and that there is little prospect of complete success in our attempt for union in any other way. Any other way will be attended with great hindrances, and may fail after all. Mr. Norris is very active in writing to Dr. S. and the Donors, and you know their attachment and unwillingness to do anything without him. If the joint Board could be agreed to, Mr. S. is confident he could immediately satisfy Mr. N. As to Visitors no difficulty will be realized in their appointment. Dr. Spring agrees to Dr. Dwight as one. Let him be mutually chosen. Dr. S. will be chosen by the Donors, and Esqr. A. will choose the other, Gov. Strong if he please. Col. Phillips may be added as a Founder on Andover side. What objection can there be? Why not proceed immediately in settling that point? Let my plan however, as to choosing Visitors, be kept close, till this plan of joint Board is

agreed to. Do communicate my ideas, if you please, immediately to Andover friends. Something must be done or all is lost. These Donors can finish their business and send it on. You can act as Providence dictates about calling a meeting. But let delay be avoided.

Do write immediately. I set out for Charlestown yesterday, but circumstances were such, I could not come. Adieu. With esteem and anxiety, I am, dear sir, yours,

L. WOODS.

P. S.—In great haste, at Dr. Coffin's.

From L. Woods to Dr. Morse.

NEWBURY, Jan. 17, 1808, Sabbath eve, 10 o'clock.

REV. AND DEAR SIR,—The day after I wrote to you last week, I went to Andover. Dr. Pearson returned with me and visited Newburyport. In consequence of his visit, the state of things is less unpromising. The pleadings of Judge Smith have less weight in the mind of Dr. S. The other two gentlemen continue in the right way, firm and unmoved. They are much gratified with the prospect of a joint Board of Visitation. The end of this thing, will, I earnestly hope, be better than the beginning. We must be humbled and learn to wait upon God. His time is the best. If we *believe*, we shall not make haste, but be patient, knowing that events are with God, not with us. From Dr. S. and Dr. Pearson you will learn all. Dr. S. will be satisfied, if the Visitation scheme is capable of bearing a thorough investigation, and being defended upon principles which will last. Very probably his jealous turn of mind may do much good in this affair though it has occasioned much anxiety and delay. I hope every method, which kindness to him, and regard to the great object dictate, will be diligently used to give him full satisfaction, and to gain his entire confidence. By proper measures it may be done, especially considering that all circumstances now favor it. You know my feelings perfectly as to the plan of joint Board of Visitors. I am happy to learn from Dr. P. more fully, than from your letter, that our feelings harmonize. May the plan be matured, and adopted, as soon as may be, lest new evils should arise.

I was really distressed to hear by Dr. P. that your eyes were in a critical state. Do give *seasonable* attention to the best means of removing the weakness, and preparing them for action.

I would rather *Gazetteer*, Geography, *Panoplist*, sermons, letters, and everything else, should be suspended for a time, than to have you run any hazard in so momentous a case. If I thought that entreaties were at all necessary, I would fill this letter with them. I send *Pastor* several days later than I promised, in consequence of journeying to Newburyport and Andover the beginning of last week. It may be too late for this month. If not I will endeavor to have another ready in good season for next. I have written this number in haste. I wish it were done better. But 'tis good doctrine. 'Tis old divinity, and new divinity too.

I hope to hear from you soon. Rees' Encyclopædia I have on the article Calvin, and will attend to the subject as you desire. We are all well excepting colds. My lungs for the week past have been in a tender state. Accept our united regards.

Your friend and servant,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, Jan. 20, 1808.

MY RESPECTED AND BELOVED SIR,—About two hours ago I received your favor of the 14th and 15th. I had been looking for it several days. If I could have sent to post-office sooner I should have found it. It is a refreshment. When I grow languid and indolent, your letters rouse my sluggish spirits and animate my exertions. Before this I hope you have received the packet I sent yesterday containing *Pastor*. How matters now stand respecting the Institution, I know not in particular. As Dr. S. is with you, and probably Dr. P., you will know all. The prospect I suppose is bright. Dr. S. will be effectually and *entirely* gained. The men proposed for Visitors will be highly respectable. 'Tis best, I judge, not to talk with Dr. S. upon the men, certainly not before the mode of appointing them is *finally fixed*. 'Tis the business of the Founders to make the appointment. Dr. S. will be one. A better man could not be found, and he may be sure, he will have no reason to be ashamed of his company. Dr. Dwight may be the man mutually chosen. Esq. A. will have the right of appointing whom he will. I question whether it will be best, and if best, whether it will be *practicable*, to *complete* the coalition and make it *final*.¹ But why need it be considered as of essential importance, if the Board of Visitors, by whom the question is to be finally decided, consist of characters, in whom we have

¹ That is, at their present meeting.

the highest confidence? It gives me high pleasure, that you are more and more pleased with the joint Board. Mr. Farrar would have eagerly embraced it, if it had been proposed last June. And I am persuaded he *will* be perfectly satisfied with it; because he unites discernment and candor with *caution*.

The sooner matters are prepared to lay before the Trustees, the better. It is *my* wish, perhaps mine *only*, that it may be done before Mr. Q.'s return from Washington. There will doubtless be violent opposition from the Boston members. I should not easily be reconciled to having the meeting in Boston, unless you could be sure of all from Andover. Here let me provoke you to the good work of filling up your vacancy. Is Dr. H. so decided a man as you need? Is he not subject to peculiar embarrassments, which would always make him afraid to act? I doubt whether he has half the energy of nature which Mr. Breman has, and whether he would do half so much for the Institution. I should be glad to have information respecting the house, what it is, how many conveniences, how much land, etc. If you don't know, I wish your inquiries may be made, as to excite no observations. Let other things be made strong and unshakable; then influence can be used without hazard. I have no apprehension but Mr. Bartlett will do what will be best for the Institution. I have, I think, suggested the importance of obtaining letters from the most respectable characters.

If you judge it best, I am not reluctant to publish Pres. Appleton's article and meet objections publicly, though it would be little more than to retrace the ground already passed over, as to Confessions of Faith.

I am ensnared by your manner of requesting me to review Mr. S.'s sermon. If a "review of approbation will do good," I can review and approve. But if I regard either the reputation of the *Panoplist*, or my own reputation, or my own judgment, I cannot review and approve, without a mixture of decided disapprobation. The introduction is wretchedly impertinent and long. I have not sense enough to see one sentence in it, that partakes of the nature of an exordium. The language is faulty, the structure of the sermon will not bear examination. Under the first head, where he undertakes to describe a minister's faithfulness as it respects *himself*, he has a long paragraph, more than a page, wholly taken up in describing his duty to his people, how he ought to treat the sick, etc.; and when he goes to the second head, to describe his faithfulness as it respects his *people*, he scarcely says anything except what respects *preaching*. Thus far

I write as a critic. But I can in another view highly approve. Placing myself in your situation, when it was delivered, I am confident I should have been much gratified, for it contains excellent things for the occasion. The compliment to Mr. K. in the charge is astonishing. I could not say it, unless my charity were turned into libertinism.

Do write on receiving this, what has been said and done between you and Dr. S., how matters stand, what there is for me to do, etc. I hope Dr. P. will be with you this week, but fear the weather will prevent. I feel, dear sir, the delicacy and weight of the work which falls to you in your place. The Lord will help you, and strengthen you, and uphold you. I shall be very anxious to know whether your eyes are better, etc.

Vanderkemp's question is important. But if I were to write to him with freedom as to an amendment, I should propose it thus: *what qualifications are requisite for successful Christian Missionaries, among the savages in this continent? What obstacles must they expect to meet, and how shall they overcome them?* Thus I have written it in haste,—you will model it as you please. I did not apprehend that the question was so decided upon, that it would be proper to publish it. He wishes you, in a letter, to assist him in making out a good question. I send the letter.

With most affectionate regards to you and your beloved family,
I subscribe, Rev. Sir, your friend and servant,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, Jan. 25, 1808.

MOST BELOVED SIR,—Yours of the 22d arrived at Newburyport to-day about the same time that I did. It is a cordial to my mind. I am very much rejoiced to find Dr. S.'s feelings are so comfortable, so pleasing to himself and to others. He says he needs no spur to exertion in favor of the union, and in favor of bringing the business to a close as soon as possible. He will go to Andover this week or the beginning of next. There need be no delay on the part of the Associate Donors. The business may be brought to a consummation immediately, as soon as Esqr. A. is prepared to embrace the plan of a joint Board. But that must be managed very delicately, and with due moderation. Some at Andover may oppose the plan. I wish you could be on the spot, if the point is likely to labor. You could do as much with Esqr. A. as any body. In this critical state of things I hope the plan of *experi-*

ment will not be violently opposed. I have been prepared for every kind and degree of exertion, when I could see sufficient reason to justify it. And in several instances, I have *hazarded* everything with Dr. S. and have felt ready, if the great object required it, to *sacrifice* everything. But here I see no sufficient reason for great exertion. To say that the *experiment scheme* ought to be given up, *because* of the joint Board, appears to me very perverted or inverted reasoning. It was admitted, that the union on Visitatorial principles should take place, with the proviso of seven years experiment, when it was expected that the Associate Donors would have a *separate Board of Visitors*, and when it was expected that the final question about perpetual union would be determined by that *separate Board*. Certainly then, the plan of experiment ought to be admitted, when the final question about perpetual union is to come before a *joint Board*, in whose candor and wisdom, you would have more confidence, than you could have in the candor and wisdom of a separate Board. In my view the objections against the experiment, in case of a joint Board, are far less than they would be in case of a separate Board. I always considered it wrong that so important a question as that of final union, should be left to Visitors chosen by one part of the Institution. But what danger to leaving it to a body of men, who, we should be fully satisfied, would determine it on right principles, and would certainly perpetuate the union, unless it were really best it should cease? Why then should the scheme of joint Board be urged as an objection *against the experiment*, when, in fact, the greatest objection is wholly removed by that very scheme? I give you the simple workings of my mind on the subject and am willing and desirous to be corrected if I am wrong. I am extremely loth, by insisting upon that, which is not essential, to throw new obstacles in the way of coalition, and to occasion new delay. 'Tis very probable that the experiment may disclose some defects in the plan adopted, may lead to some valuable alterations, in the Statutes of the Associate Donors, and to some important improvements. On the other hand, it may be that the Associate Donors will very soon be sick of the plan of experiment, and see reasons sufficient to give it up. This I apprehend is not unlikely. If the Professors whom they appoint, refuse to accept on that plan, the Donors would wish to set it aside. And this introduces the idea, that there ought to be a proviso of this kind, viz., that if at any time during the seven years the Donors all living, or a majority at least, should judge it best for the interest of religion, they shall have the power to render the union per-

petual upon the principles at first adopted, leaving no question to be decided by the Board of Visitors at the end of seven years. At present, however, I do not believe that anything can be done without the proviso of the experiment; and to attempt to persuade the Donors to lay it aside, I should think too great a hazard. Still reasons may soon occur to render such an attempt suitable and necessary. The quicker the business is completed, the better. My people are in such a state, as to prevent the prospect of much usefulness among them. And I long to have it decided whether I am to go or stay. At the proper time, I shall lay the matter before them. On this point, I expect your free advice at all times. Suggest whatever you think of any consequence. Your plan about inauguration agrees perfectly with my feelings. In my last, I gave my opinion, as far as I have one, about A——'s piece against General Association. I will keep it till you decide whether to publish it or not. I rejoice that your eyes are in a hopeful state. You will be in danger when they begin to appear well. So many things will press that you will hardly be able to treat them prudently. We are all well. My complaint is nearly subsided. Mrs. W. unites in most affectionate regards to you and your dear family. I shall make arrangements to go to Charlestown before long, perhaps the first or second week in February. Hope to hear from you as often as is convenient. Don't say a word about Dr. —— in this tottering state of things. I should be sorry to have Dr. S. hear his name mentioned at present.

Yours truly,

L. WOODS.

P. S.—I have no doubt but the men proposed may be appointed Visitors. But 'tis best to leave that business to its proper place. After the plan of a joint Board is agreed on, and the method of choosing them, *then* the business can be *easily* accomplished.

From Dr. Spring to Mr. Norris.

NEWBURYPORT, Feb. 9, 1808.

MY BROTHER,—I read the Constitution which embraces the joint Board of Visitors last night to our friends Messrs. Bartlett and Brown. And as you will see by their letters to you they cordially accept it. I told them last night that I should see you this day. But I find Providence prevents me. It is best for me not to go to Salem on the business. I have done all I could to secure the glorious object and I must leave it with God and you. If I

did not consider the union desirable and the great object as safe as poor mortals can make it, I would not say another word. But, sir, I consider it *safe*. I have lately had a full talk with Brother Woods. He has opened his heart. He is your man and mine. He tells me more than you have known relative to Dr. P. There is, it is believed, no danger of him. He will help us on with the great design in the operation at Andover.

The joint Board was adopted to relieve *you and me*. And what *can* we have *more* on *equal* ground. For we have no right to monopolize. The five Donors remain Visitors till death or resignation to inspect the Institution. They jointly elect three others who shall co-operate jointly with them and vest them with power to supply their own vacancies and to remain a permanent Board forever. All the Visitors at the outset choose jointly the same Professors, so that Mr. Woods is Mr. Abbot's Professor of Revealed Religion and your Professor of Revealed Religion, and thus every Professor in each department will be the choice of *every* Visitor. I ask, what can we have more on the principle of equality? As to the number of Visitors who will constitute the permanent Board after the death of the Donors THREE ARE ENOUGH. Three will feel the *proper* weight of responsibility more than *five* or *ten* or a *thousand*. I am wholly satisfied with the number three. Before the Donors depart, the Institution will receive its grand direction. You will easily see that you, and your two associates, will be able to carry a vote if necessary, against the other two in the election of the *three permanent Visitors*. I ask again, what more can we desire on the ground of equality? I say it once more, if union is valuable and desirable in present circumstances, it is realized by the joint Board, in the most favorable attitude, and the seven years experiment will take care of the Visitatorial system. You have my hearty liberty to read this letter to Mrs. Norris who will feelingly enter into our circumstances. Please to make her my grateful respects.

I believe it is best I am prevented going to Salem to-day. I have been to Salem perhaps too often for my advantage and your honor, on this business. The good Lord, I pray, may direct you at this juncture of our affairs. As you decide in your answer to this letter, so I suppose it will be. I hope, I pray, that we may concur in this business forever. We must not be separated in our exertions, and we will not be separated in our affections. If Brother Woods calls on you when he returns from Boston, you may read the letter to him; but further I wish not, except as before said, to Mrs. Norris my friend, and yourself. No alteration in

words has been made in the Constitution since you saw it, which prevents your decisive answer. I am now in haste and must subscribe,

Your friend and brother,

S. SPRING.

From Mr. Bartlett to Mr. Norris.

NEWBURYPORT, Feb. 9, 1808.

DEAR SIR,—It is some time since I had the pleasure of seeing you; but have had the pleasure of hearing that you enjoyed your health as well as you usually have done of late. The business which I hope we have been pursuing with right views, seems to be almost ripe for to be put in motion. Our mutual friend, Mr. Spring, was with Mr. Brown and myself last evening, and the Constitution was again read to us, with which I am well pleased. This business has been attended with particular Providential circumstances. We at first set out to go by ourselves, but Providence seemed to hedge up the way, by our friends offering to unite in a similar Institution, which at first did not appear to promise fair, but since the clouds have been in a measure dispersed, and I hope the light has shone so bright, that the path we are about to enter upon will tend to promote the great cause we profess to support; that is, to dispense the true knowledge of the gospel not only to those who think themselves favored with it, but are really ignorant, but to those that are ignorant and perishing for the want of it. I do think, that our uniting with our friends at Andover has a happy appearance, having Dr. Pearson's assistance, a man who to my satisfaction is a thorough Calvinist, and who will, I have no doubt, exert himself to promote the Institution and make the Seminary flourish. I think he with the others, his assistants, who I hope will be equally zealous, and equally as good Christians, will do themselves honor and feel satisfied with their undertakings. As there are some small things not quite as we could wish, yet on the whole, I hope and desire we might eye the hand of Providence, and do as Peter did, arise and go forward, not calling anything common or unclean that God has cleansed, but pursue the path of duty as it appears pointed out. Many things are said, and many more things will be said, but if the name of the God of Heaven is with us, their walls and towers will fall before the word of the Lord. I am, my dear sir,

Your friend and humble servant,

WM. BARTLETT.

From L. Woods to Dr. Morse.

NEWBURY, Feb. 14, 1808, Sabbath eve.

VERY DEAR SIR,—Since I wrote from Newburyport nothing has come to my view deserving notice as to the Institution. Some reports which have reached me by way of Preceptor Smith, from Boston, have excited my astonishment at human nature, and confirmed me in the belief, that there is no way to escape the scourge of evil tongues; and have led me to think that the only way is for us to mind our own business, and not be greatly troubled whether the wind be East or West, North or South. We cannot do all the good we would. The state of the world forbids. The prejudices of multitudes will necessarily contract our usefulness in the *Panoplist* and in the Institution. But it will be matter of great joy, it will be worth living for, if, through grace, we can do some little good to Zion, if we can plant some seeds, which will come up and bear fruit by and by when we are no more, and if we can be instrumental in prolonging the welfare of a community now threatened with destruction.

In consequence of the agitated state of the public mind respecting the Institution, and the talking of people respecting me, as a Professor-elect of the Institution, I am inclined to utter the thoughts of my heart without reserve, knowing that you will excuse the freedom, candidly construct my intentions, and correct whatever appears erroneous.

In the first place I will say, what need not be said, because you know it already, that I have perfect confidence in your friendship, and consider it as one of my most precious blessings upon earth. My heart swells with singular joy when I think what a father, brother and friend I have in you. The impression which you have made on my heart is connected with the tenderest, happiest feelings. And I hope I shall ever consider your reputation and usefulness and enjoyment as making a part of my own. The influence which you used at Andover in my favor flowed from the excess of your affection, and I could hardly have tolerated it with a good conscience, had I not known the unaccountable connection which the appointment would have with the plan of union. But as that appeared to be the case, and as your mind and Dr. P.'s and Esqr. F.'s were in unison with mine on the subject of union, and as they as well as you were so solicitous to give satisfaction to Esqr. Abbot and to remove the objections so vigorously urged from various quarters, I was led to speak with more freedom, than was decorous, on my own religious views, and to

represent everything in as satisfactory a light as I honestly could. All this when discreetly used among a few friends, who enjoyed each other's entire confidence, was attended with no danger, because everything was taken in its proper connection, and construed candidly and honorably. But what end can be answered by the attempts which any of my friends shall make, in present circumstances, to satisfy the minds of those who look with an uncandid, suspicious eye upon my sentiments? The state of things is such that the most friendly, conciliating suggestions will be seized as instruments of injury and of death. If you or any other friend of mine, tell the host of adversaries who charge me with being completely and in all respects a Hopkinsian, that this is not strictly true; that, although I hold the main things which belong to that system, I have not the feelings which Hopkinsians have had, that I dwell not on the peculiarities of their system as they generally have done, that I reject obnoxious terms and phrases, that I treat with modest reserve and indecision some of their speculations, and am altogether disposed to shun their imprudences, their party spirit and their excesses, what use will the adversaries make of all this? Will it contribute to their satisfaction? Will it remove their difficulties? No; they will seize it as an advantage against me, and stigmatize me as a weather-cock, or turn-coat. They are resolved not to receive satisfaction. If I am a Hopkinsian, they will turn it to the reproach of the Institution and of my character. If I am not, they will still make it a matter of reproach both to me and the Institution. What is to be done then in order to remove prejudices and prepare the way for my usefulness? These are my thoughts. I have my character still to form in the view of the public. It must be formed by public, official conduct. All that can be said now, will not remove the inquiries in the public mind and afford real satisfaction. I am willing that public opinion should be suspended, till the operations of the Institution shall decide. The less said the better, except in some very rare case, to a serious confidential friend. The host of opposers and enemies are not to be silenced and quieted. We are not to expect it. To attempt to do it will be lost labor. If they are ever silenced, it must be by the extensive usefulness of the Institution to the cause of Zion, and to the character and welfare of the community. In this way we cannot do too much. In this design let us all unite. I devote my life to efforts for the accomplishment of this glorious end. Nor shall I willingly fall below any one in endeavors to harmonize all who are on orthodox ground. It has been my darling object many years. It is no

new start to gain popularity. I have viewed the distance and division among Calvinists as an incalculable evil. To remove this evil, and secure the influence of all orthodox men, whether of the old school or the new, in favor of the Seminary, I will study the most wise, prudent, cautious, inoffensive manner in everything. I shall try to imitate my amiable Preceptor, Dr. Backus, who was *suaviter in modo, fortiter in re*. But for the present, I query whether a single advantage can be gained by attempting to banish that multitude of prejudices, which are put in battle array against us. The storm will abate,—the clouds will be scattered—but time must be had for it. One idea of some consequence here occurs. If those who are called Hopkinsians, a very numerous and valuable part of the clergy in New England, are disposed to put confidence in me, it may do good, and help to secure their attachment to the Institution. But if enough be said and done to satisfy Boston, etc., that I am what *they* wish, it will destroy the confidence of Hopkinsians, and tend to perpetuate the division. You recollect it was our plan from the first that the Seminary should be so constituted as to bring in all the orthodox. Further; I wish the ground may not be forgotten which has been taken all along with Dr. Spring and the Donors with reference to the union; viz., that there is no real, essential difference of opinion among those who can unite on *Catechism ground*. *We are all united there*. We have there a *Creed which we all embrace*. It is *my Creed*. I can honestly make all the *declarations required*, and expect to teach and preach according to it, not deviating to the right hand or to the left. By this Creed¹ I wish to be known. By this Creed the orthodoxy of the Seminary must be known. Let all be referred to that. There is our faith. On that model must ministers be formed, and by that must the fate of the Seminary be decided. If it can live on such principles, we shall think it a symptom of good to the church. If it cannot live on such principles, let it die.

Feb. 15, Monday morning.

Upon a review of what I have written, I suppose you will naturally inquire whether, in any part, I refer to attempts, which my friends have recently made to remove objections against my character? I reply. From some reports, I conclude that they have not been inattentive to my name, but I have reason to think that their kind attempts have in many instances been perverted

¹ When this was written the Catechism stood alone as the Creed of the Andover Seminary. The Associate Creed was added afterwards.

to an unkind purpose. I am fully convinced that it will be best for us all in present circumstances to maintain as much silence, as to sentiment, as possible, lest what we mean for good be turned to evil, or what answers a valuable purpose on one hand, will produce an evil which will more than countervail it, on the other hand. We wish for a union in *Panoplist*. We hope for it. Could we obtain it in connection with General Association and the Seminary, it would answer a thousand good purposes. As this is our object we must be cautious, lest by something dropping from our lips, or creeping into our publication, we should drive the Missionary Society farther off. In my view it is of the greatest consequence, to take such measures, as will afford a good degree of satisfaction to the Hopkinsians. With all the odium attached to their name, they are a thousand times more valuable, and more influential on religious ground, than the half orthodox, who lean so much towards Socinians, that there is no telling which way they will go. I know your situation is such, that your vigilance will naturally be directed to the dangers arising from the liberal and heretical quarter. It is well for the Seminary and for Zion, that you are placed where you are. But others are in a situation more particularly to observe, or more sensibly to feel the danger of losing the patronage and concurrence of the Hopkinsians. Hence the great advantage of a good understanding, frequent intercourse, and entire confidence, between you and some others in different situations and connections; so that measures in the Institution and in other matters may be adopted under the influence of that *united* wisdom, which will duly weigh all the circumstances and exigencies of the religious community. My heart longs and pants for such a state of things, that there will be a free, unsuspicious consultation for the interest of the churches among all orthodox, pious men.

Dr. Pearson and Esqr. Farrar have just left me for Newburyport. In the course of the conversation, without referring to any particulars, Dr. P. observed, that "*talking can do no good. The Institution must form its own character by its own operations.*" He is satisfied that the public mind at present is in such a state, that direct attempts to remove objections and difficulties will be in vain.

Mr. — called on me Monday, while I was on the way to Charlestown. He appears disposed to friendship. I hope soon to have a happy interview with him.

I hope this visit of Dr. P. and Esqr. F. will bring the business near to its consummation. The Lord hasten it in His time. Accept

our respects and our love, and present the same to Mrs. M., Mrs. B., Miss. B. and others. You will excuse this long letter from your sincere friend and brother,

L. Woods.

From L. Woods to Dr. Murdock.

NEWBURY, Feb. 22, 1808.

Your letter on the union gave me great pleasure. It contributed to satisfy the minds of several, particularly of two of the Donors, that union was indispensable. Providence has helped us along, through unnumbered difficulties, and unexpected dangers. After many delays and hindrances from various quarters, we are now taking the *last step*. And wonderful as it may seem, and really is, every obstacle, every objection, and every delay, has issued so as to bring forward a more complete and a much better coalition, than any of us expected, or thought of, in the early part of the business. The issue of the long struggle is likely to be such, that the information of it, when first received, filled me with an overwhelming joy, such as I never felt before, on any earthly subject.—But I omit particulars till I see you; they are too many for a letter. I have said enough to set your mind at rest. It is probable the Seminary will be opened in May. And I will add, SUB ROSA, for the present, it is designed that President Dwight, who is to be one of the Visitors, shall perform the leading part on the occasion. We shall wish you and all the friends of truth and love, to help us with your presence and your prayers. The occasion will be interesting in a high degree, as so much good or evil must result from the Institution, and as so much depends on its first direction and operation.

Your sincere friend,

L. Woods.

From Dr. Pearson to Dr. Morse.

ANDOVER, Feb. 24, 1808.

DEAR SIR,—I thank you for your favor, just now received by your son, who is safely arrived. When denied the pleasure of seeing, I am always happy in hearing from my friends. Though the Statutes of the Associate Founders are not perhaps even at this moment signed, the last visit at Newburyport was not, I trust, in vain. Several valuable improvements were made in them, among which is the provision for completing the union at a period short

of seven years, if all parties should be satisfied with a shorter experiment; and also for introducing during the joint lives of the three Founders, and within seven years, such additional statutes, as experience may dictate. Dr. S. was to take a new and fair copy of the whole to Salem the beginning of this week, for Mr. N.'s inspection, and if he approves, a meeting of the Donors for the purpose of signature was contemplated to be at Newburyport. But such is the peculiar complexion and state of the good man's mind, and so busy are many around him, that I have no confidence that Dr. S. will be able to secure his approbation at this time, though he means to make a vigorous effort. Should he succeed, I hope the papers will be soon forwarded to us. In which case no time will be lost in calling a meeting of our Board, which must be at Andover. By the way, the time named in the Associate Statutes for the first meeting of their *Visitors* (and this at Andover) is the 17th of May, upon the supposition that the inauguration may be the next day, and Mr. H.'s ordination the week preceding. Why cannot this be, say on the preceding Thursday, and so all interference prevented? I hope the day for the ordination is not absolutely fixed, since it is difficult to alter a day *constitutionally* fixed by *statute*. I think it important to fill the vacancy in our Board immediately, if we can *unite* in a proper character. We do not *here* feel at present prepared to give up Dr. Abeel as Professor of Sacred Eloquence, and are unwilling to believe that he is absolutely unattainable. As Mr. B. will appoint his own Professor, his election by the Trustees will be superseded.

A second permanent instructor, I view as indispensable, and hope the committee will be prepared to report on this subject at the first meeting of the Trustees. We must not lose Mr. Day. If you have a convenient opportunity, do sound Deacon Phillips' feelings on this subject; I left with him a copy of the vote of the Trustees relative thereto; explain to him the nature, necessity and advantage of such a provision; and give me the result of the conversation. At the first meeting of the Committee of Exigencies, I will mention the application of Messrs. Abbot and Nelson and acquaint you with their decision. I regret very much your embarrassment, occasioned by Dr. P. But as to the charge of "turn-coat and weather-cocks," I hope and trust that, while conscientiously engaged in the cause of truth and of God, we shall be rendered duly insensible to the censure and praise of man. If permitted to possess the *hope*, we must be willing, joyfully willing, to be partakers of the *afflictions* of the gospel. Did our Divine Master suffer even to death, and can we have the face to ask

exemption from trials? Is the servant above his Lord? If they called the master of the house Beelzebub, how much more those of his household? Wherefore let us not be weary in well-doing, nor faint under suffering; knowing that in due time, we shall reap a glorious harvest. With heaven in our eye, with the company of martyrs before us, with the general assembly of saints in our view, and with the hope of being admitted after a short warfare to sit down with our ascended Jesus on His throne, and of being admitted into the presence of Jehovah, to be made like Him in holiness, and to enjoy Him forever; is it possible for us to be moved by the mistaken apprehensions and unguarded speeches of men of this world, led blindfold by the god of this world, except it be to pity and pray for them, and to exert ourselves more than ever, that they, as well as others, may be brought to the knowledge of the truth and be saved? Oh that our hearts may be filled with the spirit of Jesus, and overflow with benevolence to our fellow sinners! If we have indeed tasted that the Lord is gracious, let us manifest our gratitude by doing everything in our power to convince others of the same truth, and in the meekness of wisdom, and by our unwearied benevolence, let us convince gainsayers; and let "*Christo duce*" be our motto.

Thursday noon.

I have kept my letter open till now, hoping to have something to communicate from Newburyport. But am disappointed. I fear all is not right at Salem. The communication however may be made through Charlestown. Let me know everything interesting, as I do not expect to see you these ten days. Hope you will be careful of your health, and particularly of your eyes. Mrs. P and Maria join me in presenting our affectionate respects to each of your amiable fireside, and believe me as ever,

Your very sincere friend,

E. PEARSON.

From L. Woods to Dr. Morse.

NEWBURY, Feb. 26, 1808.

MY DEARLY BELOVED SIR,—Yours of the 23d inst. was received the next day. I have deferred writing, that I might give information respecting the measures at Newburyport, and Salem. To-morrow I expect to go to Newburyport, and shall

leave a place in this letter to give you an account of what has been done this week. I hope to find everything in the best state.

It grieves me to think that I wrote in a manner to give you so much pain. I wrote in a gloomy, agitated state of mind, when every expression was extravagant. Your letter in which there is so much gentleness, and love, and prudence, has scattered every cloud, and filled me with quiet and joy. I have not an uncomfortable thought or emotion, as to anything you have said or done. From the first, it was my full belief, that your friendly, brotherly efforts had been perverted. As our views respecting the rules of discretion and judgment in these circumstances so entirely harmonize, there is no need of any farther enlargement on the subject. As to myself; it does not trouble me to expect, that the darts of malice will be shot at me. I can sleep well in the midst of a shower. But when anything takes place which threatens the Institution, or the harmony of orthodox ministers, it ought to be felt. Oh, may the Lord help us, and teach us in everything that we may know how to take care of His cause. As to you, beloved sir, He will give you support. He will not leave you. No burden will be laid upon you, which He will not strengthen you to bear. You will be called to no duty, which He will not help you to perform. He has helped you in times past, and will not fail you in time to come. Such a review of His amazing kindness, as we once took when we slept together at your house, tends to excite gratitude, and to strengthen faith in God. How wonderfully has He brought us along! What opportunities of usefulness has He given us! What friends has He raised up for us! What influence has He given us! He has placed you in the front of the battle, and I doubt not He will help you to fight "a good fight." But you must take care of your slender health, and save all your strength for the *best works*.

Your difficulties with Dr. — give me painful feelings. I thank you for your caution respecting him. My mind is prone to confide. I am disarmed and satisfied, when a man appears frank and friendly. Mrs. W — knew my weakness, and said to me, when I was setting out to visit him, "Remember caution will do no hurt." I pray that you may have the meekness of wisdom, so that, whatever be the conduct of others, *yours* may be to the praise of God, and the furtherance of His cause. I have a great desire to see you. I know not yet how to answer your agreeable request that I would spend a Sabbath with you. I will inform you as soon as I am determined, which will be in favor of coming,

if it will bear. 'Tis most likely, according to present views, that it must be deferred a little longer.

NEWBURYPORT, *Saturday, Feb. 27.*

Dr. Spring has been to Salem. After much reasoning in vain, he resorted to prayers and tears.

Mr. N. has signed. The others are ready. All will be executed next week. *Deo vol.*

Adieu,

L. W.

From Mr. Norris to Dr. Church.

SALEM, *Feb. 26, 1808.*

REV. AND DEAR SIR,—I received your kind letters, and duly note the contents, for which be pleased to receive my sincere thanks. Your goodness will forgive my not answering your kind letters before. Indisposition, and the many other necessary calls in my business, together with the feeling anxiety, and the exercise of my mind on our great and good object, the Theological Institution, has crowded on me, and taken up all my time and attention. We have been led in the course of Divine Providence in a path which we did not see when we first contemplated this great object. God's ways are wonderful, and we are now brought into that path which we hope and trust is God's direction, and will be for His glory; *a union with Andover Seminary* on an experiment of seven years on Visitatorial principles.

I have made my offering, and signed the Constitution, and I hope and trust with uprightness of soul, and godly sincerity, as an offering to my Saviour, which I hope He will own and bless. Oh may this Institution be His, and owned and blessed by Him, for His own glory. My dear friend, let us hope and pray that the ministers of Jesus, His dear Church and people may be refreshed by the streams from this great Institution.

Accept our love and respect for yourself and family,

JOHN NORRIS.

P. S.—Mr. S. went from here this morning. We unite with Mr. Abbot, in the choice of all the Professors.

From Dr. Pearson to Dr. Morse.

ANDOVER, *Feb. 29, 1808.*

MY DEAR SIR,—“This is the Lord's doing, and it is wondrous in our eyes. Bless the Lord, O my soul; bless Him all ye His saints.”

How visible, how wonderful has been the hand of God in this event! After laboring eleven months under unexpected embarrassments, and struggling with invincible obstacles, how are we extricated! By the very finger of God. When all human efforts, reasonings, and hopes failed, God became our *refuge* in prayer; He heard, and said, "Let there be light;" and the heart of His servant was turned, the scales fell from his eyes, and with his hand he subscribed for the Lord; and let God have all the glory. Not unto us, not unto us, but unto thy name, O most mighty, be all the praise; who hast done all things *well*; and in such a way, as to exclude boasting from man, and to teach us humility, dependence, and faith. Oh that our hearts may be all gratitude and devotion to God, love and good will to man! In the exercise of this temper, and with constant reliance on God alone, let us set forward in this great work. We have difficulties and it is doubtless best for us, that we have difficulties still to encounter. Let us engage in the strength of the Lord, and be gentle toward all men, even toward them that oppose themselves as well as God's truth; remembering that we ourselves were sometimes in darkness; and that if now, light in the Lord, we can never pray too much, do too much, nor suffer too much that others may be brought to the knowledge of the truth and saved. Wherefore, let us be steadfast and immovable, always abounding in the work of the Lord; inasmuch as we find that our labor is not in vain. My kindest salutations attend all who are dear to you; and may God strengthen, direct, and bless you, prays your constant friend,

E. PEARSON.

From Dr. Church to Mr. Norris.

PELHAM, N. H., Feb. 29, 1808.

RESPECTED SIR,—Your favor of the 26th inst. is exceedingly precious and gratifying. It gives me much joy. I rejoice that "you have made your offering and signed the Constitution." By such offerings made in love to Christ, and the souls of men, your treasures will be great in heaven. Thanks be unto the Lord that you enjoy the privilege of being able to dedicate so much to Him, for the advancement of His kingdom. May you see your best and most enlarged desires fulfilled in the prosperity and usefulness of the Seminary. I hope you will have increasing evidence of the Lord's wise and merciful direction in the steps you are now taking. Many prayers I trust have been offered unto God, that

those concerned in founding the Institution, and in forming the Statutes, etc., may be wisely directed. These prayers I hope are graciously answered. Numbers have trembled lest the union should not take place. A worthy brother in the ministry, the Rev. Mr. McFarland of Concord, who has lately published, "A Historical View of Heresies," observed in a letter some time since, that if the union was not effected, the issue would be just what the enemies of evangelical truth would wish. This, I believe, has been the decided opinion of others. How animating it must be to all who love the truth as it is in Jesus, to see His friends firmly uniting in support of His cause! How many will give thanks to God that you, dear sir, and your very worthy associates, are devising and accomplishing such liberal and extensive measures for promoting the cause of truth! How many generations yet unborn may enjoy your liberality and call you blessed!

I hope, my honored sir, you will enjoy more satisfaction respecting the state of your own soul. You are sensible that a man may give all his goods for charitable purposes, and yet be destitute of that love which unites the soul to God through Christ. This love, I hope, is shed abroad in your heart by the Holy Ghost. May you abound more and more in this love. May the Spirit witness with your spirit, that you are a child of God and heir of glory. How abundant then will be your peace and joy. May your amiable and worthy consort enjoy the same unspeakable blessings. May you walk together as heirs of the grace of life, enjoying the love of Jesus, with the abundance of your earthly possessions, and finally be received to dwell with Him in glory. Accept, respected Sir, and Madam, our united love and respects.

Your friend and humble servant,

JOHN H. CHURCH.

From Dr. Spring to Mr. Norris.

NEWBURYPORT, March 7, 1808.

HONORED AND DEAR FRIEND,—I am bound to communicate all matters of importance. I have, previously to showing the articles, as you condescendingly regard them, been to Andover to obtain an alteration of that article relative to the permanent Board of three. As it stood the Board must consist of two clergymen and one layman. I have been dissatisfied with it, for in case of the death of one clergyman, the layman, who may be a law character, may have much influence under their Trustees who are electors to pervert our design; and in case of the death

of the two ministers the layman or the law character may rule the whole business by choosing a wrong character who will elect another wrong character. I think the door for the election of the third Visitor ought to be left by the article *open* for the two ministers in case of a vacancy to elect from the ministry *a Davis*, if thought best; or *a Thornton* from the laity, if it be thought best. *What say you to this article?* I could not get Dr. Pearson's consent directly. Mr. Farrar made the alteration with his own hand, and I supposed the business done, for the Doctor was silent when he did it, and his silence was taken for consent, but the Doctor has come down and opposed it. We have laid the matter before your brother Donors. Nothing is decided. I write to you, SIR, and hope you will give us a line by the first mail. Make love to your lady, and let me be yours forever,

S. SPRING.

P. S.—We must have the door open to elect the best of ministers or the best of laymen, as needed. They have not a word to say against it, on the principle that there will be two ministers in the Board. For it is a Theological Institution and not a Medical Institution, and must be backed up by ministers. If we can't now have what we ask for, we can have what we *insist* upon having. The ship is near about sailing, and we must see to it that she is well officered and manned.

From L. Woods to Dr. Morse.

NEWBURY, *March 11, 1808.*

MOST BELOVED SIR,—I have been waiting for the time when I could tell you that the business of the three Donors is completed. When I wrote last, I expected it would have been done long before this time. The delay is not to give any alarm, though it is in itself painful. The simple fact is this. In order to induce Mr. Norris to subscribe, Dr. S. found it necessary to make some minute alterations. Looking over the Statutes again, after he got home, he thought of some more still. We judged it best to have an interview with Dr. P. and Esqr. F. with reference to those alterations. This took place the beginning of last week. Everything was agreeably settled except one point, which has been the subject of consideration since, but which will not, I know, make any difficulty. The whole is now in the hands of a transcriber, who is preparing the last copy. I have no doubt but it will be finished, and signed, and sent to Andover next week. We find all

our plans are vain, unless it please God to succeed them. These scenes are fitted to teach us wisdom. We are to learn that raptures are not the portion of man. Nothing comes unmingled. Something has attended every instance of success in our great business, which tends to mortify and humble us. I hope it will prepare us for duty and usefulness. Since I saw you, I have had, if possible, more objects of attention than ever. I have seen the dangers which surround us in this last stage of the business; and have not been inattentive to the necessary means of safety to our great object. I went to Andover with Dr. S. How many times I have been to Newburyport, I know not; and how many letters I have written, and how many hours of anxious contemplation I have had, I know not. These things I mention, to account for the little I have done in other respects. I meant to finish another number of *Pastor*, but have not. The answer to *J.* on General Association is done, such as it is. I have given long and careful attention to that thing. I am more and more satisfied that it is best to publish. The long piece from Dr. L——'s friend will never do for us. Should rather write a whole number of the *Panoplist de novo*, than to make that piece fit for publication. We can give a handsome acknowledgment, assigning the length as a principal reason for deferring the publication, and let it be gradually forgotten. The piece on Justification is not written by a weak man. A number or two of profitable matter may be had from it.

As to *Magazine* and *Panoplist*, I conversed with Dr. S. yesterday. He will not oppose our wishes, but, as I have real reason to expect, will favor them. He thinks further, if Dr. Emmons can get his mind informed and settled as to union in the Seminary, he will not oppose union in *Panoplist*. The *Magazine* affords nothing for their fund; and who will take the responsibility of publishing it, is a hard question. From Sanford and Niles, as Dr. S. thinks, we should have opposition. And they will have influence. But Sanford is paralytic, if I mistake not, and Niles' influence must be countervailed by previous attention to secure weight on our side. I will sound Dr. Worcester and the Emersons soon. Think of the proposals which we can make, as most likely to conciliate. We must offer to publish everything they send as a *Society*. We must invite them to write, etc., and tell them, if one year's experiment does not convince them that their union with us is better for their funds and better on every account, they can return to their own separate ground. To this subject I will give as much attention as possible. I am happy to find that your prospect with respect

to Dr. P. is more agreeable; hope before now it is clear sky. As to Mr. —, I can't say much. He has made me a visit. Much was said, but I was very cautious. The door is left open for further correspondence or conversation. I expect he will write. I propose to write myself. I intend to see you next week. I shall send nothing before I come, if I can do as I hope, that is, see you by the middle of the week. I wish you not to write to Dr. S. or anybody else respecting the little point which remained unsettled when we were at Andover. The matter was in such a state that a full representation could not be made without seeing you. But all this way are of one mind, that is, *not to have any difficulty*. We are well, and unite in love to you and your dear family.

With best esteem and love, yours,

L. WOODS.

From Dr. Church to L. Woods.

PELHAM, March 12, 1808.

DEAR BROTHER,—I hope all things are progressing very favorably respecting the Seminary. Good Mr. Norris thus writes in a letter of the 26th: "I have made an offering and signed the Constitution, and I hope and trust with uprightness of soul and godly sincerity, as an offering to my Saviour, which I hope He will own and bless. Oh, may this Institution be His, and owned and blessed by Him for His own glory! My dear friend, let us hope and pray, that the ministers of Jesus, His dear church and people may be refreshed by the streams from this great Institution." In the margin he observes, "We unite with Mr. Abbot in the choice of all the Professors." You will perceive that he feels agreeably. I am longing to have a letter from you. May you enjoy the Divine direction and blessing in all your concerns. Our love to your dear consort, and other friends.

Yours in tender love,

J. H. CHURCH.

P. S.—The enclosed you will convey to Dr. Spring.

From L. Woods to Dr. Morse.

NEWBURYPORT, March 28, 1808.

VERY BELOVED SIR,—If your ideas respecting the part which Dr. Spring is acting in the present attitude of things, be incor-

rect, they ought to be set right. The delay of the appointment of Visitors did not originate from Dr. S. but from the Donors, particularly from Mr. Bartlett. Dr. S. has all along consented, and still consents to Dr. Dwight. Nay he more than *consents*. He is *decided* in *preferring* him, all things considered. He conversed with Rev. Mr. Hopkins, [of Salem] and finding his opinion was in favor of Dr. Dwight, mentioned it to Mr. N. to confirm *him*. He is doing all that prudence dictates with Mr. Bartlett. But it should be remembered that Mr. B. is a man of peculiar independence, whom the world cannot move out of his own way,—who will act for himself. There is not the least reason to doubt, but he will agree to Dr. D. But it must not be urged; and he and his associates must know, that Col. P. chooses not to be considered among the Visitors. Again, care must be taken that *this* matter be not ascribed to Dr. S., for he has always felt the utmost delicacy in speaking on the subject. But Mr. N. first, and then the other two expressed their objections, *of their own accord*. They are *fired*. I believe there is no possibility of moving them. 'Tis best not to try it. Col. P. had better make it easy, by his own prudence. You find what the feelings of the Donors are respecting Dr. P. I wish he may not know all, which would hurt his feelings. Mr. Norris would not have united with Messrs B. and B. in appointing him alone. The form of the appointment is awkward and unconstitutional; but the best must be made of it. It is all to accommodate Mr. N.'s feelings and prevent difficulties. Mr. Bartlett feels that it is now his right, and he claims the sole right, of appointing the third Professor. They have no idea of intruding upon Mr. A.'s ground, or superseding his previous act. It must be considered, and represented to the Trustees, as a mere friendly, conciliating act, designed to show that these Donors harmonize with Mr. A. in the first appointments. The informality of it must be overlooked. Now if your meeting is called, and Col. P. is not again brought forward, there is not the least degree of difficulty or danger. The three Visitors all along proposed, *will be appointed*, before the time of your meeting arrives. I will pledge myself that it will be done. I will carry it to Andover myself, if this be necessary to make the communication seasonable and sure.

I have seen your letter to Dr. S. He receives it well, but knows you will find some of your apprehensions groundless. His feelings toward you are very affectionate and confidential.

I have had a gloomy week since I left you. To see such a struggle, when all ought to be love and harmony, distresses my

heart, as I know it does yours. I am for *union*;—*wholly* for it. And if any man will put union at hazard, for the sake of any small matters, I will not believe he loves union, as you and I do. I am ready to act any part in these minor points, which will make for peace. But if you touch the coalition, you touch the apple of my eye. I feel as I did last summer and fall, and as I supposed all felt at that time, that is, willing to give up *everything* for *union*. You know I don't mean *truth* or *duty*. But we must not expect in such a great and complicated plan, that any of us can have everything to our mind.

I am anxious about *Panoplist*, etc. Write immediately after receiving this. As soon as the matter is fixed at Andover, I am ready to go to Salem, and take Bro. Emerson with me to Mr. N. and have a trial about *Panoplist*. The sooner these Donors hear that the affair of Col. P. is concluded according to their views the better. The Lord prevent evil at this time. I know that all the three Donors are prepared for final separation, and going on with their Academy in Connecticut or somewhere else, if their statutes are refused. Therefore take care or all is lost. If there is a breaking to pieces *now*, it will be a thousand times worse than if it had been last summer, and it will send the church to pieces, not one stone will be left upon another.

P. S.—Dr. S. has seen Messrs. B. and B. Their decision is now known. They both agree to appoint Dr. Dwight and Gov. Strong, with Dr. S. They would have preferred Dr. Thayer, but wish to be condescending. But remember that they are *unalterably fixed*, that no alteration shall be made in their statutes, and no addition be made to their Board of Visitors. They wish to see the Institution going on, but will give up no more. They think they have done enough, and will rather withdraw and go on by themselves than have any more difficulty, or any alteration, before the seven years experiment.

Now I pray, sir, that it may be known, that this is no scarecrow, no imaginary state of things, but a *reality*. And the consequences will be accordingly. This letter is not to be shown. Dr. S. will write officially in the name of the Donors. There is infinite hazard. Be awake and decided.

Yours,

L. Woods.

*From Dr. Spring to Dr. Morse.*NEWBURYPORT, *March 28, 1808.*

DEAR BROTHER,—Your ardent letter I have read. You have mistaken the state of things. The appointment of the Visitors has rested with Mr. Bartlett as I intimated. He and Mr. Brown have this morning desired me to inform you, that they accept the list, which you gentlemen have made, viz., Gov. Strong, Dr. Dwight, etc. They prefer, considering a number of things, Dr. Thayer. They are afraid that you depend too much upon great popular characters. Please to remark that they expect no alteration in the Board of Visitors. They will not yield to the Board's consisting of eight, and you know Mr. Norris concurs with them. The design to introduce Col. Phillips into the Board, has hurt their feelings, especially Mr. Bartlett's. I never saw Mr. Bartlett so much afraid of the union as he is this moment, and they told me decidedly and unitedly to inform Dr. Morse that there must be no alterations. For they are fixed and cannot consistently yield any further. I give it as my opinion, if you do not accept us, according to our Statutes relative to the Visitation Board, the union must be given up. Mr. Bartlett was bold in the expression, that he had rather double the donation, and go on as first intended, than to be perplexed any farther. They will not submit to any alteration. I hope we shall all be directed to walk in the path of wisdom. I never did fear the final consequences of a solitary academy, nor do I now. But I am willing to be united; and God grant that the stock of Judah and the stock of Joseph may now be joined together and remain identically and indissolubly one *for ever and ever and ever. Amen.*

Let me hear from you soon. Make my respects to your lady and Dr. Pearson. From your friend and brother,

SAML. SPRING.

*From Dr. Morse to Mr. Farrar.*CHARLESTOWN, *March 28, 1808.*

DEAR SIR,—I wrote you this morning by stage, which I hope ere this you have received. Having now an opportunity by Mrs. Bartlett, I send you the Associate Donors' Statutes, and the nomination of Professors, which you and the other gentlemen may wish to see. Pray write me by Mrs. B. It is time to be acting. Delay is dangerous. *Sat verbum.* I have no time to add.

Truly yours,

J. MORSE.

From L. Woods to Dr. Morse.

NEWBURY, *March 30, Wednesday, 1808.*

DEAR SIR,—I write in great haste, as the bearer is just ready to go. I have been to Andover since I wrote on Monday. Have communicated what you have received from me and Dr. Spring; and had a long talk. Dr. P. appears as we wish, is glad to have his mind relieved in a good degree respecting Dr. S., says he will endeavor to make the affair of Col. P. as easy as possible, and has no doubt but the Statutes will be accepted in their present form. He will see you soon. He advises me to proceed with my people without delay, which I propose to do. Beloved sir, be watchful and prayerful, prudent and resolved, lest some evil should get in to prevent our hopes. What will be the consequence if the coalition should now fail? It cannot. What? reject forty thousand dollars, yea, and forty thousand more, in reversion, and plunge New England into the dreaded evils of division and strife, yea, of an endless war, and lose all the blessings of spiritual peace and prosperity, because every iota is not as might be wished? reject all, because an unessential word is omitted? reject all, because a letter is wanting, or the dot of an *i*? Just so it seems to me. It cannot, it will not, be. The friends of peace and truth and love will now see the Temple go up without noise. Let everything be done to remove unhappy impressions. Dr. S. can be melted by kindness, and frankness, and piety;—but cannot be subdued by the violence of opposition. The way is prepared for him and Dr. P. to return to all their former happiness. I have said *all* to Dr. P. that was in my heart. He received your letter while I was there yesterday. Your plan is good. Hoskins has doubtless made a handsome copy. But there is no need of a moment's delay on that account. It can be signed, and exchanged before your meeting. You are to consider the Visitors as appointed, and no other addition or alteration to be made. Your letter to Col. P. I trust will remove every difficulty.

As soon as this affair is ended, I will take the first opportunity to talk with Mr. B. concerning Professor of Ecclesiastical History. I hope it will come right. I told Dr. P. how the appointment of Professors was managed—I did it in a way that pleased him and Esqr. A.

Mr. French is very kind. I went and saw the house, and like it pretty well. I cannot wait long without seeing you or hearing. Depend on it, Dr. S. will do well—will make no difficulty—will perhaps do more for the Institution in connection with his men than any of us. I don't believe they have half done yet.

From L. Woods to Dr. Church.

NEWBURY, April 2, 1808.

MY VERY DEAR BROTHER,—I received yours of the 12th inst. in season; have been waiting for an opportunity to send you good news, which I am now able to do. The Statutes are signed by the three Donors, and sent on; their first Professor, Dr. P., is appointed, and their Visitors, Dr. Dwight, Dr. Spring, and Gov. Strong, with the four Founders, are fixed upon. Col. Phillips was talked of, but is objected to because he is a Trustee. Dr. P. has no doubt but the Statutes will be accepted. Mr. Bartlett has just put down \$20,000 and engaged to add \$400 a year for the first seven years. He says he shall do no more *now*. The prospect is pleasing. Since I saw you, we have had as great and distressing a struggle as ever. I feared the union must be given up. But God has given a happy issue. I hope we have been humbled. We needed it.

With you and Mrs. Church we sincerely condole. The Lord deals with you, I have no doubt, as a kind father with beloved children. He has supported you in many trials, and I trust He will never forsake you. We long to hear of Mrs. Church's recovery to health, and to see you both.

I expect without delay to lay matters before my church and people. My heart is ready to sink at the thought. Pray for me in this and in all respects.

We expect the Institution will be opened the 17th of May, and that Dr. Dwight will preach. The revival at New Haven increases. They have three Conferences a week in College. Seventeen of the freshman class serious, one profane one awakened. At Litchfield in Connecticut seventy admitted in one day. At Newark, under Mr. Griffin, one hundred and two stood propounded at once. Ordination of Mr. Hubbard in the Parish below me 11th of May—and of Mr. Huntington, Boston, the same day; Dr. Dwight to preach. I write in great haste, Saturday.

Yours truly, with united love to Mrs. Church and your parents, and the little daughter.

LEONARD WOODS.

From L. Woods to Dr. Morse.

NEWBURY, April 4, 1808.

MY DEAR SIR,—I have received your comforting, animating letter of the 31st ult. It is to me a time of peculiar emotion.

'Tis a most mingled scene. Joy from one quarter, and tender and almost overwhelming trials from another. But I hope God will give wisdom and strength according to occasion. To-day I have seen Dr. Spring and Mr. Bartlett. They appear as we should wish. The Donors don't expect to hear a lisp more as to Col. Phillips being a Visitor. It would be exceedingly offensive. Dr. S. thinks favorably as to uniting publications. He will probably come, though he thinks it will be best for him to act with much circumspection, as he has a long account to settle with Hopkinsians on the score of union in Seminary. Dr. Parish will come D. V. You may expect me. I will bring the papers communicated, and a number from Law prepared, but cannot take another survey this month. Friday I expect a church meeting. I hope things will go well.

We think the number to meet next week is too large. But perhaps 'tis best. The mode of ultimate operation which has just occurred to my thoughts is this, viz., after a plan is well understood by a number sufficient to have influence, let one of the Editors of *Panoplist*, in the name of all, make proposals to the Missionary Society for a united publication, which proposals shall be advocated and supported by Dr. S., Dr. P., Mr. Worcester, Mr. Strong, etc. I shall not be afraid to risk my influence to make the proposals, with proper reasons to support them, in writing in the name of the Editors, if it shall be judged best—not otherwise. I only hint at things as they rise.

I am in haste and cannot enlarge. I long to see you and enjoy your sweet, instructive, and enlivening conversation. Accept and make love. We are all well.

Yours in the dearest bonds,

LEONARD WOODS.

From L. Woods to Dr. Church.

NEWBURY, April 9, 1808.

MY DEAR BROTHER,—I received yours by Mr. S. yesterday. Last week I wrote you a line in haste, which probably you have received. You need not feel as you do about my omitting to write. I waited to be able to tell you what you wished to hear,—from week to week I was hindered by the new and unthought of difficulties, which kept our great affair in suspense. It is now closed as far as relates to the three Donors. The Trustees have their meeting May 4th. It was necessary to warn a special meeting four weeks. I wrote you some particulars in my last. Yesterday

I had a church meeting. As some members are absent, for various reasons we adjourned to next Tuesday. Then I expect the business to be done. Probably we shall have a parish meeting the Monday after. I expect no great difficulty, because I am determined to let my people state the conditions of my dismissal as they please. Next Thursday I expect to be at Charlestown. We are aiming to unite our two publications. Why can't you call on us when you go to Stoneham? The Lord be with you and Mrs. Church, and grant you peculiar light and consolation. We hope Mrs. Church is comfortable and will be able to visit us with you before long. As to your books, I know not where you can get them to the best advantage; I presume you will do well at Ethridge. I expect to send *Panoplist*; unless Mr. S. forgets to call for it at Whipple's. Will you both accept our sincere and tender affection, and remember us respectfully to your parents.

Yours truly,

L. WOODS.

From Dr. Pearson to Dr. Morse.

ANDOVER, April 10, 1808, *Sabbath eve. 10 o'clock.*

MY DEAR SIR,—Have just received yours of yesterday. And why art thou cast down, O my friend; and why art thou disquieted within thee? Hope thou in God, for thou wilt yet praise Him. All things will be ordered in wisdom and terminate in good. This is my faith, support and comfort. The Associates here met yesterday for consultation at Mr. A.'s, who is deeply affected and firmly fixed. The result is that Mr. F——r and myself are to set off to-morrow morning for Newburyport, to negotiate some new arrangement of the united Board, on the idea of leaving out Col. P. We shall submit two propositions to the Donors; viz., that from the *first* the Board consist of the three permanent Visitors *only*; but if this proposition, which is certainly equal, be not accepted, then that Col. P. and his mother be represented at the Board, during his life, by a Visitor of their appointment. We hope to address them in the meekness of wisdom, and that we shall have your prayers for our success.

With respect to the other source of your uneasiness, be quieted, till I see you. I shall have some things farther to communicate, though in the most sacred confidence, which I hope will relieve you on this head. In meantime accept my warmest assurances of unalterable friendship, and that noth-

ing can ever afflict or grieve you, without producing, when known, a correspondent effect in the bosom of your sincere and affectionate

E. PEARSON.

From L. Woods to Dr Morse.

NEWBURY, April 11, 1808.

VERY DEAR SIR,—Dr. Spring is here, with whom I have had free and serious talk on all our matters. I give you our views in short. We both cordially harmonize in the design of uniting the publications; and wish it to be brought forward in the most favorable time and manner, and in circumstances which shall be most advantageous to the reputation and usefulness of the Institution. But in the present state of things we have some serious apprehensions. The Missionary Society in general will be in a state of alarm and fear as to the Institution, and cannot be at once satisfied that things are safe *there*. To bring forward the design of uniting publications *now*, and urge it, would be attended with peculiar danger. It is thought best to postpone this business till the Institution is settled and in operation, lest in the midst of the struggle, the Institution should lose influence and suffer in point of utility. There is, besides, much apprehension remaining, which must be removed, respecting the General Association. These three objects cannot be crowded together, without danger of injuring them all. Dr. Spring thinks it will be most prudent, not to press the design respecting the publications at this crisis; that it is not the propitious time; that it will be better to let the Missionary Society feel their need of *the joint influence*, and be prepared to make the proposal themselves. Besides we fear the tendency of the meeting. It may make too much noise. Some may, and probably *will* be offended that they were not invited. It can't be private. It may look like a *plot*; and great suspicion, and very perverse and hurtful constructions may follow. We therefore propose to your consideration, the expedient,—of your sending immediately to Mr. Strong to prevent his coming, informing him that the meeting is postponed, till an opportunity shall be had for conversation just before Election; and that you likewise inform Dr. H. and Mr. W. Dr. S. could not come as it is his lecture, etc. I mean to be at Charlestown myself at the time appointed, whatever be your judgment and measures as to the subject before us. I shall go through Andover, and see Dr. P., etc.

Dr. Emmons, Mr. Niles, and Dr. Austin will be in the way of *the uniting plan of publication*, with all vigor, in the present circumstances. A premature attempt proving unsuccessful, may prevent a *union*, which is very important to both sides, and which would undoubtedly come in due time, if not excluded by unseasonable alarm. You know Mr. Norris's feelings. He will be present at next meeting of Missionary Society, and will advocate the favorite publication, with all the eloquence of a Senator, and all the weight of one who has done much and will do much for the Missionary fund. He can have what influence he pleases in the Society.

If you think it best to have the meeting, we think it will be safest not to urge the point vigorously, but to let it fall into the hands of others. You are acquainted with the ideas, very unjust and cruel, which many of the Missionary Society have had of you. This may be a reason against a vigorous effort at this time. Dr. Pearson must save all his influence as sacred to the Seminary. So must I, what I have. It is a suspicious time. If we let folks alone a few months, they will be quiet. If we attempt to pull them they will go further off. In great haste, and in greater love and esteem,

L. Woods.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, April 13, 1808.

DEAR BROTHER,—I am sorry, as far as union is the desirable object, that the Andover gentlemen have made another effort to increase the Board of Visitors. You may depend upon it, that it makes uneasiness and creates fear. Mr. Bartlett made his second donation on the principle that the Associates should have the control of two Professorships. But even this was in a measure removed by the joint Board which he has accepted. My Associates *feel* and *know* that Gov. Strong and Dr. Dwight in common with your trust will have as much influence over them as they can desire. Esqr. Abbot has no reason to fear, and it is thought he would not, aside from other influence. So Mr. Brown feels, etc. If the matter be pushed, the joint Board will be given up, if not the union. Excuse my openness. You are a friend to the union, but not to anything which is monopoly in its consequences.

From your friend and brother,

S. SPRING.

From L. Woods to Dr. Morse.

NEWBURY, *Saturday, April 16, 1808.*

DEAR SIR,—Arrived last night. I saw Mr. Norris. He shows an excellent spirit. There will be no difficulty. He has proposed to Messrs. B. and B. that the Founders meet next Thursday or Friday at Mr. Abbot's. He says his *only* objection to having Mr. Phillips of the Board was his being a Trustee. His heart is all in the union; and he is pleased with the plan of publication. If the Founders can be together, there will be no difficulty. This interview has been my favorite object. I calculate much upon it.

Messrs. B. and B. are to give Mr. N. word whether they will meet him at A. and which of the two days above mentioned.

In love, yours,

L. WOODS.

P. S.—I am not sure whether it will be best to send word to Andover; if you do, it must be what Mr. N. has proposed. But it may not take place. I will send word to you, or to Andover, as soon as I know the determination.

From L. Woods to Dr. Morse.

NEWBURY, *April 20, 1808.*

DEAR SIR,—To-morrow the three Donors go to Andover according to proposal. I doubt not they will do well. Next Monday we have our council. Dr. Dana, by my request, is added. If you could take the stage next Wednesday morning early and come to Newburyport, you would have the pleasure of attending Mr. Mittimore's ordination, and of hearing Dr. Buckminster preach. You will likewise give us all the pleasure of seeing you. And if anything remains to be done respecting this last difficulty at Andover, or respecting the signing the last and completed copy of the Statutes, we will attend to it together. I will lay out to spend the night with you at Newburyport. I wish very much to see you on various accounts. If you come, bring the artillery election sermons, the manuscript you mentioned, and anything you wish for *Panoplist*. I think our plan of union in publication will succeed. Has Gov. Strong been consulted? Will Dr. Dwight be in readiness? Let me have a line immediately. The ordination will not be before afternoon. The council doesn't meet till eleven. 'Tis the 27th inst. Come if you

can, you can return next day, dining at Salem. The ride will do you good. In great love,

Yours,

L. WOODS.

P. S.—Come directly to Esqr. Little's, in High Street, and dine with the Council. I suppose the plan is, to dine early, and ordain afterward, or to have the exercises begin about noon, and dine late. Their calling us at eleven o'clock seems designed to prevent much examination.

From L. Woods to Dr. Morse.

NEWBURY, *Saturday, April 23, 1808.*

VERY BELOVED SIR,—I most heartily rejoice with you, and I know you will rejoice with me, in the happy interview, which the Founders have had at Andover. They were all there. Mr. Abbot's mind is wholly relieved, and all are satisfied with the conversation. The last arrangement remains as it was.¹ I am glad the Founders have seen each other, and commenced an acquaintance, which will be both pleasant and profitable, as I hope, for many years. Their interview was my favorite object. I did more than was strictly decorous, to bring it about. But I was willing to run some risk for that which I expected would be so beneficial. All, then, is well at Andover.

It is probable you received my letter dated about the 20th. But lest it should be otherwise, I will repeat the substance of it. 'Tis Mr. Mittimore's ordination next Wednesday. The council meet at eleven. If you come on in the morning stage, you may be in season. You can hear Dr. Buckminster preach; you can see Newburyport Donors; we will spend the night together, perhaps at Mr. Dana's; you will wish to see him before your meeting, and I will do what I can to make all easy. I called there Wednesday but he was absent. Mrs. D. and her sister were *exceedingly* pleasant. You can bring anything you wish me to see for the *Panoplist*; we can talk further about union in the publications; you can see Dr. Parish, and on your return Mr. Norris and Mr. Worcester. All can be done in two days.

Messrs. B. and B. called here going and returning. They both say, they have been greatly rewarded for going.

Yours with unfailing love and confidence,

L. WOODS.

¹ The meaning was that the Statutes of the Associate Founders respecting the Board of Visitors remain as the Donors had signed them.

From L. Woods to Dr. Church.

NEWBURY, April 25, 1808.

MY DEAR BROTHER,—I have just received yours of the 16th inst., for which I thank you. Oh that you had better reason for your affection and confidence! As to the church meeting, the church in general acted as I wished. They took up the matter in a serious, tender, Christian manner, and voted their consent that I should be dismissed if a council should judge it expedient. The parish united with the church in calling a council. Our Association, with Rev. Mr. Allen, constituted the council, who met to-day at ten o'clock, and rose at four. The church and parish committees presented a handsome written remonstrance against my dismissal. All the doings of the council were unanimous. Almost all were present. I felt I was acting for my own Christian and ministerial character, for the Institution and for Zion. To-morrow we have a church and parish meeting to finish the business. I apprehend no difficulty.

Everything is in the most promising state respecting the union. A fortnight ago a new difficulty arose which made me trouble. It was my favorite object to get the Founders together, and let them settle it themselves. I went to see them all. They met last Thursday at Andover, had a most happy interview, and settled the question which appeared so difficult and alarming to the satisfaction of all. It is now as we wish it. If the Founders had been acquainted earlier, it might have prevented much trouble. I expect to send my answer to the Trustees, to be read at their next meeting, after the business of union is completed and established.

Mr. Huntington's ordination in Boston is to be May 18th. It has been thought probable that the time of inauguration will be May 17th or 19th. This will be determined May 4th. The time may be put off till after election—but I rather think it will not. 'Tis my design however to be at the ordination in Boston. Shall be very glad to meet you there. Hope you will favor us with your presence and the help of your friendship and prayers, at inauguration. Oh, my brother, what a scene is before me! How much do I need the Spirit of God! I cannot describe so well as you can conceive the various affecting circumstances of the present time. Oh, my dear church and people; how can I give them up? May God in mercy keep them! Oh, the importance of the Seminary, and the responsibility of my office in it! I tremble. My poor, low, wretched heart is not fitted for the place. But I know

God can fit me, as I trust He has called me to it. I hope He will be with me and give me grace. If He don't all is lost, as far as I am concerned.

We rejoice in Mrs. Church's restoration to health. Present to her and accept yourself our most affectionate regards, and remember me dutifully to your parents.

Probably you have heard of the catastrophe to Mr. and Mrs. Dutch and child. He was confined a fortnight at my house and Mrs. D—— almost as long at Deacon Osgood's in consequence of wounds they received in the most awful and frightful situation with their horse and chaise. He went home Saturday. If you could get Mr. Hardy to supply you, and you preach for him next Sabbath, it would be a great favor.

Yours in brotherly love,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, April 29, 1808.

MOST BELOVED SIR,—I retain the pleasing impression of my last interview with you, and with other friends to this time. But no friend did I see at the ordination who has got my whole heart like you. Oh, how sweet—where there is entire confidence; an entire *idem velle* and *idem nolle*, where we may indeed think loud, and yet have nobody hear but another self. My family is pretty well. Mrs. Woods needs a journey.

Br. Church and Br. Allen were with me yesterday; their hearts are with us; and good hearts they have. You told me nothing you had done about General Association. I don't wish you to trouble yourself to tell me, only I hope it will be done in season.

In a letter I have received from Mr. Murdock, Princeton, he says, referring to the Institution, "Now a foundation is laying for our country's being enriched with a learned, pious, and orthodox ministry. Blessed be the Lord who hath done such great things for us."

I send a short letter to my dear father Abbot. The answer to the Trustees you will enclose in it, unsealed. I wish him to have the care of it. You will deliver it when you first get to Andover. I trust Dr. P. will give his answer at the same meeting.

Adieu. With our best regards to Mrs. Morse and to all your dear household, I subscribe, beloved Sir,

Your sincere friend and humble servant,

L. WOODS.

From L. Woods to Dr. Morse.

NEWBURY, May 2, 1808.

BELoved SIR,—I hope the wisdom from above will be given to you and all the Trustees. A difficulty and delay now would be fatal. I have not received anything from you since I saw you. You must send every particular respecting your doings by Mr. D——.

I send *Pastor*. 'Tis serious enough, if that will answer. I want to know how Br. Worcester has succeeded, and whose pulse he has felt. What says Dr. Holmes? It seems to me that his ideas are apt to come *too thick*. He has, at least, some difficulty in converting his thoughts into words. I mention it as an infelicity, not as detracting from the real goodness of his character.

I am affected and melted, as I visit and converse with my people. My heart knows not how to leave them. One very amiable woman lately sent for me, who appears to have had a recent acquaintance with religion, and wishes to join the church while I am here. Others appear very seriously impressed. May the mercy of God visit them. May the great Shepherd keep them. With love and esteem to you and yours, I am, beloved Sir,

Your friend and servant,

L. Woods.

P. S.—Query. Will it not be best for you to propose a suitable notification of the inauguration day, to be published in newspapers? It will save trouble in writing; it will probably prevent mis-statements and errors. I believe it will be judged decorous by all. As many particulars may be introduced as you judge best. Perhaps it will be best to direct the attention of the public to the *Panoplist* for particular information as to the Institution. Something must be published to inform and satisfy the public.

From Dr. Morse to L. Woods.

ANDOVER, May 10, 1808.

VERY DEAR BROTHER,—I received yours of Saturday by Mr. Dana. Hope you received mine of the 1st inst., which you do not in your letter mention. All but the *four* gentlemen from Boston are here, whose absence all things considered is favorable. They quietly give us the ground. We have had a pleasant meeting from four o'clock to ten yesterday, and gone through the discussion. The great question of acceptance is to be taken between eight and

nine o'clock this morning. We hope for a unanimous vote. I will inform you before the close of this letter. Dr. P. will go on with Mr. D. to Byfield. I shall try to persuade him to see you and give you the details and make arrangements. I shall leave this letter unclosed till after our meeting—and add such information as shall be important to you. If Dr. P. goes, shall leave him to inform you.

Mr. Hyde and his wife spent last Thursday night till ten o'clock next day at our house. We had a charming time. He is a good man—is appointed with Mr. Catlin a delegate to General Association. He is highly pleased with our creed, and wishes it may be the creed of General Association.¹ He likes the plan of union in *Panoplist* and *Magazine*.

10 o'clock, A. M.

The important question has been taken. Seven affirmatives. One chose not to act pro or con. All well. Dr. P. will see you before he returns from Newburyport. He will not be ready for his installment at present. He *doubts* whether he shall accept. Nothing will be done as to inauguration at present. Dr. P. will explain all. Esqr. A. will support you. Your salary will commence at the proper time. I haven't time to add.

Yours truly and faithfully,

J. MORSE.

P. S.—Mrs. M. is with me and sends with me love to you and Mrs. W.

From L. Woods to Dr. Morse.

NEWBURY, May 12, 1808.

MY MOST BELOVED FRIEND,—I received yours of the 1st inst. and of the 10th. I trusted that God would give such an issue. How precious is this great good, for which we have long labored, and for which we have suffered much anxiety and distress. To think what was the state of things, when we first conversed in my study, and what God has carried us through and to what He has brought us, is very interesting and affecting. May His goodness be most thankfully and devoutly acknowledged. Oh that our friend Mr. — could see what we do of the wisdom and love of God in this affair! Oh that his heart could be enlarged and set at liberty! He is acting against God's cause and kingdom, I am clear—though I ope he does it ignorantly. I can do as well again with his father, as with him.

¹ The General Association adopted the Shorter Catechism as their basis.

The Boston gentlemen acted consistently. I wish they would go a step further. But Heaven will direct. I am glad inauguration is put off. We could not have been ready next week without hurry. But my expectation led me to fix a time for my dismissal to take place different from what I should have done if I had known the present course of things. Your suggestion about my salary beginning at the proper time shows your kind and parental attention. Of this I most gratefully acknowledge that I have abundant and affecting proof. Oh that I may have opportunity to express my gratitude by some real service to you!

I should write several sheets, did I not hope to see you next week. I mean, if Providence permit, to spend Monday night with Mrs. Woods at Andover, and to go to Charlestown Tuesday. Dr. Pearson has not been here. I hope to see him before his return, and to be animated by information and counsel from him. If he don't *accept*, I must resign, or rather withdraw my acceptance.

We are in health, and unite in most affectionate regards to you and Mrs. M., with all the dear family.

I hope, beloved sir, ever to have the honor and happiness to subscribe myself

Your sincere friend and obliged, grateful, and obedient servant,
L. Woods.

May 4, 1808. The Founders of the Seminary, according to their reserved right, communicated their Additional Statutes, to be taken as part of the Constitution of the Seminary, said Additional Statutes being then received by the Trustees as the Founders proposed.

The same day the Associate Statutes were communicated. Whereupon, May 10,

Voted, That this Board deeply impressed with the magnitude of the object of the donations presented, and with the goodness of God in putting it into the hearts of his servants, the Associate Founders, to give so liberally to the offerings of the Lord, do cheerfully accept the same for the purposes, and upon the terms and conditions, expressed in the same Instrument; and that we do covenant and engage faithfully to execute the sacred trust reposed in us, agreeably to the said Statutes; and that we will cordially and actively co-operate with the said Founders in the promotion of an object, so intimately connected with the glory of God, and inconceivably momentous to the present and future generations of men, and in relation both to time and eternity.

From Dr. Pearson to Dr. Morse.

ANDOVER, May 13, 1808.

DEAR SIR,—The enclosed notice of Dr. Dwight's appointment you will please on receipt to give him. If arguments be necessary to induce his acceptance or attendance, you will add and urge them. Shall expect to welcome you both here, early on Tuesday if not the preceding evening. It may be very beneficial to have previous conversation on the subject of the Institution, and the business of the meeting. Gov. Strong I presume will be chosen President, and Dr. Day, Secretary. Such an arrangement will give the open field of eloquence and influence to Dr. Dwight. What think you of a welcome address to the Donors and Visitors? Let me know by a line Monday morning. I returned from Byfield on Wednesday evening—could not see Mr. Woods at Newbury, but through Dr. Parish requested to see him here. Weather has probably prevented. Mr. Abbot sent an express with the official notice to the Donors at Newburyport, and by him a verbal request to Mr. Woods to be here next Tuesday. Col. Phillips, in the name of his mother, has sent written invitations to the three Donors and Dr. Spring (who by the way had not returned when I was at Byfield). I have also written Mr. Norris on the subject of acceptance of the Statutes. Dr. Dwight must *not* fail to come with you, and may God be present with his subjects.

Yours,

E. PEARSON.

From L. Woods to Dr. Morse.

NEWBURY, May 31, 1808.

MY BELOVED SIR,—I am busy in preparing for artillery day. My time is too short, but I hope to get through decently. I may, and I *may not*, spend Sabbath with you. You will not depend, though 'tis most likely I shall. If so, I will preach half day if necessary. I think of postponing my journey to New Haven till the hurry of business is over. I shall probably remove to Andover within three or four weeks. I must haste to bid you adieu, wishing health and prosperity to your family.

L. WOODS.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, June 10, 1808.

DEAR BROTHER,—Our Institution places us on high ground. What an advocate either directly or indirectly must be evangelical truth. *Sat verbum.*

I have read the Dissertation on the Sonship of Christ. It is no more nor less than is to be expected from a disciple of N——s. The author I suppose resides on the high waters of Mt. —— and means to construct an ark to descend the river and vend his novel commodities. He appears to feel himself quite adequate to the business of correcting the Fathers of the church. I hope his confidence will not annihilate his modesty. For he aims to show that *first* always.

If you will review his ninth page you will find in connection with the whole dissertation, that except the humanity of Christ, he ever was and ever will be destitute of any personal existence which authorizes the endearing, incomprehensible relation subsisting between him and God to be denominated by the word Son or even by the word Fellow as expressed Zechariah xiii. 7.

We need not feel incumbered with the doctrine of eternal generation because God is styled the Father and Christ the Son of God, any more than with the eternal fellowship of the Trinity. The endearing words Father and Son are used to express the sublime, eternal relation between the first two persons of the Godhead, because, as I conceive, no better words could be adopted. The relation is the most sublime and endearing.

The author modestly says, page ninth: "*Those worthy authors permit it to be suggested, will probably perceive that their authorities are adapted to prove either the divinity of Christ, about which they have no dispute with their brethren, and which is remote from the subject, or that Christ is the eternal Son of God.*" Here my faith staggers relative to his system. For how can any man however ingenious establish the divinity of Christ, except upon Sabellian ground, if all the texts and passages which treat of his Sonship and God's Fatherhood be impertinent?

I may be wrong, but I fear that the author of the dissertation is a man of too rational a head to believe that there are *three distinct, co-equal, and co-existent persons in the Godhead.*

With due consideration, I am yours,

S. S.

P. S.—Inter nos. I have used freedom. I really believe the scheme is Sabellianism at bottom. The author is too mathematical to believe three distinct pieces of gold make but one sum of money, if I mistake him not. But what Trinity is there in three offices to one person?

*From Dr. Morse to Dr. Dwight.*CHARLESTOWN, *July 7, 1808.*

DEAR SIR,—You have probably heard that Mr. Griffin has been appointed Bartlett Professor of Pulpit Eloquence in our Theological Seminary. He has preached in Boston and here with high acceptance, as has Mr. Stuart from New Haven. They will inform you how things are proceeding here. I shall not add on these subjects. We have hope that Mr. G. will accept his appointment. We think he is called by Providence. We wish your influence in our favor with him. A great sphere of usefulness opens for him here. I am requested particularly by Dr. Pearson and others, to write you to use your interest with Gov. Strong to accept his appointment as Visitor of our Institution. It is of immense importance to us that he accept it, if it be but for a short season, till the Institution shall get organized and officered. We wish you to write him on this subject. We know your influence with him. You may at once perceive in how many ways his acceptance will benefit us, by securing the confidence of many who are now in a state of doubt as to the complexion of the Institution.

I hope my sons are doing well; you know how we feel concerning them. We wish you to give them as often as you can your parental advice,—they need it, and I trust will highly value it. I wish to hear from Mr. Day concerning them. Shall write him if I can possibly get time. I hope he will yet come to Andover this fall. Things look more favorable than when I last wrote. Dr. Pearson and myself have given a verbal message to him, through Mr. Stuart, which we hope will be satisfactory to Mr. Day should I not have time to write him. I hope to be at Commencement. We expect you and Mrs. D. will come on immediately after. Mrs. M. unites in kind regards to Mrs. D. and your sons with, dear sir,

Your friend and brother,

J. MORSE.

*From Dr. Spring to Dr. Morse.*NEWBURYPORT, *July 15, 1808.*

DEAR BROTHER,—Alas! Alas! What a *mammoth* of an orator have we had along. Shall we after all admit him, considering the present state of our funds? We shall have work enough to print his paragraphs. I *have* had thoughts of holding my own in the pulpit, but if we do not confine the monster within the firm

walls of the Institution, all will be up with poor me. They even say that they "*never, never* in their born days heard the like." I can bear tolerably well to be equalled when I feel good; but to be so astonishingly outdone—it is too much for flesh and blood and my common share of humility. What say you, sir, must we not slip our cables and get out of harbor as soon as we can? No, no, you will say, let us be men and ride it out. *So be it, so be it*, if the thing can be done.

I think he will come. All that he says against is not more than he ought to say, "*omnibus consideratis et considerandis.*"

Pray tell me what was done, said and felt before he left Boston? Write me soon. You must also write to Dr. Dwight, and tell him from us all that he must write to Gov. Strong and Mr. Griffin and compel them to accept. He must not defer doing it. He can do much. The Lord help us all. We must prosper. All depends upon proper exertions.

As to the united publication. Please to direct the printer to do up for me two hundred. Let there be four bundles, fifty in each bundle, done very firmly in strong paper. Let him send me one hundred and fifty of the minor work, and fifty of the major. They must be seasonably lodged at Davenport's in Boston, directed to me for the Newburyport stage (not the mail stage). Please to accept and make my love to your lady.

From your friend and brother,

S. SPRING.

From Dr. Morse to Dr. Dwight.

CHARLESTOWN, July 15, 1808.

DEAR SIR,—I wrote you by Mr. Stuart who I conclude will reach New Haven to-day. I now drop a line by Mr. —, just to say that Mr. Griffin has made a very strong and universal impression this way in his favor. All the orthodox who are friends to our Institution and to Boston unite in saying—"he *must come.*" Dr. S. in a letter of yesterday among other things says—"you must write to Dr. Dwight, and tell him from *us all* that he must write to Gov. Strong and Mr. Griffin and compel them to accept. He must not defer doing it. He can do much. The Lord help us all. We must prosper. All depends upon proper exertions." This is the language and feeling at Andover, where we had a Trustee meeting last Wednesday. We have agreed to open the Institution the 21st of September. Dr. Pearson has accepted, and is then to be ordained—your sermon to be the ordination sermon—of

which you will hear officially soon from Dr. P. It is a most critical and anxious period with us. The camp of the enemy is alarmed, they are awake, and every engine of opposition is in requisition. But we are better fortified and are stronger than they imagine. The union in Theological Institution and in *Panoplist* and *Magazine* makes us powerful and enables us to look them in the face boldly. Mr. Stuart will tell you much. Pray use all your influence directly and through the clergy of New York to persuade Mr. Griffin to come over and help us. Mr. Stuart was also highly acceptable and would make an excellent Professor (either of Christian or Natural Theology). As to Mr. G., Dr. S. calls him the "Mammoth Orator," and adds that his people say "that they never, NEVER in their *born* days heard the like." This indicates the impression made.

We intend giving a character of Mr. Ames in next *Panoplist*, notwithstanding what Mr. D. said in his eulogy, "that he (Mr. Ames) did not attribute to Deity those moral qualities which would shock us in man—that he delighted not in impossibilities—that he rejected the additions made to religion by cunning statesmen and aspiring priests, and treated them as his Master did the traditions of the elders; by which he evidently aimed backhanded strokes at orthodoxy. We shall be able *authentically* to say, that Mr. Ames was an avowed *Trinitarian*—that he was an admirer and warm advocate of the *Assembly's Catechism*—and that he declared that his hope of salvation, which was Calvinistic, and strong, *rested wholly on the mercy of God through Jesus Christ*. Yet Mr. D. says, "He saw death approaching, but that *rectitude of intention, that sublimity of virtue* which had governed and exalted him in life, *sustained him in his last hour*."

I am drawn unintentionally to prolong this letter. On Thursday last the Africans of Boston kept a day of Thanksgiving, in consequence of the abolition of the slave trade. I preached on the occasion. I will tell you more of this business when I see you.

Should you see Mr. Evarts, I will thank you to say to him, we are waiting to have article *America* complete. Can you spare time to look over the review of article *Angel*, in *Anthology*, with Mr. E., and suggest how we shall review the same Article 3? It is of some importance. I think it is in the number of *Anthology* for April or May. It is three weeks since we heard from our sons. We are anxious for them. All well. Mrs. M. expects Mrs. D. with you in September. As I shall see you here, possibly I shall not come on to Connecticut. I don't give it up however. I send

you one of my ordination sermons. Yours ought to have occupied its place before the public. We send regards as usual.

Affectionately yours,

J. MORSE.

P. S.—Think if you please to bring on Dr. Smith's Diploma; Dr. Burder has written me about it. We have agreed to issue subscriptions to purchase a Library for Theological Institution. Can anything be obtained for us in New Haven and Connecticut generally? We shall need all the aid which can possibly be obtained. Pray give your influence to our united publication, *Panoplist* and *Magazine*. It is very important that this work should prosper. It is a powerful engine in support of orthodoxy.

From L. Woods to Dr. Morse.

ANDOVER, July 25, 1808.

VERY DEAR SIR,—We are determined not to accept Gov. Strong's negative. The Founders have signed a letter to that purpose, and deputed Dr. P. to visit the Governor. He set out this morning. I mean to visit Dr. Osgood this week in order to open the whole business of the Institution and prevail on him to advise Mr. Gray rightly. I went to Newburyport with the letter Thursday and returned Friday. Mr. Bartlett is charmed with his Professor, will do everything to induce him to come; but will not consent to his receiving any part of his support from Boston or any where else. *He* will support him, and let him preach gratis where he pleases. I hope to spend Friday night with you this week,—I have engaged to preach for Brother Walker next Sabbath. The matter of advertisement will be attended to without delay.

We are all in health. I talked of setting out for New Haven ten days ago, but Dr. Spring urged me to stay till some arrangement could be made for Library. That matter hangs. But as Dr. Spring is engaged in the business, I hope it will not fail. It must not. It is a trial to my feelings, that no direct, effectual measures, can, in present circumstances, be taken to bring forward what we wish respecting the department of Ecclesiastical History. May Divine wisdom guide in that, and in all respects.

Lately I have had two free conversations with Mr. D——. We *shall* be right. The day dawns. The manner in which our Association have treated D. prepares the way for a *general*

peace. May we all have Christ's spirit, and be useful to His cause.

In health, and with united love to you and Mrs. Morse, we are yours,

L. AND A. WOODS.

From Dr. Griffin to Dr. Morse.

NEWARK, N. J., July 28, 1808.

REV. AND DEAR SIR,—Your favor of the 23d inst. was received last evening. I have every reason to be grateful to you, and to the gentlemen connected with you, for the respectful attentions which have been gratuitously bestowed upon me. I thank you particularly for the obliging sentiments contained in your letter. While I contemplate the friends of your Institution and our friends in Boston, animated with such desires, and struggling with such difficulties to promote the interest of our common family, I feel that you are entitled to the generous thanks, and firm support of the whole Christian church. What I can consistently do with my feeble talents, and very limited influence, shall be done. In saying this, however, I would not be understood to hold out any encouragement of co-operating with you in the manner proposed. This suggestion would be inconsistent with that frankness which your object, your character, and your treatment of me deserve. The appointment at Andover considered distinct from any other object, and in the form in which it is now presented before me, *I cannot accept*. My reasons have been detailed in a letter to Dr. Spring, and need not here be repeated. In regard to another object connected with that appointment, permit me to say it is not before me in any form in which it is proper for me to consider it. For (1.) the Constitution of the Seminary forbids a Professor to be connected with a Parish. (2.) I have no written request from any gentlemen in Boston which I can show to my friends, or to which I can make a written reply. In an affair of this nature, in which friends are to be consulted, and the correctness of a minister's conduct is to be examined by the churches and the world, the whole transaction ought to appear on paper, and no blank should be left to be filled up with verbal explanations. I am aware that no regular call can be given before a congregation is formed. But I did suppose (unless the object as it relates to me were abandoned) that two or more gentlemen would lay open the whole business in a letter jointly subscribed, in which their wishes would be expressed;—the principles on which a church is to be formed, either

referred to me, or else distinctly stated;—the contemplated provision for support, the quantity of service expected, the probability that a congregation can be formed, and the importance of the object, all definitely explained. Then I could take advice and deliberate.

I was disposed when at Andover and Newburyport to give a negative answer at once, but I was pressed so hard by the gentlemen who had written me not to take that step, till both objects should be fully laid before me, that I was perhaps imprudently induced to promise to wait and hear all. I must, and here I do, protesting all the while against any inference that may be drawn from the exact position. And if I *must hear*, it would be hard to deny me the right of *speaking*. Thus then I come by irrefragable arguments to the conclusion, that my tongue is loosed from all restraint and I may indulge my garrulous propensity to my heart's content. And since I am just now in a loquacious humor I will speak on. Should so strange a thing turn up as that I should come to Boston, is it expected that I should reside in town all the year? If not, could I be accommodated there in the winter with leave to pursue my studies without the distraction of parochial care? If at any time I should find it necessary to spend the winter out of Boston (not however neglecting the pulpit) would this give satisfaction? Will a house be provided by the congregation? In what part of the town? *Two* houses must be *furnished* instead of *one*. And I suppose it would make anybody laugh to see Mr. Griffin's furniture split into two, and one half of every chair and table at Boston, and the other half at Andover;—or to see the integrity of each preserved, and the whole marching twenty miles at every vernal and autumnal equinox. These and many such questions I know it is not for you to answer. *You cannot answer satisfactorily; but you know who can.* These hints ought not to come from me,—and they come only to *you; they will go no further.*

But there is one question which ought to be treated with more seriousness. Is the new church to be founded, and the sacraments to be administered on Edwardean principles? If so, will Dr. Kollock conform? Or must there be two different modes of practice in one church? If but one mode, who is expected to yield? You know my sentiments, and I know what his once were. They may have changed. But certainly we ought to understand each other before we set out. I love my brother Kollock. He is my particular and dear friend, and I should delight to have him for a colleague more than almost any other man, if that single

difficulty were removed. Perhaps it can—merely by his silence. I expect him to see this.

My own opinion of the sacraments out of the question, I am persuaded that the *confidence*, *zeal* and *energies* of the New England churches can never be enlisted to support the Theological Institution unless that Institution be known to favor the opinions of their revered Edwards. This is certainly true of that portion of the Presbyterian church, from which the Seminary has the best prospect of deriving support. The most evangelical, and therefore the most effective portion of the American churches, are I believe every day becoming more and more impressed with the necessity of taking a decided stand. Now I take it for granted that the Academy and the new congregation will be generally understood to be united; and the public will look to the congregation for a *practical illustration* of the doctrines taught in the Academy. If a discipline which they consider lax, be supported in the one, they will have less confidence in the other. It will be presumed that the two agree, and they *ought* to agree. If the object and interest of both be one (and not otherwise) every accession to the congregation will increase the friends of the Academy, and the Pastors will only be enlarging the influence of the Professors, in the very heart of Boston. May I add, that in my humble opinion, the immediate interest of the congregation itself greatly depends on preserving strictness in these matters. The stand to be made in Boston must be on ground encircled by a very distinct line of demarcation. Unless there be a visible and palpable difference between the old churches and the new ones, who will see any reason for coming over to the latter? Accessions will depend on accident and caprice rather than on principle, and who will rejoice in such accessions as additions to the Redeemer's Kingdom, or calculate on the permanency of ties so brittle and deceptive? In a congregation already formed and living in peace, good men will differ on the degree of indulgence to be exercised towards "*tender consciences*." But if there ever was a clear case for decision and thorough-going discipline, there is a call for both in the congregation to be formed, *at this crisis*, in Boston. The motto which, glossed with "the meekness of wisdom," should be inscribed on the portals of the new church, and on the foreheads and hearts of the Pastors is this, "Come out from among them and be ye separate." Men of this decided character, if they are men of prayer and prudence, will succeed in Boston, and none else will, I believe.

Thus, sir, I have opened my mind to you without reserve, that

you may have opportunity to correct me where I err. With perfect confidence in you, I commit the whole to your discretion. With my best respects to Mrs. Morse and yourself, in which Mrs. G. joins,

I am, dear sir,

Your friend and obedient servant,

E. D. GRIFFIN.

From Dr. Dwight to Dr. Morse.

NEW HAVEN, Aug. 1, 1808.

DEAR SIR,—I have written to Gov. Strong, and have received his answer in the negative. It will, I think, be useless to write again.

Mr. Griffin in a long conversation with me, explained to me, in confidence, his situation, and views, very fully; and then asked me whether I thought it his duty to leave his present station. I was unable conscientiously to answer in the affirmative. I can say nothing more to him in a letter.

Mr. Holly of Greenfield is about leaving his cure, because the congregation has through the acts and falsehoods of somebody, whom I could name, become too small to support him. If he does not go to New York, as I am fearful he will, to the church just now finishing there, I am apprehensive he might be obtained; he is young but possessed of fine talents, an excellent writer and speaker, and both very studious and very able. At the same time he is more *correct* in his exhibitions than most men, especially of his standing. Within a few years he would, in my view, be more than commonly well qualified for the department of sacred eloquence, and indeed for any other. I heard him preach for the first time in New York. He was highly applauded and deserved it. Our Commencement is on Sept. 14. Our prudential Committee breaks up on Friday noon, or in the evening. If I could set out on Saturday, (which will be impossible,) I could not reach Andover on the following Tuesday. You must therefore appoint another preacher, or another day. Either will be acceptable to me.

I cannot conceive how I am to comprise the opening of the Theological Seminary, and the concerns of an ordination in one discourse. The proposition makes two capital subjects, and makes two discourses of necessity; only they are both to be delivered by one person at one time. Surely a discourse of this nature ought never to be printed. I should think there ought to

be an ordination sermon, and another for the other purpose. If you alter the time, as possibly you may, I am willing to take either.

Some other person should invest the Professors with their privileges, and salute them. In my opinion, more than one office should never be given to one man on a public, solemn occasion. I could give my reasons; but you will readily collect them. I shall soon write to Dr. Pearson and Mr. Woods. My love to them both. I wish for early information concerning what I am to do.

Mr. Day will go to Andover for a year, if he may attend the Academy only six hours a day. I have tried this business as long as most men; I am certain that neither the master nor the scholars, can safely spend more time, ordinarily, than this. The health will, I am sure, never admit of more.

I doubt of any success, at present, to your subscription to your Library, *here*. Our people feel embarrassed.

I thank you for your sermon, and think it a very good one. The people lost nothing by my absence.

My eyes permit me to add nothing but Mrs. Dwight's and my own affectionate remembrances to you and yours.

I am, as ever, your friend and brother,

TIMOTHY DWIGHT.

From L. Woods to Dr. Osgood.

ANDOVER, Aug. 2, 1808.

RESPECTED AND BELOVED SIR,—I reflect with great satisfaction on my visit at your house. Your approbation of our Institution, and your kind offer of your assistance to me, have operated, as a peculiar encouragement, as well as pleasure. Nor can I help indulging a hope, that the views which you have of the Seminary will be communicated, with effect, to Mr. Gray and others, and thus you will then be eminently useful to the cause of Sacred Literature, and confer a great obligation on all concerned in this Institution. We are fully aware of your influence, and have no doubt of your success if you are favored with a good opportunity to disclose your feelings. The approaching time of opening the Institution renders it very desirable, that something be done for a Library without delay. Shall I ask the favor of your informing me respecting your interview with Mr. G. as soon as it shall have taken place? If he should conclude to do any thing, he will doubtless request you to furnish a list of books. We want ten thousand dollars' worth at the outset. Of those which are to be

our classics in theology, we shall wish for a considerable number of copies.

The mistaken report respecting the students being required to subscribe a creed has been strangely circulated, and busily used, as an instrument to disgrace the Institution. The pretence, that there is any hostility designed against Harvard College, is wholly groundless. We have nothing to do with college ground. A college education is required in order to admission into our Seminary. The business of college is totally distinct from ours.

As our Institution is designed for extensive operation, and as we wish to consider it the property of the Christian public, it is important that we should have the direct patronage of all who have influence in the cause of truth, and that our funds should be sufficient to raise the Institution above the contempt of its enemies. Our funds have only begun. Our prospect in this respect is pleasing. It is with pleasure I can tell you, that Gov. Strong gives our Institution his cordial approbation and good wishes, and says, if he were within thirty miles, he should have no hesitation about accepting the office of Visitor. We hope he will accept, distant as he is.

With cordial affection and esteem, and with devout wishes for the health and happiness of your family,

I am, Rev. Sir,

Your friend and servant,

L. Woods.

P. S.—Why will you not make arrangements to come to Andover? The ride would be serviceable to Mrs. Osgood and the visit very pleasant to all your friends here.

From L. Woods to Dr. Morse.

ANDOVER, Aug. 4, 1808.

BELoved SIR,—Dr. Osgood has followed up the business with Mr. Gray. He has done nobly. Mr. Norris says, he could not wish the Dr. to say more or better, than he did at his house Monday with Mr. Gray. But in vain. There is no prospect. You must attend to Deacon Salisbury, before it is too late. Perhaps Dr. Kollock will be a good and to help with him. But other measures must be taken. I think a subscription must soon be set going. But the Founders must be applied to first. I think I shall see them and Dr. S. this week. Mrs. Spring, Tuesday was hardly able to live. I fear the next tidings, but

hope God will show favor to the family, and to many besides, by sparing her life.

I send three sermons. You may pick out something that will do in a pinch. Two of them are the first two sermons I preached. The matter of Mr. Griffin must be kept right; the people in Boston must know delicately by and by, at least some leading men, that Mr. B. must wholly support his Professor, though he will let him preach where he will. The recompense may come to the Institution, and the sum may be privately talked of by and by.

In great haste, yours with love,

L. Woods.

From L. Woods to Dr. Morse.

ANDOVER, Aug. 10, 1808.

DEAR SIR,—I have lately been to Newburyport to consult about Library. I think Dr. S. will exert himself with effect. You shall hear soon how matters succeed. Meantime, it is important that Deacon Salisbury come to a conclusion, if he have not already. If he consult with . . . there is no hope. We judged it best not to open a subscription, before something handsome should be secured of the Founders, or from some individual. Afterwards, I think a subscription will fill up fast, in Boston, Salem, Newburyport, etc. In New York and Philadelphia, I believe something can be done. If Deacon S. concludes to give something, I think it best not to communicate the information just yet. Get his answer, and keep it. Mr. Codman promised me a list of his books. Has he gone? If not, do remind him. I shall esteem it a great favor. I think he has been judicious in his selection. If you can get the list, please to send it on immediately, as the business must be attended to without delay. The catalogue of books in Boston Atheneum might be some help.

I shall hope to see you at the annual meeting. If Mrs. Morse can ride with you, and make us a visit, it will give us much joy. Accept with her, our very cordial esteem and love. All well. I am, beloved sir,

Your friend and servant,

L. Woods.

P. S.—A subscription paper is in readiness, well written by Dr. P. Mrs. Spring has been much lower within ten days than before. But little hope remaining. I long to see you, as though I had been absent from you half a year. Adieu.

L. W.

From Dr. E. Pearson to Dr. Morse.

ANDOVER, Aug. 19, 1808.

DEAR SIR,—I returned last evening from Newburyport, via Salem, left Mrs. Spring very low, scarcely able to articulate in audible whispers; may God in His great mercy still spare her to her family and friends, and as a living example of the excellence of the Christian religion. Her situation necessarily engages most of the Doctor's attention; he will, however, see Mr. Norris on the subject of Library, as soon as practicable. By his advice I waited on Mr. Gray, and had a free, open and full conversation, which, though it will probably procure no books, will have its use. Dr. Spring is averse to the idea of picking up books here and there, by a general subscription. He has received no answer from Deacon Salisbury. I hope you will see him before Trustee meeting. I am disappointed in having no letter from Dr. Dwight. We shall be obliged to postpone matters a week I expect. The examination of the Academy is to commence on Monday, 2 o'clock P. M. As one of the Committee, I wish you may be able to attend; but if not, don't fail of coming on Monday, and of sleeping with us. We must have previous communication on several points. Remember the manœuvres of last year, and be not again taken by surprise. Learn how the cat jumps at Boston. Depend upon it, endeavors will not be wanting to obstruct our views, and in every way to oppose our object. An eagle eye is necessary, *timeo Danaos etiam dona ferentes. Sat verbum*, when we meet more may be suggested. In meantime, with affectionate remembrance of Mrs. Morse,

I am your undeviating friend,

E. PEARSON.

P. S.—Saturday, 10 o'clock A. M. A letter from Mr. Day, this moment received, says "he will come on and make an experiment." Your son Richard is very well.

From Dr. Griffin to Dr. Morse.

NEWARK, N. J., Aug. 20, 1808.

REV. AND DEAR SIR,—Your favor of the 9th ult. arrived in its proper time. It appeared at first to require no answer, being intended only as an introduction to a more full communication. But from a reconsideration of *one passage* in connection with what

I have heard from New Haven, I am led to believe that candor calls for some explanation from me. I allude to the following sentence, "I write this merely to let you know we are thinking of you and making every arrangement to prepare the way for your removal." This has the appearance of calculating on the event, as at least highly probable. I am the rather disposed to give it this construction, as I have learned that Dr. Dwight has told you that I will come. I can only say that I did not authorize Dr. Dwight to write in this manner, nor did I in my letter to Mr. Stuart, on which the Dr. founded his conjecture, express any decision of my own mind, nor I believe any opinion. In regard to my letter to you, you will please to bear in mind, that I stood bound to the gentlemen at Andover and Newburyport, to withhold my final answer until both objects should be fairly and fully presented before me. This engagement I made out of respect to *their feelings and opinions*, while my own mind was impressed with a belief that I could not remove. I did not conceal from them this impression, but explicitly and repeatedly declared it. Still they urged me to wait, and hear all. I was prevailed on to promise this. I was afraid to do otherwise. I was so affected by their anxiety and kindness, that I thought I could not do otherwise. And yet upon reflection I am far from vindicating the prudence of that promise. I fear that I did wrong. Having, however, bound myself to give the gentlemen in Boston, opportunity to exhibit their object at full length, I thought it a duty which I owed them to *facilitate* their application by suggesting what I deemed the only way, in which they could give me a full view of the object. This I supposed *consistency* and *candor* required me to do, *whatever might be my own opinion in the event*. If in attempting this, I was understood to hold out any *encouragement*, I beg leave to correct that impression. I am still free; and so are my friends in Boston. If they think proper to proceed no farther, I acquit them of all obligation. If they proceed, they must do it without any encouragement from me. In regard to *the line of distinction* on which you promise to write more at large, I shall suspend all remarks until I hear further from you. Mrs. Griffin joins me in respectful and affectionate salutations to Mrs. Morse and yourself.

I am, dear sir, with the greatest respect,

Your friend and obedient servant,

E. D. GRIFFIN.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Aug. 29, 1808.

DEAR BROTHER,—Mr. G., D. P., and Mr. S. have failed. They will furnish no Library. So be it. If they had done it, we should be embarrassed by the measure. I shall look to the Associates. What they will do in these horrid embargo times I cannot tell. They have the object under consideration. I hope nothing will be done at Boston relative to a connection between Mr. Griffin and Dr. K—— which will prove unsafe or not pleasing to Mr. Bartlett. I depend upon him for the Library, and you must know that he means to support his Professor *wholly*, aside from any other help. I hope I shall not do wrong in remarking, that Dr. D——t has a question whether Dr. K—— is shaped for Boston. *Sat verbum.* I have always supposed that Mr. G. is obtainable; and charity calls us to believe all things and hope all things relative to him; and that which we have heard is the expression of envy and malignity. No wonder if he be hated without a cause.

Accept much love from yours impartially,

S. SPRING.

P. S.—Mrs. Spring is better. I saw Dr. Pearson's lady to-day. She has a bad cold, but is mending. Mrs. S. has been confined to her bed thirty days. If she continues to mend we shall get her into an easy chair, we hope, this week. Mrs. Morse will feel for her.

From Dr. Spring to Mr. Norris.

NEWBURYPORT, Sept. 1, 1808.

DEAR BROTHER,—I am glad they have all refused to furnish a Library. If they had subscribed we should be embarrassed by the donation. To have the influence we ought in the Institution we must furnish the Library on the principle of the seven years experiment, as you have committed the Associate Foundation, and then we shall have an interest to bring away, and one which will influence them to let us remain at Andover on our own terms. Mr. Brown has subscribed \$1,000; Captain Holland \$500; Mr. Bartlett will be generous, and will you, my friend, *put your influential name* after Mr. Brown? I am ashamed to ask it as a man, but not as a servant of Christ, who purchased the church with His own blood, and makes you debtor for interest which He has generously lodged in your hands. The question which I put to you,

I also put to dear Mrs. Norris. Where and how can you more wisely appropriate a portion of your property? Am I too free and importunate? No! not for Christ's sake. The will of the Lord be done. I cannot help repeating it, *we must furnish the Library*, to command influence in the Institution, whether at the expiration of the seven years experiment we coalesce or remove. I intend to be at Andover next week, perhaps on Monday. Will you be on the ground? Will you be prepared to meet the Lord with **A NEW OFFERING**? I believe you will, if the Lord intends to smile on the original design of the Institution. The will of the Lord is our rule. Make and receive my love and Mrs. Spring's as due. Mrs. S. is better we all think. Margaret makes her grateful respects. We all remember Sally with love and solicitude, dear girl. Mr. Brown and Mr. Bartlett have done nobly in giving bonds for the first prize lately brought in by the pirates, so called by the body of the people. Excuse all my freedom by one extensive grant of friendship, and let me be yours forever,

S. SPRING.

From L. Woods to Dr. Morse.

ANDOVER, Sept. 7, 1808.

I am sorry, my dear sir, that it is out of my power to comply with your request. My engagements to the other Parish in Andover are such as to prevent. Besides this, I must be at Byfield Monday, by previous engagement, to do business with a Committee of our Association which is to meet Tuesday, at Dr. Parish's. I must be at Newburyport likewise on Monday. I have no doubt you will engage somebody to supply. Mr. Allen may do it by exchange. Perhaps Dr. Mason can. There is Mr. Nourse too, and others. I wish you to go to New Haven for your health, (which may God continue and increase for many years,) and likewise for other important purposes. Why don't we hear from Gov. Strong? Dr. Dwight need have no difficulty about the complex nature of the occasion, when his sermon is to be delivered. It is to be a sermon adapted to the Institution and the inauguration. The ordination is secondary and subservient. I hope his sermon will be shaped for the public eye. It must be published, and in order to that, it must be excellent.

My chief concern respecting the scheme at Boston is, lest arrangements should not be made satisfactory to Mr. B., etc. They will not alter their statutes unless their minds alter very much from what they now are. Mr. Griffin may preach at Boston half

the time for the present, and the people may find him a house for himself and family, to be at command whenever they wish to be in Boston. Mr. G. may have all that he ought to wish in a way of support from Mr. B——t. But the honor of the Institution,—would it not suffer *to let out* one of its Professors to preach? This construction would be put upon it.

Remember us very affectionately to Mrs. Morse. When you or Mrs. Morse write to Madam Breese, let her know that Mrs. Woods and I think of her and her son's family very tenderly in this time of affliction. Carry love and respects to New Haven friends. A letter from Dr. Spring to-day informs us that Mrs. S. is still so feeble, that he could not come to Andover as he meant. Esqr. Pikes' son is in a hazardous state; I suppose a consumption is feared.

Do inquire for Hebrew Bibles, and Septuagints and buy all you can find at New Haven, etc. Also Hebrew and Greek Lexicons. We shall not be able to get enough. Be upon the look-out for other rare books, to be given, or sold. I want Stapfer, Calvin's Institutes, Lat. Mastrieth, etc.

I wish you a pleasant and profitable journey. May the goodness of God follow you. Remember me to your sons.

In sincerity,

L. WOODS.

P. S.—A letter from Mr. Griffin, lately received, speaks pretty *distantly* as to his appointment. Perhaps his Doctorate will pull him along.

From Dr. Griffin to Dr. Morse.

NEWARK, N. J., Sept. 24, 1808.

REV. AND DEAR SIR,—Your kindness and respect have brought me into a situation of perplexity, which after waiting a week, I can no longer conceal from you. *I shall not lay my call before the Presbytery.* You are entitled to know the reasons; they are the following—1. I know not what the gentlemen mean by half of the time. Is it expected that I ever should ride from Andover to Boston, during my residence in the country, to preach on a week day? 2. The Constitution of your school, and the mind of Mr. Bartlett, *as Dr. — informs me*; also, as to letters from Newburyport or Andover, I have had none except what I found on my return from New England are opposed to the view of the two stations. 3. I do not perceive as I should be of much

use in Boston; I could have no influence in promoting that discipline, which I view of great importance to the success of the gospel. On the contrary I must be present to see, and in appearance to approve of baptisms administered to persons whom I consider improper subjects. Were those baptisms administered in private, as is frequently done in the Presbyterian church, I should have no concern with them. But as they are likely to be conducted, I am embarrassed. 4. There is another reason which it is mortifying to state, because it is connected with the subject of "*filthy lucre.*" I desire no more than a handsome support such as I have at present. I have now the use of a house and a lot of eight or ten acres, fire wood and twelve hundred dollars, together with perquisites and presents amounting to several hundred dollars a year. This is just about the same as the Congregational ministers receive in Boston. Were I to reside in Boston without any connection with Andover, what is offered in my call would be enough; were I to live at Andover, without any connection with Boston, and could spend the winter there, what I receive at Newark (throwing away perquisites and presents) would be enough. But this double station is attended with some peculiar disadvantages, which my friends appear to have overlooked. For, first, after receiving a house and salary as large as any in Boston, according to the tenor of my call, I must both rent and furnish another house. Secondly, my connection with Andover, would oblige me to keep a horse and chaise which I suppose no Congregational minister in Boston can afford to do if confined to his salary. Thirdly, not being a resident Pastor, I should receive few or no perquisites or presents.

My residing in the country half the time would indeed save something. But to counterbalance that, I should be obliged to move twice a year, to keep two houses in order, two sets of furniture in repair, to lay up stores in two places, and ride from one to the other and back every week. By these means, as much would be lost perhaps as would be saved by a summer residence in the country. If so, I should be on a footing with a minister residing constantly in Boston, and laboring under the three disadvantages above mentioned.

On the whole, I am discouraged about the union of these two stations. The expenses are too great for me to support, and they are greater than I can consent to lay upon my friends. Indeed my character would suffer in view of the world, should I accept what would in this double station, render my support equal to that of a resident minister in Boston, or equal to what it now is.

Therefore as things at present appear, I see that I must make my election between *one* of those stations, and Newark. At least I must wait to see what agreement *can* be entered into, between Mr. Bartlett and the gentlemen in Boston, and what apportionment of my salary will be made between them.

I am, dear sir, with great esteem and respect,

Your friend and obliging servant,

EDWARD D. GRIFFIN.

From L. Woods to Dr. Morse.

Sept. 30, 1808, Friday night, 9 o'clock.

VERY BELOVED SIR,—I have been wholly occupied since your departure, with the business of examining, etc., and have done nothing as you requested and expected. Nor can I. For to-morrow morning early I go to Bradford and Newburyport on business which cannot be neglected nor postponed. The letter from Goshen, you will answer. I think encouragement may be given the young men. They *can, probably*, be supported in whole or in part. But we cannot promise. We hope for scholarships from the Associate Founders, if there be occasion. Six are admitted. Two more, Abbot and Baily, are considered on the old Foundation. Two more will be here immediately. The Foundations will not support more than twelve. But I wish there were twenty on the spot. It would rouse the hearts of some, who *can* and *will* do nobly. I must be excused from preparing the article for your History. We object to anything but a bare statement of facts. I would attempt it, if I could. But 'tis impossible at present. As to the book business, I will let you know soon what we will take. Is Armstrong printing J. P. Smith? I hope he will do it correctly. I think I shall not consent to print my oration. I have more reasons against publishing than for it. Dr. P. will not publish his.

Dr. Dwight did not stay half long enough with us. The departure of such a man takes away much happiness. Remember us most affectionately to him and his amiable lady. To Mrs. M. and yourself we feel ever ardent love and esteem. Give our love to all your dear children.

In great haste, and with a warm heart,

L. WOODS.

P. S.—I wish a new edition of Dr. Dwight's sermon on infidel philosophy.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Oct. 6, 1808.

DEAR BROTHER,—Your letter by Mr. Gillet came to hand last night. If it had come seasonably, we could have gone on. Now it is too late. Mr. Bartlett goes this morning to meet the Federalists of the County on politics. Mr. Bartlett has added ten thousand dollars MORE *ad aternum* to the other ten thousand for the support of *his* Professor, and will withdraw that temporary obligation. He is wholly averse to Dr. Griffin's being concerned with Boston business. He does not care how much he preaches at Boston and other places, but he will not have him incumbered. It is my real opinion that we shall raise him too high on the ladder to be safe, if we connect him with the Boston society. No man can stand long so high without being dizzy, or without being invidiously thrown down. I don't wish to see the mammoth fall; for he will shake the world and who can tell the consequences. I shall write to Dr. Griffin to-day. He will have twelve hundred dollars and be removed without expense, etc. If this will not induce him I shall be sorry on *his account*. I believe if I have heard right, that Dr. Griffin will not approve one of the peculiarities of the Boston connection. At any rate, if we do not mean to kill him, and wound the Institution, he must be confined to his Professorship. In haste,

From your brother,

S. SPRING.

P. S.—Please to make my respects to Mrs. Morse.

From L. Woods to Dr. Morse.

ANDOVER, Oct. 16, 1808.

DEARLY BELOVED SIR,—It seems truly *long* since I conversed with you, either verbally or by writing. Since the opening of the Institution, we have had enough to do. The Saturday after, I was obliged to go to Newbury and stay till the next Tuesday, as chaplain of the Regiment. After Dr. P.'s return we examined and admitted four students; since then we have admitted one more, making eleven. We have attended to plans of study, etc. The students are in two classes, and have attended to their first exercises. To have so many students, of such a character in point of genius and piety, is a great token for good, especially at the beginning. We expect others soon. I wish to know whether

you have written to the young gentlemen in Connecticut, and whether they are coming. The house is in a good way,—the roof is to go on in two or three weeks. I care not how many students come; I am not anxious about funds. Everything seems to be going well here, excepting my poor, dull, earthly heart. I can't do without more grace, if I have any. The fountain is full, why may I not have a supply? I desire to wait on God, and to be of good courage.

As to Dr. Griffin, the state of things seems rather forbidding and trying. But has not God ordered everything in mercy? Is not the cause *His*? Will He not direct all as wisely as He has done? I have seen these evils at a distance. I never expected Mr. B. would fall in with the plan. Nor do I think that either Dr. P. or Esqr. F. thinks it best. I should cordially acquiesce in it, if it could be adopted. But, I fear the Institution would suffer, if it should send one of its Professors a missionary into Boston. Why cannot they go on with Dr. K.? He has weight enough for all Boston, and he is very popular. I don't indulge such hope, as I once did, that Dr. G. will come to Andover. But I believe he will repent if he does not.

What do you hear from Gov. Strong? Were not my time wholly occupied, I would most joyfully ride to Charlestown this week. But I cannot. I must study, study, study, or my deficiency will be known to all men.

Mrs. W. is well. We unite in most cordial regards to Mrs. M. and yourself. The Lord support you under every burden, and help you in every duty. We must look for *rest* in *heaven*. There Jesus found it, and there His followers will. The hope is cheering. May it excite us all to useful and harmonious exertion.

Write soon to your ever mindful, grateful, but unworthy friend and brother,

L. WOODS.

From Dr. Griffin to Dr. Morse.

NEWARK, N. J., Oct. 17, 1808.

REV. AND DEAR SIR,—Your obliging letter, so full of affection and solicitude, came in on Friday last, as did your favor of the 7th inst. a few days before. I feel for you and for my friends in Boston under the present embarrassed state of affairs, and I wish with all my heart that it was within my power to afford you any relief. But really I know not what to say, except that we must submit to the will of God. I have attentively watched the indi-

cations of His providence. We have both prayed that His will might be made plain. Why then should we shrink from the light when it begins to shine upon the path of duty? The cause is God's and not ours. The Lord reigneth, and blessed be our eternal rock.

I received Dr. Spring's letter at the same moment that I received yours of the 7th. I have prepared an answer to it by this day's mail, which I believe is couched in "acceptable words." I thank you kindly for your hint on that subject. It reminds me of a remark of Mr. Hillyer on the copy of my last letter to you, made, however, too late for me to avail myself of it. He feared that *said* letter would seem abrupt, and impress you with the idea that I was not perfectly satisfied with your conduct, and he was quite apprehensive that you would suspect him of not doing justice to the verbal message with which you had intrusted him. I promised the good man that I would do away every such impression by assuring you that he delivered your message and plead your cause with great candor and fidelity, that the letter in question was written under an unabated sense of your friendship and kindness. I beg for his sake as well as my own that you will accept this assurance.

You propose two alterations in the place of the contemplated union. I thank you for your friendly solicitude, but you must permit me to say that neither of them is satisfactory. Of the two, however, that which proposes a connection with the school, with the privilege of residing at Boston in the winter, and preaching without being installed, is, as things now appear, perhaps the least exceptionable. But I dare not give the smallest encouragement. I cannot say it is probable.

It may be not unsatisfactory to you to know the tenor of my answer to Dr. Spring. I will therefore give you as large an extract from it as the sheet will contain. It follows—"I am sorry that it is not in my power to comply with your wishes and those of your generous founder. Your object and views are of so excellent a nature, that I cannot without deep regret cross any of your plans or disappoint your expectations. But if you will please to advert to the 6th and 7th objections stated in my former letter and which contained nothing but solemn matter of fact, you will perceive that Mrs. Griffin's state of health precludes the possibility of accepting my appointment, when the two contemplated stations are disjoined. Whatever inclinations, therefore, I may have to assist in the execution of your laudable plans, the irresistible *veto* of Providence is put upon my zeal. I was aware that some serious

difficulties must be encountered in an attempt to unite the two objects; but I was induced to think on the whole, that the advantages of the union, would outweigh the disadvantages. I should not for a moment have presumed to think of occupying both stations, had I not supposed that, instead of opposing, they would have a beneficial influence on each other. I did believe that the practice of preaching to a mixed congregation nominally under my own charge would suggest many rules for composing and delivering sermons to enrich my lectures, which never would occur to a man not in the habit of preaching, or in the practice of preaching only to a handful of pious youth. I did believe that the constant practice of preaching was absolutely necessary to disclose many of the difficulties to be surmounted, dangers to be avoided, and expedients to be resorted to, in the solemn and critical work of preparing and presenting matter proper for the pulpit. And if one may be allowed to know something of the cast and operations of his own mind, I must still be indulged in the opinion, that in my own case, whatever might be in the case of another, a connection with a parish, not more close than the one heretofore contemplated, would render my lectures on pulpit eloquence richer and more useful to the Institution than though my whole time was engrossed at Andover."

I never for a moment had the idea of being encumbered with any other parochial duties than those of the pulpit, which, considering the number of sermons I have on hand, I suppose *need not* occupy much of my time, and *would not* occupy more than would be judged necessary to fit me the better for the duties of a lecturer. At the time of receiving your letter, I was taking measures to have it expressly stipulated, that I should be exempted from all other services, and be allowed to devote even the season of my residence in Boston to study. I proceeded then to state the cogitations which had passed through my mind, on the advantages of my being *installed*, and on the importance which might be rendered to the school by Pastors in Boston in close alliance with that Institution. I then added, "I venture to hope that by the combined exertions of the Professors and Pastors, under God, Boston might in time be gained, and with it Cambridge College, to serve as a future nursery for the school at Andover." I went on to suggest the influence which I had supposed the establishment of orthodoxy in Boston if an obvious part of the same plan would have, to interest the public in favor of the school by engaging them in favor of the plan generally. I observed that many letters bringing me the opinions of numerous ministers in New

England and in the Presbyterian Church had confirmed me in this belief. They who had regarded the school with coolness, before they knew of the Boston object are now warm advocates for it, and press me to accept my appointment, urging as *the principal motive and as their favorite object*, the good to be done by preaching in Boston. I dismissed the discussion of this general subject by saying, "I regret that your objection to the union was not earlier stated. You would thus have prevented the disappointment which will now be felt by many ministers in New England and in the Presbyterian Church, who I calculated would be among the most efficient friends of the Institution. What effect this defeat of a favorite expectation, by an objection brought up at this late hour will have on their future attachment to the school it is not for me to decide."

So far for the letter. Here, my dear friend, I must leave the business, and commit it wholly to Him who orders all things in wisdom and goodness. I pray you to present me affectionately to my friends in Boston, and with Mrs. Griffin's love to Mrs. Morse.

I am, dear sir, affectionately and with great respect,

Your friend and obedient servant,

E. D. GRIFFIN.

From L. Woods to Dr. Morse.

ANDOVER, Oct. 22, 1808.

BELOVED FRIEND,—I have received nothing from you for some time. I hope ill health does not prevent your writing. I ascribe it to the most probable cause,—a multiplicity of engagements and labors. The Lord grant that your days may not be shortened by this constant pressure of business. May He help you to action, and support you in it. Dear sir, my heart is with you. My affections kindle and glow when I think of you. The band which unites my heart to yours can never be broken. Oh, how happy the friendship where there is *one interest* and *one will*, where confidence is mutual, and it is easy and delightful to open the whole heart; where no event *can* ever excite suspicion, where no change of situation, and no length of time can produce coldness! Oh, friendship, pure, cordial, pious, Christian friendship; it is a prelibation of heavenly bliss!

To-day we have admitted the thirteenth student. We have just set out in a course of instruction. Our young men generally appear well; some *very well*. We are encouraged highly. Everything between Dr. P. and myself is most happy. Dr. Spring prayed,

you recollect, that we might be a lovely, happy pair. I wish his prayer may be answered. Dr. P. begins to appear happy in his office.

Mr. Merrill of Middlebury has written to me. They think of a little cheap publication in that place; mean to make large extracts from *Panoplist*, which they hope will continue a *standard work*. The large *Panoplist*, Mr. Merrill hopes, will be taken by the more respectable sort in Vermont. But he expects the minor *Panoplist* will not be taken. Their little cheap thing will take its place. He wished me to hint this to you.

Dr. Spring is still active for the Seminary. Esqr. Marsh has signified to him that he shall do something. A scholarship or two is the least we expect from him. Can't you soon do something for scholarships in Boston and Charlestown by subscription. Something *must be done*. Students are coming, and if promising, must be received and supported. If the first three weeks give thirteen, what shall we have by and by? I now begin to feel what a great work is before me, and what responsibility my office involves. May I not hope that God who has put me here will help me? I cannot do without His grace. I must have more grace.

Where is Mr. Codman? Have you heard from Dr. Griffin?—from Dr. Dwight?—from Gov. Strong? What was and is the impression, after the open discussion on Inauguration Day? What says Boston?—Cambridge?—the whole circle? I am not anxious at all, but you know 'tis natural for Yankees to ask, *What news?* If we can have the good young men, and mind our business, we need not fear.

In good health, and with love and esteem to you and Mrs. Morse, in which Mrs. Woods very heartily joins,

I am, dear sir, your friend and fellow-laborer,

L. WOODS.

P. S.—I hope God has merciful designs respecting your sons, and will prepare them to be useful in Christ's kingdom.

From Mr. Bartlett to Dr. Morse.

NEWBURYPORT, Oct. 28, 1808.

DEAR SIR,—Dr. Spring has lately received a letter from Dr. Griffin, the purport is;—that he cannot come to Andover as a Professor alone. He feels his usefulness would be too circumscribed, which is what I hope I have no desire for. I am willing, and I

have often said that to you, that he should preach where and when he has a mind to, and if I may be allowed to give an opinion, I believe he would do more good by preaching in different places, than by preaching at one place the most of his time. For I think his talent in preaching is excellent, perhaps equal to his manner and address. I think the doctrine he delivers superior to the sermons of Whitfield, who certainly did much in instruction, and in reforming people; and he shone abundantly more by his itinerating, than he would had he been a preacher to a solitary society. I have a most ardent desire he should be at Andover. I am, sir, with respect,

Your humble servant,

WM. BARTLETT.

From L. Woods to Dr. Morse.

ANDOVER, Oct. 29, 1808.

DEARLY BELOVED SIR,—Your letter by Mr. Farrar is interesting in every part. I have so many things to say respecting Dr. Griffin that I cannot begin. Only I must say, I have a happy confidence in Him who doeth all things after the counsel of His own will. You have seen Dr. Spring, and will see Dr. Pearson. It is my expectation, that their views and yours will in the issue be one; and that such a plan will be devised, as will meet the approbation of Dr. Griffin.

Respecting the subject on which Mr. Hazard has written, I feel as I have felt. And if my desires could have been accomplished, something effectual would have been done before now. But the interesting business in which we have all been engaged, the difficulties which have constantly met us, and those which still remain, have occupied our whole time, and called for all our vigor. The present state of things is such in some respects, as to discourage an effort which in other circumstances might be made with success. In the first place, our funds are all taken up, and more, much more is wanted. Unless more be soon obtained for the support of scholars, we must terminate the business of admission, till these fourteen, or a part of them, finish their studies, which will not be probably under two years. Great exertions *must be made* for this purpose. The prospect of success in another object, though highly important, is less on this account. Secondly, when the matter of scholarships has been presented as in an urgent state, Esqr. A. has lately told me, he could do no more at present. Besides he has frequently given it as his opinion, that

we have Professors enough, and that Mr. Bartlett's twenty thousand dollars, for the present, had better be used for scholars. Accordingly he has expressed a wish that Dr. G. may not think of coming for some time.

The manner in which you speak, "of saving a brother alive,"—"of his being in danger,"—"if he is worth preserving,"—"if he is of no further use," etc., is so extremely wounding to my feelings that I know not how to reply. Dear sir, dearest friend of my heart, why should you *even* admit such a train of thought? Why use language so groundless? Why make suppositions so contrary to the truth of things, and so contrary to the sincerest thoughts and feelings of every one who belongs to the hosts of your friends? I am distressed. I cannot read your expressions again. According to your wish, I now consume the part of the letter which contains them. My heart is too full of love and esteem ever to take up the subject in *such a light*. I cannot consent for a moment to view my dearest friend, my brother, my father, in a situation which calls for compassion and assistance. But I shall deem it my joy to do everything which friendship can prompt, and which Heaven shall render practicable.

I long to see you, but I *must* stick to my business. I *must* be with my dear pupils. I *must* be in my study. But I do mean, in the course of a few weeks, to steal away to Charlestown one night. I hope things go well here. Dr. P.'s exertions and his usefulness will answer, if not surpass, our highest calculations. All concerned in the Institution appear very happy. Mr. French is kindness and goodness itself.

Accept our united love; to which Mrs. Morse also has a large claim. The Lord be with you, and bless your house. May your sons be trees of renown in the courts of the Lord.

Yours truly,
L. Woods.

P. S.—You speak of sending a letter from Mr. Storrs; but it did not come, therefore I cannot say anything on the subject. We must pick out the likeliest fellows.

I think we shall take some more of your books. But I can't examine the matter so as to say what ones now. We will let you know soon.

From Dr. Griffin to L. Woods.

NEWARK, N. J., Nov. 26, 1808.

MY DEAR BROTHER,—Your very affectionate and acceptable letter of the 14th inst. was received on Monday the 20th. Your apology for not writing sooner is perfectly satisfactory, as is your explanation of the motives which have actuated your opposition to my installment in Boston. The objection arising from its producing a separation of one half of the pastoral duties from the other, had not struck me before; and I confess, it appears worthy of serious consideration. I do not know but it ought to raise a doubt sufficiently strong to prevent the measure from being taken. I never have *positively* decided that an installment was indispensable; though I thought it *probable* on two grounds. The first, which I have sufficiently explained in former letters, (which I suppose you may have read,) is considerably weakened by what you have suggested. The second, which rested on the opinion of my friends in Boston, can be removed only by them.

Your letter has given me an enlarged view of the importance of the Institution, and of course, of the Professorship assigned to me. But you must not suppose that my adherence to the pastoral office arose from an idea that I should not find business enough to do at Andover and business too of a highly important nature. But it arose from a belief that *preaching* was my proper work, preaching, not here and there, but steadily to one congregation—and that too under circumstances calculated to give my preaching the best effect. I also believe that seclusion at Andover, though highly pleasing in itself, and happily calculated for the greatest improvement of every other Professor, would want those excitements which would be essential to the Professor of Pulpit Eloquence. I was sensible of the importance of spending much time in private with the students, in attending to their composition and speaking. But I did believe that six months in a year devoted to these *private* duties, with the advantages derived from acting on the public theatre of Boston, would be of more service than twelve months, with a mind sunk into an inanimate state. From the knowledge which I have of myself, I still believe, that I should make a *most* miserable (miserable I must be at the best) Professor of Pulpit Eloquence, if confined to the small congregation who will meet in your chapel.

You allow, my dear brother, that I may have “liberty to preach in Boston, or elsewhere, as I shall judge best.” But how will this comport with my being “principally at least, the preacher of the

Institution"? You allow that Mrs. Griffin may "reside in Boston, when expedient, whether I am installed as pastor, or engaged as preacher." But how does this comport with your Constitution, which requires every Professor to reside constantly at Andover, except in vacations?

I assure you there is no pecuniary difficulty in the case. Mr. Bartlett has lately offered me more than I could expect. I should not gain, nor do I wish to gain, anything of this nature, by a connection with Boston. There would, indeed, be some *extra* expenses which the congregation must support. If this, and my winter residence at Boston, should be thought not to contravene your Statutes, I know not but some compromise may be made.

You terrify me when you speak of adding the duties of another Professorship to my department. One Professorship would be enough in all conscience for me. Two would render me useless in both. Besides the hint awakens fear that the purpose of having five Professors is relinquished. Tell me if it be so; and tell me, my brother, how often I should be expected to deliver lectures. Detail to me, if you please, the whole order of the school. It is Saturday night and I am in great haste. Please to present my respects to Madam Phillips and Mr. Farrar, my love to Dr. and Mrs. Pearson, and to Mrs. Woods, in all which, as well as in cordial salutations to yourself, Mrs. Griffin unites.

I am, dear sir,

Your affectionate brother,

E. D. GRIFFIN.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Dec. 15, 1808.

DEAR BROTHER,—Yours of this day I have before me. Thank you for it. "United we stand, disunited we fall." Mr. B. has given Dr. G. his ultimatum, viz., twelve hundred annually, his firewood, the use of a house and situation equal to what he enjoys at Newark, \$500 to gratify his convenience or fancy about the house or out-houses, after he shall have completed them, and the expense of removal. This is ample; this is noble, is it not? But though his wife and family (without making any previous words relative to it) may reside where it may be most convenient and conducive to health, the Dr. *must* come to *Andover*, as his ONLY OFFICIAL ground. Mr. Bartlett will not have him officially divided. He is, however, willing, and we at the north *are all* willing, and we wish to have it *mutually understood*, at the outset, that Dr. Griffin

shall spend much time in Boston, and do you and Boston friends more good, than can be possibly realized, in the plan of operation which you have proposed.

Thus far we have gone. Dr. Griffin by this time possesses my communication: and he will come and bless us *all*, ALL, if you will with your influence coincide. I beg and pray of you and your Boston friends to do so, and Dr. G. will be pleased. If not the *whole affair*, must be relinquished. God forbid that we shall lose the promising object, by grappling at what mortals cannot obtain. You will concur; and if Dr. Griffin needs your concurrence to ease his mind, pray give it without hesitation. This is the way to effect what you wish. Take our love and give it to dear Mrs. Morse.

S. SPRING.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Dec. 16, 1808.

DEAR BROTHER,—Please to read the enclosed¹ first. I have seen the Review. It is well done, but it is feeble fight. For it has correctly proved that Calvinists and Hopkinsians are the genuine legitimate offspring of the same parent; and that it is foolish and wicked for them to contend. It has proved that the coalition had eyes and judgment to see and judge rightly. It has proved that we all have the Bible on our side when we depart from several answers in the Catechism. The transfer of sin, the sin of Adam, and the transfer of Christ's righteousness are scholastic nonsense and jargon. We are personally guilty and only so, though we should not have sinned if Adam had continued innocent. And we are justified on account of, and for the sake of Christ's righteousness. I have and will be kind to your children for the sake of their parents; but if I hate the lovely children, because their parents are hateful, common sense will curse me forever. I hope no notice will be taken of that Review. Silence at present is an ample answer to the low and base designs of the authors. They have no reason, and they shall have none, to depreciate Calvinists because they love Hopkinsians. But before long we will take these men of Succoth, and treat them with the thorns and briars of the wilderness, good manners. Pray if you must write soon to Dr. Griffin, press him to come on agreeably to Mr. Bartlett's communication. So it must be; and all will be well. But if we pursue any other plan we are undone. The path of consistency is the path of duty. If you will let us

¹ That is, Dec. 15.

keep the road we shall enter the strong fortress; but if we leave the road and cross lots, we shall lose all, and plunge into inevitable evils. The Lord direct us all.

From your friend and brother,

S. SPRING.

P. S.—Please to send me eight of the statute pamphlets. I have had none.

From Dr. Griffin to Dr. Morse.

NEWARK, N. J., Dec. 19, 1808.

REV. AND DEAR SIR,—The die is cast; the long idle game is closed, and whoever is the winner I am not;—I hope I am no loser. The same mail which brought your letter of the 13th brought me one from Dr. Spring of the 12th, which has done the business to purpose. Having found that there were some materials in my composition capable of yielding to the pressure of a friend, he seemed to take it for granted that I was *all wax*. Like a good Christian, therefore, after giving me some wholesome lessons on “modesty,” “humility,” and “prudence,” he plainly told me, that I *must* give up, *in toto*, all connection with Boston, otherwise, says he, “we cannot encourage you to leave Newark.” “The Boston object,” adds he, “*must* be relinquished!” As to my holding even the loose connection with Boston which was proposed last, he says, “It must not be done.” The consequence was, that I took the liberty to seat myself in my chair, and without the least delay wrote him the following answer—

NEWARK, N. J., Dec. 17, 1808.

REV. AND DEAR SIR,—Your favor of the 12th inst. has been just now received. Wm. Bartlett adds new proofs of his kindness and generosity every time I hear from him. The request that I would send him the plan of a house is very obliging, and I might be induced to comply, were there any prospect of my ever occupying a house at Andover. That prospect I am compelled to say has vanished since the arrival of your letter. My private feelings would be gratified with the retirement at Andover unconnected with a more public station, rather than with the united objects. But my *conscience* gives me a law which is not to be broken.

Possibly I might do more good at Andover, than I shall ever do at Newark. But this does not determine my duty. Another may do that good at Andover who would not enjoy equal advan-

tages to be useful here. I know not that the union of the two objects is expedient or even practicable. I leave wiser men to think of that. But this I know, that if it be not practicable and expedient, my duty is plain. It may be best for the school, for the Professor of Pulpit Eloquence to be confined to Andover, but if it be, I am not the man to bear that title. This has been my uniform opinion from the first. I have had no change of impression. I have never expressed myself doubtfully on this point. I have pursued one consistent and uniform course. I shall still pursue it. Be assured, dear sir, that I have not been trifling with you in what I have said from the beginning. I know how to respect you and the gentlemen concerned with you, and the object you are pursuing, too well to admit of such conduct.

It only remains for me to request you and the other three gentlemen, to whom I made that unfortunate promise, to grant me permission to give my final answer. This, I think, I have a right to expect. The understanding was, that I should delay only, till the whole business could be laid before me. That has now been done. I cannot consent to have my mind longer agitated with the matter. It can be of no avail. I am well assured that I shall not alter my purpose. I beseech you let this be the last letter *but one* that I shall ever have occasion to write on this subject.

I wish you entire success in your benevolent undertaking with all my heart. I tender to you and Mr. Bartlett my respects and gratitude.

Thus you see, my dear friend, that I have done with Andover. I make no remarks on the manner in which this business has been conducted. It has issued, as every business conducted in this manner, must.

The settlement of Mr. Codman is an important event. The prospect in regard to Mr. Holly and Dr. Kollock is also highly interesting. Brother K.'s answer is better than I expected. I hope God has great blessings in reserve for Boston.

I have this day written to Dr. Miller on the subject of the Review. I had before sent him my thoughts in regard to it. The gentlemen in New York must do the rest.

Mrs. Griffin unites in the most cordial and respectful salutations to Mrs. Morse and yourself with, dear sir,

Your affectionate friend and obedient servant,

E. D. GRIFFIN.

From L. Woods to Dr. Morse.

ANDOVER, Dec. 27, 1808.

MY DEAR SIR,—I did not receive yours of the 24th before to-day. The contents are very interesting. As I could not go to Salem to-day to attend the funeral of the dear Mr. Norris, on account of health and other urgent reasons, I persuaded Mr. Farrar to go this afternoon, soon after receiving your letter, for the purpose of seeing Dr. S., Dr. P. and Mr. Bartlett together this evening. I gave him my letter from you,—he likewise took the one to Dr. P. I told Mr. F. before he went my feelings, as to the vast importance of obtaining, and the danger of losing Dr. G. His feelings are coincident with ours on that subject. I told him my mind was greatly agitated. I hope they will have wisdom from above. I do not despair yet. Somebody, I think, must go on and see Dr. G. without delay. The result of this evening's interview, you will know soon. Let us trust in Him who *has* helped us. The cause is His. He will not forsake it, nor give it over to the enemy. Let us guard against offending Him by unbelief. Let us try to reduce to practice the words of the Prophet, "He that believeth shall not make haste." It does not forbid vigilance, activity, and zeal; but it does forbid impatience, and perturbation of mind, and despondency in consequence of dark appearances.

I have read Brother Worcester's strictures with *much pleasure*. He has done WELL, especially considering the shortness of the time, etc.

I have written to Dr. Lyman in the spirit in which we conversed. I have proposed a Professorship for Ecclesiastical History, Scholarships, Library, and building for Chapel, etc. I stated the peculiar and most inviting things pertaining to each; leaving it to Dr. L. and his friend to come in at any of the doors which are open.

Mr. Norris's death is a great breach. But God can supply it. Let us look to Him.

If the Boston gentlemen unite Christian love and condescension with zeal, I yet have hope. We must pray more and contend less.

Accept our united love and good wishes, for yourself and family. The Lord grant health and composure to your amiable wife. The Lord be her refuge and strength, and fill both your hearts with joy and praise. Let me hear from you soon.

Yours in sincerity,

L. WOODS.

From L. Woods to Dr. Morse.

ANDOVER, Dec. 28, 1808.

MY DEAR AND LONG-TRIED FRIEND,—I know I can address you with perfect freedom. I have no fear of your putting a wrong construction upon what I write. What is done between us, is done “in simplicity and sincerity.” Let it be so forever. I write now late at night and desirous to rest, because I perceive your mind has been much agitated since I left you. I sympathize with you, I long to bear part of your burden. The state of things respecting Dr. G. is distressing. But, my dear sir, I entreat you not to let any personal feelings, respecting any one, to lodge in your heart. Let us believe, candor requires us to believe that men whom we have long known, whose uprightness we have long proved, have not suddenly changed, and become opposite in principle to what they were. Your feelings respecting Dr. P. are as wrong as they possibly can be. There is nothing in his heart, there has been nothing, voluntary, in his practice, which can justify your suspicion. Depend upon it, my dear Dr. Morse, depend on it, you mistake exceedingly. To observe such emotions in you towards one, whom I know to be your friend, one of your best friends, wounds me to the heart, and brings tears from my eyes. Time will show you, eternity will show you that Dr. P. is *as he was*. And there has been nothing but a small difference of judgment, respecting the mode of union. You know Dr. P. will *always* speak and act, as he thinks. He ought to. If he has been unhappy in the manner, I pray you forgive him. It is not the first time we have been called to forgive and forbear one another in this momentous business. I thought I left you comfortable in your feelings towards Dr. P. But your last letter to him shows your feelings are returned. Dear sir, I could willingly lie down and let you trample me under your feet rather than that you should have such ideas fixed in your mind. You are agitated too much. Your sensibilities are too high and you will see it by and by on reflection. Oh sir, we are engaged in too great matters, to fall out among ourselves. I know not what to do or what to say. If the seeds of alienation and suspicion are sown among ourselves, it will do more hurt than all our enemies. Dr. P. will write to you and visit you. Heaven grant your feelings may be relieved; they certainly will, if Dr. P. talks and appears to you as to me.

I congratulate you and Mrs. Morse. May the dear daughter be spared and be a rich gift to parents and the world.

I cannot close without begging you to forgive me this freedom and importunity. My heart is full. I must write as I feel; which is that your emotions are taking a wrong direction, and tending to a wrong issue. If you are suspicious of Dr. P. you may *as well* be suspicious of all your friends on earth. Write soon; forgive this which comes from a heart of unalterable love; burn it, and never cease to love and pray for the writer,

L. WOODS.

From Dr. Spring to Dr. Morse.

NEWBURYPORT, Jan. 14. 1809.

REV. AND DEAR BROTHER,—We most cordially sympathise and condole with you and your dear lady. Your loss is great. We hope and trust that you feel the advantage of affliction. Shall we not all realize this truth, that adversity is better for God's children than prosperity. We both wish you and lady and children the Divine blessing.

The die is cast relative to Dr. Griffin. Mr. Bartlett has received his ultimatum and the Dr. has received Mr. Bartlett's ultimatum. Mutual conditions, as I understand them both are fixed. *No Installment.* The Dr. has liberty to reside at Boston a third part of the year, on account of Mrs. G.'s feeble state of body; and also to preach at Boston and other places one half of the Sabbaths in the year, on condition of complying with the duties of the Seminary. Have we discovered ample condescension. You will be satisfied, and good people in Boston will not complain whatever may be said by others who are peculiarly emulous. Dear brother, now let your influence go into the scale of conciliation. Please to write me your last from Dr. Kollock, the present state of as to the rising society. We shall all feel deeply interested in their prosperity. Tell the leaders from poor me, that they must recommence, that they must lay the foundation of their house contiguous with the Seminary Chapel. They must help us and we must help them, by every laudable measure. God bless them and make them prosper by exercising the meekness of wisdom. I hope they will not aim at great things, but let them come in, in consequence of not seeking them. Please to accept and make our respectful love to Mrs. Morse.

From your friend and brother,

S. SPRING.

From Dr. Griffin to L. Woods.

NEWARK, N. J., March 27, 1809.

MY DEAR BROTHER,—Your letter to Mr. Thurston, which he did not fail to enclose, gave me entire satisfaction. Did you ever see the *slander* against you, contained in one of my letters to Dr. Morse? But it is every word of it true. You are the hardest antagonist I ever had to encounter. There is something that you bring with you that one's heart cannot resist, and there is no way of breaking from you. And so I yield your *willing* captive.

I am perfectly satisfied with the explanations which come from every quarter, of all doubts that have arisen, and of all measures that have been taken. I never for a moment doubted that every person concerned was actuated by the best regard for my happiness and usefulness, as well as for the interest of the Institution. But there was a difficulty concealed, which *grew in the dark* before the eye of imagination, until it was as large as any spectre which fancy ever engendered. But your letter, with the aid of others lately received, has effectually laid the *Ghost*. Not a disagreeable impression remains on my mind. I see the Institution and the congregation already in a warm embrace, and a large progeny of delightful effects springing up around them.

Under this date I have given my answers to the Trustees, and to the congregation. That to the Trustees you will perceive was dictated by your letter to Mr. Thurston. I thank you for the hint.

In case I have a seasonable and favorable answer from the Trustees, I hope to be with you in May. My dear brother, I want you should tell me whether there is any nearer route from Worcester to Andover than by Boston or Cambridge; and whether the road be perfectly good for a chaise. If there be such a road, at what point does it leave the great road to Boston? Take good care, my brother, that you don't *remember to forget* this request; for I see you have a talent that way, when you find it convenient to exercise it.

Tell me too, if you please, whether you have yet fixed your vacations, and at what season or seasons of the year. If they be not yet fixed, I think that something may depend upon fixing them right. It seems desirable that the Professors should travel at a time when they will have the best opportunity to see large numbers of the clergy together.

I have been making interest for the school, as much as I could, and collecting information, ever since my return from the eastward. The result of my inquiries, I have taken the liberty to sug-

gest to Dr. Spring. I beg leave to recommend to your attention some of the hints contained in that letter.

I rejoice at the number of the students which are collected around you; I hope to add three to the number when I come.

Every day brings new evidence that I have decided right. I trembled for the fate of this congregation. They themselves thought that they were ruined. But I felt confidence that God would provide for them if it was His will to take me away. So it seems about to happen. After weeping one week, they have turned their eyes to the man of my choice,—a much better man than they have lately had; and from present appearances I judge that a call, nearly unanimous, will be presented to him on the day that I am dismissed. I believe in my heart, that they are the kindest and best people (*except those at Newbury,*) that ever a minister voluntarily left. Some few sons of Belial there are, whose malice is scarcely exceeded by that of the lower world. But their number is small, and their influence nothing. Indeed, for the most part, they do not belong to the congregation. But 'tis in vain to mourn or look back; my business is before me. I wish to leave all my tears behind and have nothing but smiles to present to you and dear Mrs. Woods when we meet. Mrs. Griffin loves you both already, and will love you better soon. She joins in affectionate salutations to you both, with your *own* brother,

E. D. GRIFFIN.

P. S.—Mr. Bartlett mentioned a man and woman he had engaged to keep the house. If they are not likely to stay or to answer for us, will Mrs. Woods have the goodness to be looking out for a girl for Mrs. G. and will you be so good as to look out for a man for me. Perhaps those two will stay.

From Mr. Paul Couch to L. Woods.

NEWBURYPORT, June 19, 1809.

REV. AND DEAR SIR,—You have engaged more or less of my thoughts in my devotional hours ever since I had the honor and happiness of your acquaintance. But more especially since Divine Providence hath exalted you to the very important post which you now improve. Your responsibility was great before, it is now infinitely increased. If your responsibility was great, while you supported and honored the character of a *reaper* in the vineyard of the Lord, what must it be now you are called to *furnish* and prepare those “beautiful feet which shall bring glad tidings,

and those tongues of the learned which shall say unto Zion, Thy God reigneth."

Your pupils, dear sir, are little angels looking up to you for wings. I am confident you will give them wings (not of wax) but of *truth*, solid, durable truth, from that pure Hopkinsian fountain the Bible. With such wings they will be able to fly, and they *will* fly, through the midst of heaven, and no opposition shall by any means impede or interrupt their progress, "for the truth is great above all things and shall prevail." To the church and the world they will declare "all the words of this life." They "will preach Christ and Him crucified, and they will be determined to know nothing else"; for this will the Lord "train them up in the way they ought to go and they never will depart from it." Moses, although he was so highly favored of God, yet he greatly felt the need of Hobab. Accordingly he says to his father-in-law, "Thou *knowest* how we are to encamp in the wilderness and thou mayest be to us instead of eyes." So, dear sir, I doubt not you feel with respect to your very dear and much loved friend, the Rev. Dr. Spring. Much thought, continual trials, and much experience hath made him exceeding wise. So that you may very properly say to him when courting his influence,—“thou knowest how I have to encamp in the wilderness, that there is much opposition and great trials; and thou shalt be to me instead of eyes.”—I feel it very important that you and he should be united in the most strong and solemn manner. That you should be one in head, heart and exertions. You know, sir, that Dr. Spring has been for a great while obliged to oppose a violent stream almost alone. I feel confident that if you pull with him, great good must be done, and you will be victorious. “Two are better than one,” and your united exertions will rid the church of all this *half-way* trumpery, this *linsy woolsy* stuff which hath so long marred its beauty and perfection. I pray you may duly feel the great responsibility imposed upon you, of uniting your exertions with *his*, in purging the church of their “half Israel and half Ashdod speakers,” and that you may be instrumental of restoring to the church “a pure language.” I pray that God would fill you with light and love—give you to be faithful and independent, that you may call no man father, any further than you know them to be followers of Christ. Pardon my presumption in writing. I do feel strongly, and I wanted you to know it. You will remember me in your prayers, for the hand of the Lord is yet heavy upon me. Please to make my respects to Mrs. Woods.

Yours most affectionately,

PAUL COUCH.

From Dr. Spring to L. Woods.

NEWBURYPORT, Nov. 21, 1809.

DEAR BROTHER,—Twice I have written to brother Stuart; but modesty forbids an answer. Never, Brother Woods, have I felt more concerned for the Seminary. Never felt so deeply the necessity of that covenant of Salt. Never was I more afraid of that settlement between you and Mr. D. It was designed to give his F——r his usual influence, which is dangerous, because he does not merit it. His finger may not direct our object.

While sitting at the common table the other morning in the hall, one of the prominent geniuses said to me—"It is time that the Hopkinsian name be done away." I have really feared, (and you may style me what you please) that the expression was borrowed from a *Professor*. I am no prophet, but with deep solemnity I say, that the intelligent preacher, who is unwilling to be styled a Hopkinsian, or rather who is ashamed of the name or the distinction, loves the praise of men. For the name cannot be done away without doing away with the edge and the most prominent face of truth. Every Christian is at heart a Hopkinsian or a *consistent Calvinist*. Theologians ought to be Hopkinsians in their brains, if they have any. Surely your young men of ability ought to be indulged with the best means to travel on in the path of disquisition to the "*ne plus*" of the argument with Arminians. I insist upon it, that no man except a thorough-going Hopkinsian is able with advantage to meet an argumentative, subtle Arminian. And shall your able students be deficient. The doctrines of vicarious suffering, of unreserved submission, of the Divine efficiency, and the doctrine of means when used and abused, and the necessity of contrast, must be inculcated with line upon line, and they will be digested by every real divine. But, brother, be not soon displeased with your old friend. For though I thus speak, I have better thoughts of your faithfulness and ability as a theological teacher than to deem that you will suffer students of divinity to slide out of your hands but half-formed divines in reference to cardinal principles and points. You will do, since the leading influence of the College has wonderfully fallen into your hands and Dr. Griffin's, what I expected, and what your covenant of Salt engaged, when I yielded to the coalition. For if the coalition shall not make as many Hopkinsian Calvinists as the Associates had full advantage to raise up in spite of all opposition, the promised ground is comparatively lost in our day, to say nothing of futurity. You know that I am not very partial

to indiscreet Hopkinsians, but I love those who are masters of their business, and can let blood without the patients knowing it. We have but a little while to live, and what cannot you do for Zion if God spare your valuable life, till the present number of students be qualified for the work?

Yours forever,

S. SPRING.

From Dr. Morse to I. Woods.

NEW YORK, Dec. 1, 1809.

MY DEAR FRIEND,—The Theological Institution is an object which excites great attention this way. The magnitude of its funds and the number of its students fill people with astonishment. You are placed, my dear friend, in a situation of high responsibility. I feel much for you and I pray the Lord to be with you, and to give you wisdom, grace and strength, according to your necessities. I hope Dr. P. will lend you his aid, till his place shall be occupied by a successor. Mr. Stuart, I think, will find it difficult to get away from his people. The state of his church and society is peculiar and trying, and renders the path of his duty in some respects obscure. I think, however, that it is his duty to go, and that this is the course he will ultimately pursue, though it must not be hurried.

I think Mr. Evarts will remove to Charlestown, and take on himself the editorship of the *Panoplist*. He will be a great acquisition to the evangelical cause among us, and an important aid to me particularly. Those who know him best have a high opinion of his learning, talents and piety. He is thought to be one of the best writers in Connecticut. He wishes to pursue a literary life.

I shall expect a long and particular letter from you, containing all the information which you know I wish for; viz., how many students are added to the former number; what has become of the subscription for your benefit; how do you get along with the business of instruction and government; and whether the aspect of ecclesiastical affairs has undergone any material change since I left home; and what is to be the effect of my absence at and around home, etc. I trust we daily remember each other in our prayers, let us meet daily at the throne of grace. Remember us very affectionately to Mrs. W., Madam Phillips, Esqr. F., Esqr. A. and lady, Dr. P. and family, and believe me as ever,

Your friend and brother,

J. MORSE.

From Mr. Bartlett to Dr. Griffin.

NEWBURYPORT, Dec. 29, 1809.

REV. AND DEAR SIR,—Your letters of the 15th and 27th inst. duly reached me. You expressed yourself feelingly on the house building at Andover. I am sensible that it will cost considerable and that the preparation of the garden is more than was calculated upon; yet, sir, when it is finished, I think it will look well, and I hope meet your and Madam Griffin's approbation, which will give me great pleasure. The plan being laid out, I saw no need of altering. I believe the workmen are going on well. Mr. Palmer has received my instructions to employ as many hands as will have it finished, so that it will be ready to receive your family by the first week in May. As Providence has opened a way for some of its stewards to promote His honor and glory at Andover, nothing ought to be wanting on their part to effect it who have that privilege. If I have shared of His bounty largely, I must be accountable, and to know how to dispose of it requires a great deal of wisdom to do it right. Perhaps I am wrong and my motives are bad; if so, I must forever lie under the displeasure of Heaven, *a solemn consideration*. I stand in absolute need of the direction of Heaven, and that I may be directed rightly is my sincere desire and prayer. I beg, sir, you would not give yourself the least uneasiness as to the expense of the place at Andover. I hope, sir, you have not seen the least unwillingness in me to comply with your wishes. I have never complained to any person of the expense being beyond what I am cheerfully willing to defray. I think, sir, that Providence has pointed the choice of the Trustees of Andover Academy to a man to fill one of the Professorships at the Divinity College, that is well calculated to do great good, and I have full faith to believe that the benefits the students will have from him will be remembered in this world, and in the world to which we are all hastening, to the honor and glory of our Redeemer. If this should be the case, shall we who are more immediately engaged have any reason to reflect that we have failed in any part of our duty? Your invitation to be at Boston at the dedication of your new church, with my friends, I received with a mark of respect. Circumstances of the time must determine whether I shall be present or not. I hope you and Madam G. will have occasion in due time to rejoice in special mercies. Mrs. B., Hannah, and myself wish to be remembered to Madam Griffin and yourself.

I remain, with respect, your friend and well-wisher,

WM. BARTLETT.

From Dr. Spring to L. Woods.

NEWBURYPORT, Jan. 1, 1810.

DEAREST BROTHER,—Your long epistles are always short. Your last letter has called my heart into a state of interesting exercise. As to our going to New Haven to wait on Council, I cannot coincide with your opinion. It is my real judgment that an impartial letter will have more important influence than any personal representation we can make. Our letters will tell the truth to advantage. But were we to be personally before the Council we should be considered as presenting a demand rather than a petition. I am afraid that personal application would appear officious, and excite in the Council prejudice, suspicion and distrust, rather than confidence. I can't tell with what air I could appear before that deliberating body with dignity and advantage. This however is but the opinion of one who needs more information relating to the expediency of the measure which you propose. Let the matter be duly weighed.

I have desired Mr. Stuart to inform me who will probably be the Moderator of the Council, and if he think it expedient, I will address the Council in the name of the Visitors present. Why cannot the Professors do the same in a separate letter. But wisdom is profitable to direct.

I have written to Brother Stuart all that I can say from the Associates. I tell him that he will have the use of Mr. Bartlett's house gratis till other accommodations be made, and that Mr. Bartlett's delicacy forbids his saying that he shall be decently accommodated on the hill. Mr. Bartlett says, "If there be honor concerned in the business, I am willing Mr. B. and Mrs. N. shall have their share as I don't choose to hurt their feelings. But if they decline, I don't know but I should myself effect what is necessary." This is saying enough, and the substance I have communicated to Mr. Stuart, reminding him that the expense of removing will be defrayed on gratuitous principles without doubt.

I am sorry to hear of Conger's illness, how does the dear soul do? Give him my love.

Last Saturday I went into Mr. Bartlett's store while he was concluding a letter to Dr. Griffin relative to his difficulty about the *unexpected* expense of the house. He tells the Dr. that the situation costs more than was expected. But he says "no one has heard me complain." He says all that he can to relieve the Dr. and to comfort him under his burden. *What a man!* I told him he had said quite enough on that head. With one circum-

stance I was deeply impressed. In the course of the letter he notices the goodness of God in clothing him with ability to do good, and his obligations to conduct answerably, and says, 'Woe is me if I do not.' While entering on this branch of his letter in reading it to me, I was surprised that he could not read his own writing. But I soon found that he was completely overwhelmed with tenderness, and bathed in tears. I desired him to read no further and turned away to give relief. He soon came and with the most affecting, broken accent, put the letter into my hand and desired me to read it. He has left the affair of the house where he left it when at Andover, with confidence in Dr. Griffin.

As to the Bell all is well. Last week I addressed a line to a gentleman like a sturdy beggar, for a Bell; not however to any one of the Associates, nor to any one whom I have mentioned to you. His name I shall never mention in the connection, nor give any one any advantage to designate by the art of guessing. The next day he sent me his obligation of \$500 for the purpose. The Lord be praised. For I believe He commands and has the direction of the bell money at least. I have since written Revere telling him what bell we want and that I have heard several of his bells whose tones did not please. I also remarked for the sake of pleasing on laudable ground, for you know that I am peculiarly conscientious, that I believed from report that he had been fortunate in casting some excellent bells; and desired him to state his terms allowing me to have the list of bells. He has answered the letter and given me his terms. He has two good bells already cast, he informs me, one of four hundred pounds weight, one of two hundred pounds weight—desires me to make proof. Now, sir, when we attend the *Dedication* on the tenth inst. let us combine our auditory nerves after clearing our ears of all obstructions and judge with all possible accuracy. Let us anticipate how it will sound when nobody hears it; how it will sound when it will wake up sleepy, lazy Professors who love a morning bed, and how it will sound too when all the monstrous great folks are on the hill. On the whole if *our* auditory nerves be found incompetent, let us call in the ———, the awful discriminating taste of Dr. Pearson. And if it will not make him more than sick at his stomach, the Bell will pass for a good sounding instrument, and answer every purpose. If you have opportunity let me have a line before we meet on the 9th inst. at Charlestown or Boston; for I want to know Conger's state, and the state of Bates, and the movements at Andover.

From yours, to you and yours,

S. SPRING.

From Mr. Bartlett to Dr. Griffin.

NEWBURYPORT, Jan. 9, 1810.

DEAR AND REV. SIR,—With sorrow I write you upon the death of our beloved friend Conger. This unexpected and repeated frown of that Providence which cannot err, calls on us all that are connected with our College to mourn and sympathize with you and Madam Griffin in this Providence in taking as it were one of your family. I sympathize with the friends of the deceased that their lovely son on whom their hopes and expectations must have been highly raised is so soon taken from them. May this instructive Providence be sanctified to us all, and rightly improved. I must beg to be excused for not coming to Boston at this time. I hope you and Madam G. with your daughter Louise are well. You have my best wishes for the church and society you are connected with in Boston, that it may grow and flourish and be a pure church, that nothing may hinder its increase, that the glory of God may be only sought for, is the sincere desire of your friend. Capt. Jenkins, with my daughter Jenkins and my daughter Hannah, intend to be in Boston to-morrow. My respects to Madam G. and yourself. Mrs. Bartlett wishes to be particularly remembered to you both.

I am truly your sincere friend and humble servant,

WM. BARTLETT.

From Mr. Bartlett to Dr. Griffin.

NEWBURYPORT, March 23, 1810.

REV. AND DEAR SIR,—I received your favor of the 21st inst. by last mail. I have, ever since our beloved friend Mr. Stuart has engaged himself to the College, been concerned for his accommodation at Andover. As I stand in relation to the Professorship which he fills,—and lest I should take too much upon me, and my own forwardness give my beloved colleagues offence, I must act prudently. I had my fears, that when I proposed that he might live in the house that you occupy at Andover after I made the offer, that I had given you reason to complain of me. I so viewed the offer afterwards myself; but I hope, sir, you will excuse it. I did it without consideration, and hoping the new house would be done in season for you to move into when you left Boston. I still feel a desire to accommodate our friend with a house, but how to do it, I don't know. I have already mentioned it to our friend Brown, but got no encouragement what-

ever. I have not had opportunity to say a word to our worthy friend Mrs. Norris. I hope time will furnish the house I wish, the shorter the better. I enclose you, for Mr. Stuart, a check on the Branch Bank at Boston for five hundred dollars, to be for his use without interest for one year. Please to present him with the money. It may be of service in providing him with furniture to begin with. Please to present my respects to Mr. Stuart, believing that the same Providence that directed him to Andover will support and make his way prosperous. My respects to Madam Griffin and yourself.

I remain, with much respect, your servant,

WM. BARTLETT.

P. S.—Please to take Mr. Stuart's receipt.

From Mr. Bartlett to Dr. Griffin.

NEWBURYPORT, Jan. 23, 1812.

REV. AND DEAR SIR,—Your favor of the 20th inst. I duly received. I am of the opinion with you that a publication of a magazine is very necessary for the missionary business, and I know of no publication that would be so likely to be well received as the *Panoplist*, to the promotion of the missionary cause. The Prudential Committee had a meeting yesterday and have proposed to assist Mr. Evarts with \$200. Perhaps that sum will induce him to continue as the Editor of the *Panoplist* one year longer. I am sensible that if this publication is dropped, it will be difficult to get another of equal goodness for some time to come, and the mission might be injured, perhaps lost. I received your several favors and have not answered them as I ought. The sermons I received, for which you will please accept my thanks. The letter of request from Mr. Blair, I have received, but having so many calls other ways I must beg to be excused at this time. My respects to Madam Griffin. Mrs. Bartlett sends hers to you both, and please to accept of mine.

I remain, dear sir, your friend and humble servant,

WM. BARTLETT.

[May, 1884, 20,000]

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